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PART II.

CORRESPONDENCE

RELATING TO THE

AFFAIRS OF SYRIA.

January to July 1861.

Printed for the use of the Foreign Office. July 8, 1861.

CONFIDENTIAL.

PART II.

CORRESPONDENCE

RELATING TO THE

A F F A I R S O F S Y R I A.

January to July 1861.

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CONFIDENTIAL.

Further Correspondence relating to the Affairs
of Syria.

PART II.

No. 1.

Sir H. Bulwer to Lord J. Russell.—(Received January 19.)

(No. 19.)

My Lord,

Constantinople, January 8, 1861.

I HAVE received different communications from Lord Dufferin and other persons from Syria, and, as far as I can see, the view I took from the commencement seems to prove tolerably correct.

As to the Mountain, the Maronites evidently prepared and provoked the quarrel; the Druses engaged in this quarrel with a ferocity but too consistent with their character and habits. French troops were sent to repress and punish the cruelties they committed; and the French are traditionally the protectors of the Maronites. Without blaming the French Government or the French functionaries, military and civil, the natural tendency of the state of things was the triumph of the Maronites, the persecution of this Druses, and this persecution seems by the last accounts to have reached its height.

Every one of the Druse Chiefs who delivered himself up to the Turkish authorities has been condemned to death, though not a single Turkish official is subjected to this sentence; fines which bear on their face the character of the most merciless extortion were proposed by the French authorities and consented to by the Turkish Commissioner, and would have been inflicted but for the spirit and sense of justice of Her Majesty's Commissioner.

Nor is this all; the Maronite people, under the auspices of their Bishops, have demanded in cold blood the lives of 4,000 of their hereditary foes, and if this horrid butchery is not actually perpetrated, it is so in the hearts of those who imagined it.

The Druses were formerly considered under British protection, as the Maronites were under French. It would have been disgraceful to England to have made this protection a shield against the consequences of murder and rapine, but I think it would also be an humiliation to England if she so far abandoned such protection as not to interpose it against the extremes of cruelty and injustice.

This language I have held from the first, and I am glad to see that Lord Dufferin is acting in conformity with it.

The readiness with which Fuad Pasha seemed willing to sign any sentence not against one of his race is yet the predominant characteristic of all races in the East; but in a person filling his high and responsible position, appears to me the more to be regretted, since it affects the personal character which is a part of his force.

From what I learn at the same time, the difficulty which I also foresaw as to the general arrangements for Syria has arisen.

Fuad Pasha, whatever his powers, dare not make or agree to any proposals of a general nature without the sanction of the Sultan. Under all circumstances, this would have been the case, but under the peculiar circumstances in which the Turkish Commissioner stands, it is especially so.

The creation of a great and semi-independent province, over which should be placed a Turk of high standing and tried ability, is in fact, looking at the part Fuad Pasha is playing in Syria, creating an exceptional Government for himself.

Murmurs on this subject have already arisen, and I have little doubt that hints privately or publicly (one of his relations lately left Constantinople for Beyrout) have been given him on the subject.

It was in anticipation of this state of things, indeed, that I mentioned the advisability of getting the Porte itself to have some clear ideas as to what it would, and would not, do in Syria, without which I felt certain the negotiations in Syria on this subject would have no end.

My object was not in any wise to restrict or interfere with the powers of the Commissioners, but to remove the impediments which would otherwise paralyze their counsels and delay their action.

Fuad has, in fact, written to the Porte in this sense. He has said, "I cannot discuss any project for the Government of Syria until I know from the Porte what basis of discussion it will admit of." I understand that the Porte is now occupied in giving Fuad his answer, but I have not wished to interfere in the matter, because, in all such cases, I think too many people should not be acting at the same time.

The Porte's reply will go to Fuad; he will, in reference to it, discuss Lord Dufferin's project; and it will only, I presume, be at a further stage of this business that I shall be instructed to press some conclusion of it.

I have ascertained however, generally, Aali Pasha's ideas. He, in the first place, desires in theory the right of the Commission to discuss the general affairs of Syria, a task which, he says, was not assigned to it in the Convention. Practically, however, he admits the advisability of consulting with the Commissioners, as men of talent and experience, representing their several Governments on the spot: and I think he is prepared to devise a general plan for governing the province, the situation of which has necessarily attracted so much attention, on liberal and rational principles.

He takes as the first of these, the necessity of maintaining and providing for a sufficient military force to repress disorder.

The army will be fixed at 25,000 men, to be recruited in the districts of Sidon, Adana, Aleppo, and Damascus; and the revenue of these provinces, with the exception of that portion of the Customs already alienated, will be assigned to this object.

To this regular army will be added an irregular but organized Cavalry, and in the towns a police force, into which Christians are to be admitted, will be formed.

Moreover, the Government of Syria is so far to be considered a whole, that the different classes or races in the different districts belonging to it, will send Members to a General Provincial Council to sit once a year.

I think that he objects to the appointment of a Governor-General; but a high Commissioner will be sent every year to preside over the General Council, and inspect the whole condition of the province.

If a military commander-in-chief is sent, and some person of adequate station and ability can be found, his authority will possibly be general, but merely as to military matters, I should imagine. Some such officer, where there is so large a force, will be required. Fuad Pasha will stay till the new system is in force.

I only know this plan so indistinctly, and what I have been told about it I have been told so confidentially, that whilst, on the one hand, I pass no decided opinion upon it, so I beg your Lordship, on the other, not to communicate it to any foreign Cabinet until I have further information.

For my own part, the task of considering this subject having in the first instance been confided to others, I do not like to examine or criticise in detail any of the projects proposed.

No project can be perfect, and it is easier to point out blots than suggest

improvements; but there is one general idea which I entertain strongly, and which I think it right to bring strongly before your Lordship.

If in reforming Syria it is to be separated nominally or virtually from the Porte, the system of separation will become the system of future reforms, and the division of the Empire is begun.

If it is not the intention of Her Majesty's Government to continue in this course, great reserve must be practised in commencing it. Presuming that Her Majesty's Government is disposed to exercise this reserve, I would take this as my rule:—

Introduce any reforms into Syria which can be considered as generally applicable to, and which may become a model for, reforms throughout the Empire. Adopt no plan of reform in Syria which is so exceptional as to be fit for Syria alone. If the idea is once sanctioned that the Powers have taken Syria out of the general condition of the Empire, because the general condition of the Empire is so bad that they despair of amending it, the defence of the general Empire becomes next to impossible.

Reform must begin somewhere; let it begin in Syria, but let it be the reform of a province in the Empire which may be adapted to the other provinces. In this manner we not only reform Syria; we, in fact, establish a general reform on general principles, and this in a practical manner.

The opportunity is an excellent one, and may have the greatest effects in one direction or the other, subverting or invigorating the Sultan's authority.

As compared with this general idea, all minor details are, in my opinion, of small importance; and I insist on this general idea with more pertinacity, because men are too apt to be biassed by the desire to do something at a particular time for a particular spot (a sentiment especially prevalent in those sent to a spot), without sufficiently weighing the more extensive consequences which may follow elsewhere what they are about to do in the especial locality that momentarily interests them.

I have only to add, that whatever is finally determined upon, the ideas of Lord Dufferin are always valuable; and I have not ceased to admire the honest straightforwardness of character which his Lordship has exhibited, as well as the ability of which he has given equal proofs.

I have, &c.
(Signed) HENRY L. BULWER.

No. 2.

Lord Napier to Lord J. Russell.—(Received March 23.)

(No. 4.)

My Lord,

St. Petersburg, March 13, 1861.

IN my conversation with Prince Gortchakoff yesterday, his Excellency touched upon the question of the French occupation in Syria. He disclaimed being an exclusive partisan of France; in that respect he had been exposed to erroneous imputations. He often differed with France, and even on this very matter, the settlement of the Lebanon, he found himself nearer the views of the English than those of the French Commissioner. In reference to the military occupation of Syria by the French forces, he, however, entertained no jealousy. France was the delegate of Europe. Other Powers might have taken an active part, and sent their troops. They had preferred not to do so. The honour of Europe was involved in the pacification of Syria, and the reorganization of its Government. His accounts led him to believe that the country was not definitively tranquillized. He could not approve of a premature removal of European control, or contemplate with indifference the renewal of the late excesses.

On my asking Prince Gortchakoff distinctly what term he placed to the French occupation, he replied that they ought to remain until the country was completely pacified, until the foreign Commissioners had framed their scheme of future government for the Lebanon, and until that scheme had been accepted by the Porte, and was actually in the first stage of execution. He did not care to fix any positive date. The 1st of July had been spoken of. He trusted the objects alluded to above might be attained by that day, but he would insist on no day. The duration of the French occupation should be measured by its necessity, by its results.

I remarked to the Prince that, acting on this principle, he made the French the judges of the duration of their stay, for they might prolong discussion and defer resolution as much as they pleased. I regretted that his Excellency had adopted this view, for I believed it would not be accepted by your Lordship or by public feeling in England. I also contested the necessity of a prolongation, basing myself on the opinion of Lord Dufferin, conveyed to Her Majesty's Government, and on the general reflection that the disorders in Syria were neither caused by the tyranny of the Porte or its weakness, but originated in local animosities, and were continued by the wilful and culpable inaction of the Turkish Commanders, who, if they had pleased, might have mitigated the contest in the Lebanon, and prevented the outbreak at Damascus altogether. The Turks were strong enough to keep order if they pleased, and it was now their obvious policy to do so.

The Prince expressed his personal sympathies for Lord Dufferin, and his admiration for his Lordship's conduct in Syria, but contended that Lord Dufferin might be mistaken, and that his single opinion could not outweigh the opinions of all the other Commissioners, who considered that foreign intervention could not yet be dispensed with. He also remarked that the French had no desire to remain longer than was necessary; of that I might be perfectly persuaded. M. de Montebello had even hinted to him the inclination of his Government to retire, but he would not take the hint. The French desired to draw in all their scattered troops from China, Cochin China, and Syria, perhaps with a view to other objects.

Respecting the eventual government of the Mountain, Prince Gortchakoff stated that he entertained no very defined opinion. So many local interests and details were involved that he left the question to be debated and settled by the Commissioners. The last project, involving a single Christian Governor for the whole Mountain, named by the Porte and unconnected with the place, with a Mixed Council and communal institutions conformable to the religion of the several separate districts and villages, seemed to him to be, on a cursory view, a reasonable one.

The Prince then procured M. Novikoff's last reports, under date of the 10th February, o.s., forwarding the draft of a plan of government designed by the Commissioners, and accompanied by their several reservations.

In M. Novikoff's reports I remarked a greater inclination to the views of his English colleague than for those of France. He emphatically declines the suggestion of a Christian Governor selected from the House of Shehab as incompatible with an impartial government, with the interests of the Greek inhabitants, and with the abrogation of feudal privileges.

On the question of French occupation generally, the Prince spoke almost with enthusiasm. He seemed to be more a partizan of that occupation than the French themselves.

I have, &c.
(Signed) NAPIER.

No. 3.

Lord Dufferin to Sir H. Bulwer.—(Received at the Foreign Office, March 28.)

(No. 136.)

Sir,

Beyrout, March 14, 1861.

AT the conclusion of last Thursday's Conference, his Excellency Fuad Pasha announced to us his intention of paying a visit to Damascus, and suggested the propriety of the Commissioners occupying the interval of his absence in drawing up a project for the re-organization of the Lebanon which he might discuss with us after his return.

Accordingly, on Saturday the 9th instant, we met unofficially at my house for the purpose of determining in what manner we should proceed. M. Bécclard proposed that we should continue the plan we had already commenced, founded on the principle of the unity of the Administration of the Mountain; but this idea was strenuously opposed by my Russian, Austrian, and Prussian colleagues, as well as by myself. Hitherto, said we, we have been acting on the supposition that the Porte would agree to place the Government of Syria in the hands of a

single individual. Under these circumstances it would have been possible to have assimilated the Mountain to any other Pashalic of the province; but now that this principle has been declared inadmissible at Constantinople, it necessarily follows that the arrangements for the Lebanon must be formed on quite a different basis. With a Viceroy at Damascus or Beyrout, the Christian Pasha of the Mountain would be a subordinate officer, and duly subservient to superior authority. But how could any one wielding such extensive jurisdiction be made dependent on a Vali of Saida? It is evident that we must return to the old subdivisions, and to the system of Kaimakams, unless, indeed, we are prepared to place the whole of the Lebanon under direct Turkish rule.

These arguments were met by a suggestion of the French Commissioner that we should each compose a separate Report, as every one seemed to hold different opinions; but I ventured to remark in reply that, whatever differences might exist regarding details, there were, in reality, but two opinions in presence on the main question—the one advocated by himself, and the one which had been unanimously adopted by the other members of the Commission. Under these circumstances, it seemed a pity to abandon the identic action which we had hitherto so happily maintained. This appeal resulted in M. Bécclard proposing that we should meet again on the following Monday for the purpose of re-discussing the subject.

As soon as we were re-assembled, I took upon myself to open the proceedings by stating that it seemed to me impossible to deal with the Lebanon in more than one of five ways:—

1. To place it under a single Turkish Pasha.
2. To place it under a single Christian Pasha.
3. To separate Druses from Christians, and divide the Mountain into three Kaimakamships, Maronite, Greek, and Druse.
4. To allow the Druse and Christian population to remain mixed, but to place the Mixed districts under direct Turkish rule, with separate Greek and Maronite Kaimakamships: or,
5. To divide the Lebanon into as many circumscriptions as there were ethnological centres, and to place the administration of each in the hands of a representative of the majority, or, in other words, to form half-a-dozen Kaimakamships.

Of these five combinations there was only the second that I should decline to discuss. All the others were deserving of examination, and I should be happy to consult the wishes of the majority of my colleagues in making a choice.

Upon this, the Russian Commissioner observed that No. 3 was by far the best plan, though, in his opinion, either of the two last was admissible. Should, however, plan No. 4 ever come to be debated he would propose that the Mixed districts should be put under a Christian (not a native of the country) instead of under a Mahometan. To this I replied that if such a principle were adopted, I should prefer applying it to the whole Lebanon, an observation which M. Bécclard heartily applauded.

The Representatives of Prussia and Austria having also declared themselves in favour of plan No. 3, an opinion in which I coincided, the French Commissioner informed us that, although he should feel it necessary to signify, in a special reserve, his preference for the principle of unity in the government of the Lebanon, he was prepared, nevertheless, not only to discuss plan No. 3, but to sign the Report which recommended it.

Accordingly our last meetings have been devoted to the preparation of a number of initialled articles, drawn up in accordance with the above resolution.

I have the honour to transmit, for your Excellency's information, copies of the first thirty-four Articles that have been as yet agreed to. Another sitting will probably enable us to complete the number. We shall then invite Fuad Pasha to discuss them with us, and it is to be hoped that our Report will be speedily transmitted.

Having already on so many previous occasions troubled your Excellency with observations on the re-organisation of the Lebanon, I do not think it necessary I should now enlarge on the respective characteristics of the five combinations I have alluded to.

Plan No. 1 I may dismiss at once without comment.

Plan No. 2 has been declared inadmissible by four out of the five members

of the European Commission, and would be considered equally objectionable by the Turkish Government.

We now come to the plan (No. 3) adopted by the Commissioners. Though I am induced to consider this plan as affording on the whole the best solution of the difficult question with which we are dealing, its execution is surrounded with many difficulties. In the first place it implies the transplantation of considerable masses of the population, the exchange of a large amount of property, and various operations of a very delicate and complicated character, unavoidably extending over many months and precluding a too nice attention being paid to individual interests.

The claims of the conventual establishments it would be necessary to transport will also give considerable trouble.

On the other hand, if ever such a separation is to be effected, and it has always been considered a desideratum, now is the time to insist upon its taking place. After the shock of recent events the tenacity with which the inhabitants cling to the soil where they were bred has been much relaxed. A great portion of the Christian population had already at one moment quitted their villages. The Druses, I have reason to believe, would consent to move, and there is no doubt, if all the Powers of Europe cordially combined to stimulate the operation, it could not be done with mutual advantage, as far as the future peace of the Mountain is concerned.

The Orthodox Greeks might even be left where they are; a very good understanding has always existed between them and the Druses, and they would, perhaps, prefer a Druse to a Maronite Kaimakam. Under these circumstances the affair would be limited to the removal of 3,000 or 4,000 Maronite and Greek Catholic families out of the Druse territory, and the transmigration of a corresponding number of Druses now resident in the Metn and other Christian districts.

A very few words will dispose of Plan No. 4, which places the Mixed districts under direct Turkish rule. Its adoption would certainly tend to maintain a state of greater tranquillity in the country than has hitherto prevailed, and had a responsible Government been established at Damascus I should not have been averse to it. Nevertheless, I confess that the unscrupulous proceedings of the Turkish Tribunals where the Druse Chiefs have been concerned, the avidity with which Fuad Pacha seized their property, before even their trial had commenced, as well as his apparent desire to take this opportunity of impoverishing or destroying the Druse aristocracy, have led me to doubt the expediency of handing over so promising and independent a race of men to rulers who are probably only one degree less jealous of them than they are of their Christian neighbours.

Considerations of this kind would have been of less importance had an intelligent Governor-General been established at Damascus, but from the usual run of Turkish Pashas it would be useless to expect either the enlightenment or the magnanimity necessary to render such an arrangement desirable for the Druses.

It only remains to examine the fifth and last combination, namely, the division of the Lebanon into five or six circumscriptions, according to the ethnological preponderance of this or that race in a given area, and the institution of a corresponding number of Kaimakams chosen out of the respective majorities. This plan may be considered as a modification of plan No. 3, and, if adopted, would not necessarily exclude the principle of disintegration, which might still be applied to a certain extent, though on a less extensive scale than is proposed in the scheme on which the Commission is at present engaged. In either case, as your Excellency will perceive by Article No. 15, a representative Medjlis will sit at Beyrout under the auspices of the Pasha of Saida, and I trust that a clause will also be introduced authorising the establishment of one or more Turkish military stations along the Damascus road.

These two stipulations will give a certain amount of vigour and unity to the executive, and enhance within reasonable limits the authority of the Turkish Pasha in the Mountain.

I also intend to propose a clause, giving to the Vali of Saida the right to appoint an officer of his own to each Kaimakamiyeh, in the capacity of Crown Prosecutor. It will be this person's duty to see that all assassins and great criminals are promptly brought to justice. By this contrivance I hope a stop will be put to the custom of blood-feuds and private vengeance.

In order to give your Excellency a clearer idea of the difficulties of the case, I have requested Mr. James Kennedy, a gentleman to whose assistance I have been in many ways much indebted, to draw up the accompanying map, in which an attempt is made to show the approximate proportion in which the different races of the Lebanon are intermingled.

The statistics of population are very untrustworthy, and I cannot vouch for any great correctness in the figures I have introduced.

The amount of the Druse population I am told is much underrated, this people having been always particularly unwilling to register their numbers.

I have, &c.
(Signé) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 3.

Articles agreed upon by the Syrian Commission as Basis for the Reorganization of the Mountain.

Article 1. IL sera procédé à la séparation géographique des Chrétiens et des Druses.

Art. 2. Dans cette mesure de désagrégation les intérêts de chaque population seront pris en égale considération.

Art. 3. L'exécution en sera confiée, sous la surveillance de l'autorité locale et des Agents des cinq Puissances, à une Commission Mixte dans laquelle les diverses populations seront représentées.

Art. 4. La Commission émet le vœu que les habitants Chrétiens de Hasbeya, Rascheiya, et Merj Ayoub seront compris dans le travail de déplacement sus-mentionné, et appelés à jouir de ses bénéfices.

Art. 5. Il y aura en conséquence dans le Liban trois Caimacamies, Maronite, Grecque Orthodoxe, et Druse, qui seront administrées par des Chefs indigènes choisis dans le sein de chaque population respective.

Art. 6. Dans chaque Caimacamie il y aura un ou plusieurs Medjlis Judiciaire, et un seul Medjlis Administratif.

Art. 7. Le Medjlis Judiciaire se composera de trois membres au moins et cinq au plus, selon le nombre des éléments constitutifs de la population, de façon à ce que chacun de ces éléments soient représentés par un membre. Dans le cas où il n'y aurait que deux éléments le Medjlis Judiciaire sera composé de trois membres dont deux fournis par l'élément prépondérant.

Art. 8. Le Medjlis Administratif se composera de cinq membres au moins, dix au plus; et s'occupera spécialement de l'assiette et de la perception des impôts.

Art. 9. La présidence du Medjlis Administratif sera dévolue au Caimacam. Celle du Medjlis Judiciaire sera exercée trimestriellement à tour de rôle par chacun des membres.

Art. 10. Il y aura dans chaque Mudirlik un Juge de Paix pour chaque rite.

Art. 11. Les Juges de Paix jugeront sans appel jusqu'à concurrence de 150 piastres, et avec appel au Medjlis Judiciaire de Première Instance jusqu'à concurrence de 500 piastres.

Art. 12. Les affaires au-dessus de 500 piastres seront de la compétence du Medjlis de Première Instance.

Art. 13. Les affaires mixtes, c'est-à-dire, entre particuliers n'appartenant pas au même rite, quelle que soit la valeur engagée dans le procès, seront portées devant le Medjlis de Première Instance, à moins que dans les procès au-dessus de 500 piastres les parties ne soient d'accord pour reconnaître la compétence du Juge de Paix du défendeur.

Art. 14. En principe, toute affaire sera jugée par la totalité des membres du Medjlis. Néanmoins quand toutes les parties engagées dans le procès appartiendront au même rite, elles auront le droit de recuser les juges appartenant à un rite différent. Mais dans ce cas même les juges recusés devront assister au jugement.

Art. 15. Il y aura un Medjlis Supérieur siégeant à Beyrout et composé de douze membres savoir:—Deux Maronites, deux Grecs Orthodoxes, deux Grecs

Catholiques, deux Druses, deux Métoualis, et deux Musulmans. Auxquels on adjoindra éventuellement un représentant des cultes Protestants et Israélite quand un membre de ces communautés sera partie dans le procès ou aura des intérêts engagés dans le procès.

Art. 16. En matière criminelle il y aura trois degrés de juridiction :— Les contraventions seront jugées par les Juges de Paix, les délits par les Medjlis de Première Instance, les crimes par le Medjlis Supérieur de Beyrouth.

Art. 17. Les membres des Medjlis Administratifs et Judiciaires seront choisis et délégués après une entente avec les notables par les Chefs des Communautés respectives et institués par le Caimacam.

Art. 18. Tous les juges seront retribués.

Art. 19. Si, après une enquête judiciaire il est prouvé qu'un membre des Medjlis a prévariqué ou s'est rendu indigne de ses fonctions par un fait quelconque, ce membre devra être révoqué, et il sera en outre passible d'une peine proportionnée à la faute qu'il aura commise.

Art. 20. La Caimacamie Druse, autant que les nécessités de la mesure de désagrégation le comporteront, se composera des Aklims suivants :

El Gharb, sauf la portion qu'il serait indispensable d'en détacher pour ménager la continuité territoriale des deux parties nord et sud de la Caimacamie Maronite ; Djurd, Arkoub, Schouf, Menassif (en partie), Schéhar (voir la Carte de Kiepert 1860).

Art. 21. La Caimacamie Grecque Orthodoxe se composera de Koura, y compris la partie inférieure, et les fractions de territoires avoisinantes dans lesquelles la population Grecque Orthodoxe serait la majorité.

Art. 22. Tous les territoires de la Montagne qui ne font point partie des deux Caimacamies Druse et Grec Orthodoxe seront compris dans la Caimacamie Maronite, sauf Zahlé, qui avec la banlieue et Maalaka, sera placée sous une Administration Mixte dépendante du Vali de Saida aux mêmes titres que les Caimacamies Maronite, Grec Orthodoxe, et Druse, sauf les réserves formelles qui seront ultérieurement exprimées.

W.
L. B.
D. AND C.
R.
N.

Art. 23. Il y aura dans la Montagne six Medjlis Judiciaires, savoir : un dans la Caimacamie Grecque Orthodoxe, trois Maronite (dont un dans le Meten, un à Zahlé, et un dans la Caimacamie Druse.

Art. 24. Auprès du siège de chaque Caimacam il y aura un Vékil, ou délégué, de chacune des autres Caimacamies et chargé de représenter les intérêts de ses coreligionnaires.

Art. 25. Chaque Caimacam aura sous ses ordres un corps de police au moyen duquel il pourvoira au maintien de l'ordre public sur toute l'étendue de son territoire, à l'exécution des sentences des Medjlis, et au recouvrement des impôts.

Art. 26. L'exécution forcée des jugements et arrêts administratifs telle qu'elle s'est pratiquée jusqu'à présent sera abolie aussitôt que faire se pourra, et remplacée par d'autres modes de contrainte, telle que la saisie ou l'imprisonnement.

Art. 27. Tous les agents de la police recevront un traitement suffisant, et il leur sera interdit, sous les peines les plus sévères, d'exiger des habitants aucune rétribution soit en argent soit en nature.

Art. 28. La Commission estime que dans chaque Caimacamie le corps de police pourrait être établi à raison de cinq hommes pour mille habitants.

Art. 29. La Commission émet le vœu que le désarmement une fois opéré dans le reste de la Syrie, il soit procédé dans la Montagne à une mesure analogue.

Art. 30. Le corps de police se recrutera par la voie des engagements volontaires, et il y aura dans chaque Caimacamie un Chef de Police pour chaque élément constitutif de la population.

Art. 31. Il est indispensable que les agents de la police soient vêtus d'un uniforme ou qu'ils portent au moins un signe extérieur de leurs fonctions.

Art. 32. Les agents de police chargés de l'exécution d'un ordre quelconque

British Statute Miles

M	<i>Maronites</i>
D	<i>Druzes</i>
CO	<i>Greek Orthodox</i>
CC	<i>Greek Catholic</i>
MUS	<i>Muslims</i>
MET	<i>Metawali</i>

Present Christian Kaumakamīyeh
Present Druze Kaumakamīyeh

Proposed	Greek Kaimakamiyeh (Scholar)
	Mixed Greek Kaimakamiyeh (Greek C. & C. Greek)
	Druze Kaimakamiyeh
	Muslim Mudiriyeh dependent on Christian Kaimakan

Tripoli, Beirut and Sidon, with the adjoining districts are under the immediate control of the Porte.

It is proposed to exchange the Druzes of the Metn with Christians now located in the Druze districts.

Deir el Kamar

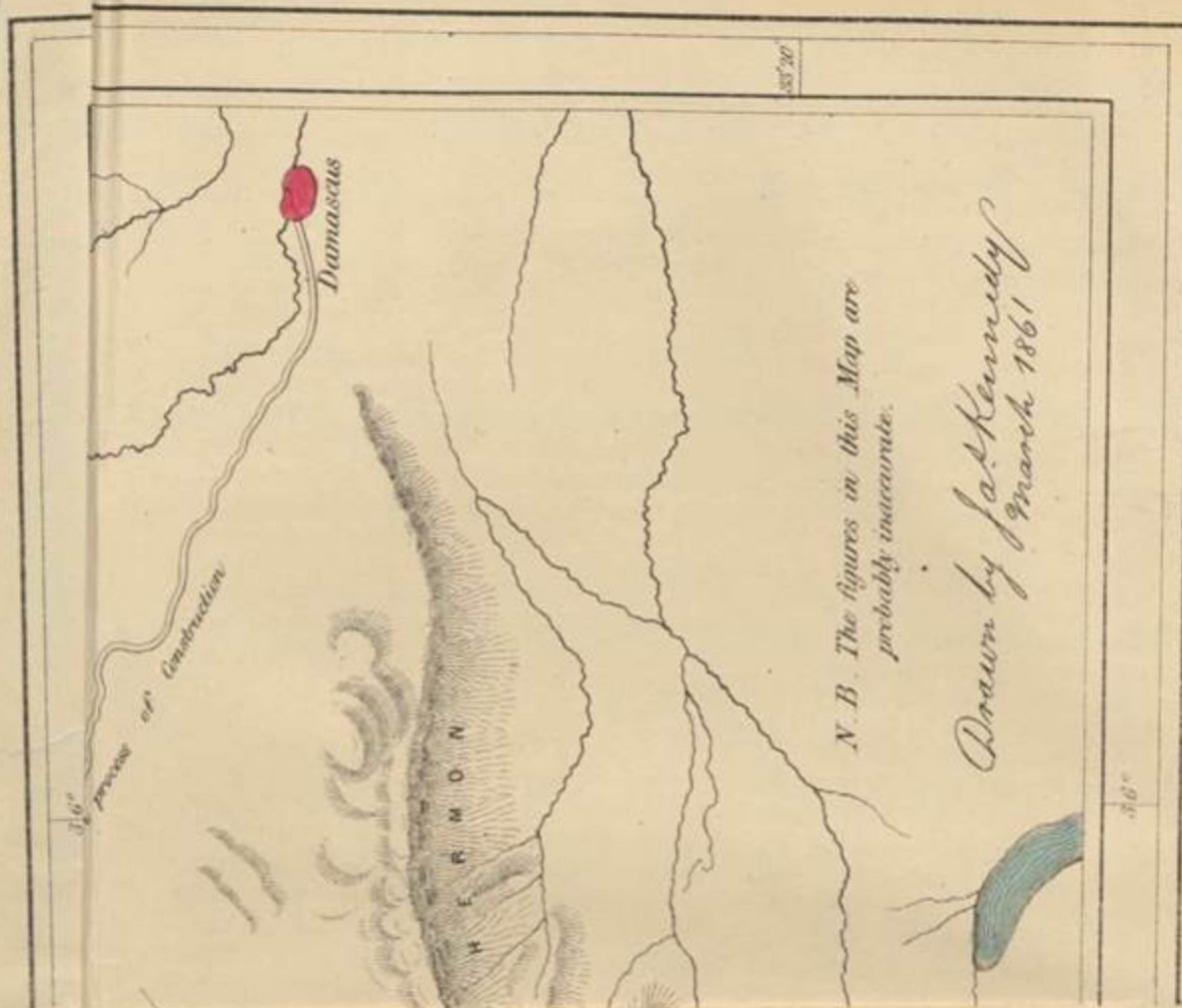
M.	3,340
C.C.	1,950
D.	700

It will be desirable to exchange the Muslims of El Karub with the Christians of Deir el Kamar and Mouassif and incorporate the latter district with the Druze Haimakamlyeh.

Lower St. Pierre does not at present form part of the Lebanon—its population is purely Greek. We propose to re-annex it to the Lebanon and incorporate it with the Greek Orthodox Episcopate.

N. B. The figures in this Map are probably inaccurate.

Drawn by Jas Kennedy
March 1861



de l'autorité devront être pris parmi les coreligionnaires des individus que cette mesure concernera.

Art. 33. Les Vékils seront rétribués par le Caimacam dont ils sont les délégués.

Art. 34. La Commission émet le vœu que l'impôt de la capitation soit aboli et remplacé par l'impôt foncier.

Inclosure 2 in No. 3.

Map of Mount Lebanon.

No. 4.

Lord J. Russell to Sir H. Bulwer.

(No. 190.)

Sir,

Foreign Office, March 28, 1861.

IT appears from Lord Dufferin's reports that the question respecting the execution of the sentences passed on the Turkish and Druse prisoners in Syria has been referred to Constantinople; and the further questions respecting Syria and the Mountain will also be eventually referred there.

I had a conversation with the French Ambassador on these matters yesterday, and we agreed on the following points:—

1. That the ends of justice would be satisfied by the execution of four or five Druses.

2. That as we did not object to the Tribunal constituted in Syria we cannot pretend to aggravate the sentences which that Tribunal has pronounced, or to set aside its decisions.

3. That the Commissioners ought, as soon as possible, to send their Report to Constantinople, where the Ambassadors should deal directly with the Sultan and the Turkish Government.

But the Ambassadors would be authorized, in case it should be clearly necessary, to summon the Commissioners to Constantinople; otherwise the Commissioners will remain in Syria till the middle of May.

Your Excellency will regulate your conduct by the understanding which I have thus come to with the French Ambassador.

I am, &c.
(Signed) J. RUSSELL.

No. 5.

Sir H. Bulwer to Lord J. Russell.—(Received March 30.)

(No. 195.)

My Lord,

Constantinople, March 19, 1861.

IN conformity with the directions contained in your Lordship's telegram of the 14th instant, I have this day addressed a despatch to Lord Dufferin, instructing him to expedite the remaining business of the Commission of which his Lordship is a member.

I have, &c.
(Signed) HENRY L. BULWER.

No. 6.

Earl Cowley to Lord J. Russell.—(Received March 30.)

(No. 485.)

My Lord,

Paris, March 29, 1861.

HAVING observed during a conversation which I had with M. Thouvenel yesterday that he partook M. Béclard's opinion that all the Druses originally condemned by the Tribunal at Beyrout ought to be executed, in which opinion he said that Fuad Pasha concurred, I informed Sir Henry Bulwer of this by telegraph.

I have no doubt that the Porte will be strongly urged by the French Ambassador to sacrifice all these Druses; and if the French have managed to obtain the assent of Fuad Pasha the sentence may be carried into execution before Lord Dufferin is aware of it.

M. Thouvenel showed great disinclination to enter upon the subject with me; and I could elicit nothing from him but that it would be the Sultan's duty to decide whether the sentences should be carried out or not.

I have, &c.
(Signed) COWLEY.

No. 7.

Lord J. Russell to Lord Napier.

(No. 30.)

My Lord,

Foreign Office, March 30, 1861.

I HAVE to inform your Excellency that Her Majesty's Government approve the language which you made use of to Prince Gortchakoff on the subject of the French occupation of Syria, as reported in your Excellency's despatch No. 4 of the 13th instant.*

I am, &c.
(Signed) J. RUSSELL.

No. 8.

Lord Bloomfield to Lord J. Russell.—(Received April 1.)

(No. 134.)

My Lord,

Vienna, March 28, 1861.

I HAVE taken an opportunity of reading to Count Rechberg your Lordship's despatch to Lord Dufferin No. 74 of the 18th instant,† copy of which was inclosed in your Lordship's No. 63 of the 20th instant, containing observations on the opinions of the Commissioners as to the sentences upon the Turkish and Druse prisoners.

His Excellency was glad to find that Her Majesty's Government seemed to agree with the language that had been held by the Austrian Commissioner, of whose proceedings he himself entirely approved.

He said that he must consider that where the Porte was striving to administer justice in a fair spirit, those Powers were rendering a bad service to Turkey who called on her to inflict a greater measure of punishment on the prisoners than had been awarded by those charged with their trial, whilst this proceeding furnished another proof of their desire to bring disrepute on the acts of the Porte, and to seek to undermine its authority.

I have, &c.
(Signed) BLOOMFIELD.

No. 9.

Earl Cowley to Lord J. Russell.—(Received April 2.)

(No. 497. Most Confidential.)

My Lord,

Paris, April 1, 1861.

THE Prussian Minister called upon me a few days ago, and related to me a conversation which he had lately had with M. Thouvenel, relative to the future government of the Lebanon.

Count Pourtalès said that M. Thouvenel had shown him a map of the Lebanon which had been made by General Beaufort's orders, and on which was accurately marked every village with their relative populations. From this it would be seen that in many villages, which had been until now placed under the Druse Kaimakamie, there was a large majority of Christian inhabitants; from which circumstance M. Thouvenel argued that they should be withdrawn from Druse authority, and placed under that of the Maronites, thus enlarging the district under Maronite rule.

* See Part I, No. 519.

† Ibid, No. 509.

Count Pourtalès replied that it might be true that the inhabitants of the villages were in a large proportion Maronites, but that it would be found that the land generally belonged to the Druses, who were, for the most part, lords of the soil, which they farmed to the Maronites. In his opinion, therefore, this must be taken into consideration in any arrangement that might be made.

M. Thouvenel did not reply to this remark, but he went on to observe that the proposal of having a third Kaimakam for the orthodox Christians would be a source of great embarrassment. However, said M. Thouvenel, the real difficulty lies in the choice of the supreme Governor, and he hinted that he might be chosen from the family of the Viceroy of Egypt.

Count Pourtalès replied that the Porte would never consent to such an arrangement, nor did he think that it would suit Her Majesty's Government. Indeed, it might be objected to by other Powers also.

M. Thouvenel rejoined that in that case a Governor must be taken from the inhabitants of the Mountain (unless, indeed, Europe could furnish one); and that the only family which would inspire respect was that of the Shehabs; that a Governor taken from among them would be obeyed, but that here he should be again met by objections on the part of England.

M. Pourtalès replied that he did not see why this should be the case, unless M. Thouvenel wished to designate any one particular member of the Shehab family. Now there were, perhaps, as many as a hundred bearing that name. Why not propose to Her Majesty's Government to accept the principle of Shehab rule, and invite them to select the individual?

Although M. Thouvenel did not show much inclination to follow this advice, he said that he would speak to me upon the subject.

M. Pourtalès, however, having ascertained that his Excellency had not done so, came himself to me to ask me, confidentially, what I thought of the idea. He said that among the members of the Shehab family there were Chiefs of every religious persuasion, Mussulman, Druse, and Maronite; and that he thought that if Her Majesty's Government would cause inquiries to be instituted by any person in whom they had confidence, it would not be difficult to find a member of that House fit to have the supreme government of the Lebanon.

I replied that it was a matter upon which I could not venture to offer an opinion, but that I would refer it for your Lordship's consideration. Her Majesty's Government, I said, sought for no special influence themselves in Syria, but they were determined to oppose the conversion of the Lebanon into a French province. I felt sure, therefore, that they would object to the appointment of a Shehab, or of any one else, as superior Governor of the Mountain, who was likely to play into the hands of the French. On the other hand, I was equally sure that if any member of the Shehab family could be found who might be considered by competent persons likely to maintain order and tranquillity, Her Majesty's Government would, as far as they were concerned, concur in his nomination, provided it met with the consent of the Porte.

Count Pourtalès replied that he was as much opposed to the establishment of French influence in the Lebanon as I could be, but that he considered that M. Thouvenel had made a declaration of which advantage should be taken, in saying that he would be satisfied by the appointment of a Shehab as Governor. Let one be selected, and there were many who had no relations with the French.

I do not feel quite sure that this overture may not have been made by Count Pourtalès with M. Thouvenel's knowledge; but, at all events, I have repeated to your Lordship exactly what passed between the Prussian Minister and myself.

I should add that during this conversation, Count Pourtalès hinted, more than once, that he feared difficulties would again occur with regard to the evacuation of Syria, unless the new government should have been settled before the commencement of June. I could not, however, elicit from him any particular reason for holding this opinion, except that he had heard that a petition from the clerical party was in the course of signature, calling upon the Government not to abandon the cause of the Maronites.

I have, &c.
(Signed) COWLEY.

No. 10.

Earl Cowley to Lord J. Russell.—(Received April 2.)

(No. 498.)

My Lord,

Paris, April 1, 1861.

SINCE I wrote my despatch No. 497 of this day's date, relative to the conversation which Count Pourtalès had had with M. Thouvenel on the future organization of the Lebanon, I have seen the latter, who showed me the map referred to by Count Pourtalès, which he said he was about to transmit to M. de Flahault with a memorandum, giving some curious information, with statistical details respecting the various inhabitants of the Mountain. M. Thouvenel did not allude to the supreme Governorship of that district, but he said that he regretted that the Commissioners in Syria should have abandoned the scheme on which they had been to a certain extent agreed, nor could he understand the reasons which had led them to take this course. His Excellency is evidently much opposed to the establishment of a third Kaimakamie, of which the Chief should be a Greek, and I presume that it is in this sense that M. de Flahault will speak to your Lordship.

I have, &c.
(Signed) COWLEY.

No. 11.

Lord J. Russell to Earl Cowley.

(No. 402.)

My Lord,

Foreign Office, April 3, 1861.

HER Majesty's Government have had under their consideration your Excellency's despatch No. 497 of the 1st instant, reporting the account which M. Pourtalès had given you of his conversation with M. Thouvenel relative to the future Government of the Lebanon; and I have to instruct your Excellency not to give any encouragement to the idea which has been broached of taking one of the Shehab family to govern the Mountain.

I have further to instruct your Excellency not to attend any future Conference on the subject of the occupation of Syria by foreign troops.

I am, &c.
(Signed) J. RUSSELL.

No. 12.

Lord J. Russell to Sir H. Bulwer.

(No. 205.)

My Lord,

Foreign Office, April 3, 1861.

IT appears from your telegram of the 2nd instant, that the Porte is wavering in regard to the execution of Said Bey Joublat. But Aali Pasha, as reported in your despatch No. 172 of the 7th ultimo,* informed your Excellency that instructions had been sent to Fuad Pasha to comply with the wishes of Her Majesty's Government that Said Bey Joublat should not be executed; Her Majesty's Commissioner in Syria having, as I informed your Excellency by my telegram of the 2nd of March, and more fully in my despatch of the same day, declared his conviction that the evidence produced on the trial had failed to establish Said Bey Joublat's guilt.

I have now to state to your Excellency that if, notwithstanding the assurance thus given to you by Aali Pasha, the sentence of death pronounced by the Tribunal at Beyrout upon Said Bey Joublat is, in violation of promise, carried into execution, you will at once break off relations with the Porte, and wait the instructions of Her Majesty's Government for your further guidance.

I am, &c.
(Signed) J. RUSSELL.

P.S. You are at liberty, if you think proper, to acquaint Aali Pasha with the nature of these instructions.

* See Part I, No. 518.

No. 13.

Acting Consul Wrench to Lord J. Russell.—(Received April 4.)

(No. 5.)

My Lord,

Damascus, March 20, 1861.

I HAVE the honour to inclose to your Lordship copy of my despatch of this day's date, addressed to Her Majesty's Ambassador at Constantinople.

I have, &c.
(Signed) WILLIAM H. WRENCH.

Inclosure in No. 13.

Acting Consul Wrench to Sir H. Bulwer.

Sir,

Damascus, March 20, 1861.

I HAVE the honour to inform your Excellency that although we have heard of no serious disturbances in the Hauran and Ledjah, and although no extraordinary cause of excitement has arisen in the city for the last three weeks, the Christians have been continually leaving; I should imagine that within that period nearly 1,000 souls have quitted Damascus. One reason for this exodus is, that they receive by every post invitations to join their friends at Beyrout. Another cause seems to be a vague apprehension which no argument will allay, and which they themselves cannot explain otherwise than by saying, that they never can feel secure here until they see some proof of a better feeling towards them on the part of the Government, the soldiery, and the Moslems. Their utter want of confidence in the Government is the main cause of these inquietudes, and I regret to say that this feeling has of late undergone no improvement. The Government allowance of fifty paras a-day has been paid up to the 12th ultimo.

The Government credit is at the present moment at so low an ebb that it is with the greatest difficulty, and at a loss of about 12 per cent., that they can dispose of their bills drawn on the Treasury of Beyrout at ten days' sight.

In former years, at the time of collecting the taxes, orders on the villages for the amount of their imposts were given by the Government to holders of Treasury bonds, who themselves collected these taxes at harvest time, charging the peasants the interest for the intervening period. Thus the Government generally paid off a large portion of its debts at this season. This year, however, money being urgently wanted, horsemen have already been sent to the villages with orders to the peasants to pay, immediately, their taxes directly to the Government; this has given great cause for complaint to the numerous creditors of the Treasury, who see the liquidation of their bonds, so long overdue, indefinitely postponed. At this time of year the peasants are in general ill-furnished with money, but more especially now, as extortion and speculation have been of late carried to an unprecedented extent; many villages, I am assured, having paid, in one way or another, six, and even eight times their legal taxes, but some of these even are marked in the registers as being in arrears. Money being very scarce in Damascus, and the peasants not having yet paid their last year's debts, no one will now lend them money, and serious apprehensions are entertained by all, in which the authorities also participate, that there will be a large deficit in this branch of revenue.

Khaled Pasha left the city for the Hauran ten days ago, and a week afterwards he was followed by a battalion of Infantry.

The Russian Vice-Consul, some days since, decorated the Prince Abd-el-Kader with the Grand Cross of the Order of the White Eagle of Russia.

Before the Ramazan commenced, the affairs of all the Consulates, without distinction, were but ill attended to by the Government; weeks and even months elapsing before they could, by constant applications, obtain even an answer to their communications to the Pasha; but now business has come to a complete standstill. The Pasha allows his subordinates to do exactly as they please; they turn this liberty to good account, and it is with the greatest difficulty that the simplest affair can be settled. The French Consul will, I believe, shortly enter a protest making Emin Pasha responsible for the damages resulting from his Excellency's total neglect of several affairs belonging to French-protected subjects.

All commerce is now at a standstill, and the majority of the merchants, both Moslems and Jews, do not and cannot pay their debts. Those having goods in the neighbouring towns experience great difficulty in transporting them to Damascus, as their camels, the moment they leave their hiding-places, are seized by the Government to carry provisions to the troops in the neighbourhood of the town; those camels and mules seized and not required are released by means of a bribe to the Government employés; while for those taken the hire is fixed at a low rate, and the owners have to wait a long time for payment. As the number seized is generally more than double that wanted, your Excellency can imagine that no small gain is thus made.

I have, &c.
(Signed) WILLIAM H. WRENCH.

No. 14.

Lord Dufferin to Lord J. Russell.—(Received April 4.)

(No. 82.)

My Lord,

Beyrout, March 22, 1861.

I HAVE the honour to transmit herewith, for your Lordship's information, copy of a petition addressed by the Christian inhabitants of the Great Metn to the French Relief Committee, complaining that they have received no assistance from any French fund, and stating that if it had not been for the Anglo-American Relief Committee, many of them must have perished.

It is doubtless very satisfactory that those on behalf of whom such great exertions have been made by America and England, should retain such a grateful recollection of what is due to their benefactors, and I have no reason to think that this exhibition of feeling has been at all factitious; at the same time I should be sorry not to take this opportunity of mentioning that considerable sums of money have been dispensed in different parts of the Mountain by the French authorities as well, although it would seem that the people of the Metn have not shared in the distribution.

I am the more anxious to record this fact, as in a previous despatch I had occasion to state that of the large sums said to be forwarded from France, it was intended to devote the greater part to the foundation of religious and charitable establishments, rather than to the purchase of food and clothes for the destitute population.

Time has shown that this principle has not been strictly adhered to. At Zahlé, at Deir-el-Kamar, and in other places, money has been freely given. It is possible, too, a certain amount may have been dispensed, without the fact becoming generally known; nevertheless, in the main, it seems to be the general opinion of those persons, both French, native, and others, of whom I have inquired, that it is by the Anglo-American Relief Committee that the lives of the people will have been saved during the late crisis.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure in No. 14.

Petition.

To the Agent of the French Commissioner.
(After compliments.)

WE, the Christians of the Metn, petition you, thanking you for all your kindness to us. We have heard that amongst other acts of charity a quantity of clothing has been sent by the French Government for distribution to the needy, through the hands of the Commissioner at Hamana, but to this day your petitioners have not received any share of the same. Whereas, we being in the utmost need, beg you of your goodness to have pity on us, and to arrange that we should receive our share in this charity, for we have not the necessities of life, the villages of the Metn being in greater distress than those of the Jurd,

there having been more burning and pillage in the Metn than in the Jurd, and had it not been for the charity of the British and American Governments, the most of us would have died of hunger and cold; so we pray you to look towards us with compassion.

The charity which we have received from the French Government amounts only to 28½ piastres. Yours it is to ordain. Wheat has been distributed in Hamana and Felûgha, but other places did not receive any share.

(Here follow numerous signatures.)

No. 15.

Lord Dufferin to Lord J. Russell.—(Received April 4.)

(No. 84.)

My Lord,

Beyrout, March 24, 1861.

I HAVE the honour to transmit herewith, for your Lordship's information, copies of further despatches which I have this day addressed to Her Majesty's Ambassador at Constantinople.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE

Inclosure 1 in No. 15.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, March 23, 1861.

I HAVE the honour to transmit to your Excellency copy of the initialled project for the reorganization of the Lebanon, communicated to Fuad Pasha at the last sitting of the Commission.

As I am anxious to catch a direct steamer, which sails unexpectedly this afternoon, I will not enter into any explanations. It will be sufficient to remark that the two principles on which the scheme is founded consist in the physical separation of the Christian and Druse populations, and in the granting to each community of which the population of the Mountain is composed as much municipal independence as circumstances will permit. The Druses retain their administrative autonomy. The Christians of Jezzin and of Kharub are withdrawn from their domination, while the Greek Catholics of Zahleh and the Orthodox Greeks of Koura are relieved from the interference of a Maronite Kaimakam.

On the other hand, the Maronite Kaimakamiyeh is geographically extended, and should the projected transmutation of the population not change the proportion which the Moslem population bears to the Christian in Aklim Kharub, that district will be erected into a Moslem Mudiriyeh, dependent on the Christian Kaimakam.

The Damascus road, garrisoned by Turkish troops, will divide the Druse and Christian territory to the north; while, on the south, it is probable the Porte will stipulate for some similar precaution being taken.

The greatest blot in the arrangement is the way in which the Christian town of Deir-el-Kamar remains dove-tailed into the heart of the Druse territory.

If the Christian population of Menasif could be exchanged for a Moslem one, and, together with the town of Deir-el-Kamar, be put under the Druse Kaimakam, or under a separate Moslem Mudir, it would be a great improvement; but my colleagues evinced so great a dislike to this suggestion that I thought it more prudent to leave the matter to be negotiated on by Fuad Pasha.

The only other very great innovation on the Constitution of 1842 is contained in the Article which gives to the Vali of Saïda the power of appointing to each Kaimakamiyeh an officer of his own in the capacity of Public Prosecutor, and the institution at Beyrout of a Mixed Tribunal for criminal cases.

The original draft of the project was initialled by all the Commissioners, but M. Béclard has subjoined to his signature a note which takes formal exception to most of the principles in accordance with which the project is drawn up.

His Excellency Fuad Pasha has provisionally accepted our suggestions, but he intends to study the Articles at his leisure, and then to communicate to us and to his Government any addition or alteration for which he would wish to stipulate on behalf of the Porte. He has stated his opinion that he does not think the disintegration of Druse and Christian populations will present any very serious difficulties of execution.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 2 in No. 15.

Annexes 1 and 2 to the Protocol of the Twenty-sixth Meeting of the Syrian Commission.

[See Inclosure 7 in No. 37.]

Inclosure 3 in No. 15.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, March 23, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, copy of a letter written by Colonel Arrican to General de Beaufort, another from General de Beaufort inclosing the above to Fuad Pasha, together with a copy of his Excellency's reply.

In forwarding this correspondence, I need do no more than call your Excellency's attention to the extraordinary importance attached by the French officers to what may be considered the gossip of a rural population.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 4 in No. 15.

General de Beaufort to Fuad Pasha.

Excellence,

Quartier-Général à Beyrout, le 13 Mars, 1861.

J'AI reçu, hier au soir, du Colonel qui commande les troupes Françaises à Bteddin, la lettre dont ci-joint copie.

La situation que dépeint cette lettre m'a paru assez grave pour que j'ai cru devoir appeler sérieusement sur elle l'attention de votre Excellence; elle m'est du reste confirmée par des faits nombreux parvenus à ma connaissance, et par tous les renseignements que je reçois des chefs de nos détachements dans la Montagne.

Veuillez, &c.
Le Général de Division, Commandant le Corps
Expéditionnaire de Syrie,
(Signé) BEAUFORT.

Inclosure 5 in No. 15.

Colonel d'Arrican to General de Beaufort.

Mon Général,

Bteddin, le 11 Mars, 1861.

LE bruit s'est répandu ici, hier, que les Chrétiens de Beyrout émigraient en masse vers le Kesrouan.

Un habitant de Deir-el-Kamar dont la femme et les enfants sont à Beyrout, a reçu une lettre par laquelle son évêque lui demande dans quel lieu il désire que sa famille soit transportée. Les populations ont pris l'alarme, et malgré mes efforts pour calmer leurs craintes insensées, malgré le temps qui est affreux, deux

habitants de Bteddin sont partis pour Beyrout cette nuit, plusieurs déjà ont, à mon insu, fait emporter leur mobilier. J'ai fait appeler chez moi ceux que l'on m'a désignés comme se préparant à un départ prochain, afin de les raisonner, et de les détourner de leur projet.

Sur les autres points l'état des esprits est le même: partout les Chrétiens sont dans la crainte et le découragement; chaque jour des faits, en apparence insignifiants, contribuent à la confirmer dans ces fâcheuses idées.

Personne, dans la Montagne, n'a cette confiance entière qui pourrait seule faire endurer les maux du présent en vue d'un avenir meilleur.

Ceux que j'ai interrogés sur le sujet de leurs craintes m'ont donné les raisons suivantes. Ils pensent, disent-ils, qu'un conflit peut survenir prochainement entre les Français et les Turcs, et ils désirent s'éloigner du théâtre de la guerre; que d'ailleurs, cela n'eût-il pas lieu ils veulent se soustraire de la part de l'autorité Ottomane, et de leurs ennemis que cette dernière excite encore contre eux.

L'administration et le gouvernement du pays restant entièrement aux Turcs, ceux-ci méconnaissent en toute circonstance les intérêts des Chrétiens, et mettent dans le règlement des affaires une partialité qui leur donne des craintes sérieuses pour l'avenir, par cela même qu'elle leur montre l'union intime qui encore aujourd'hui existe entre leurs ennemis et ceux qui les gouvernent; que dans l'état actuel des choses nous ne pouvons les protéger d'une manière efficace, et la réserve que nous avons toujours mise, en laissant à l'autorité Ottomane la solution de toutes les affaires, est prise pour un aveu d'impuissance qui engage à les opprimer.

Il y a quelque temps, ajoutent-ils, il a été recommandé aux Chrétiens d'éviter tous les sujets de contestation avec les Druses, et de prouver par leur conduite qu'ils ne resteraient pas leurs ennemis, quand même, alors qu'une répression sévère aurait eu lieu. Cette règle de conduite suivie exactement a été interprétée par leurs ennemis de la façon la plus défavorable; ils ont vu dans ce désir de conciliation un abaissement volontaire des Chrétiens, qui se sentant abandonnés de leurs protecteurs ont cherché à se réconcilier avec eux. Dès-lors, ils ont eu à subir de nouvelles humiliations de la part de ceux qui ne peuvent pas comprendre que l'on ménage des gens dont on n'a rien à craindre, qu'autrefois on admettait en justice le témoignage d'un Chrétien, aujourd'hui on y a mis de telles restrictions que cela devient complètement illusoire.

A tous ces motifs de mécontentement, viennent s'ajouter mille plaintes relatives à des menaces des Druses, à des mauvais traitements des soldats Turcs.

Avant-hier, vers la fin du jour, à Bârûk, on a vu arriver armés quinze cavaliers Druses, dont j'ai les noms, et qui sont connus pour des serviteurs de Kenj-el-Amad. L'un d'eux, appelé Beshir Ahmed, portait les pistolets de l'Emir Saad-ed-Din qu'il a tué, de sa main, à Hasbeya; ils se sont rendus chez le capitaine qui commande la garnison Turque pour le saluer, et de là sont allés chez les leurs. Ils ont répandu le bruit que soixante-six cavaliers de leur nation étaient restés à Jubb-Jennin. A la suite de cela, des propos menaçants ont été tenus par les femmes Druses, et les Chrétiens ont conçu de nouvelles craintes.

Depuis que je suis à Bteddin, je m'efforce constamment de calmer les esprits, de répondre par de bons conseils aux plaintes qui me sont faites, et d'exhorter à l'espoir dans l'avenir; mais j'ai tout lieu de craindre que ces moyens deviennent désormais insuffisants pour maintenir ici les gens qui veulent partir, et leur rendre la confiance qu'ils n'ont pas.

Le Colonel du 13^{me} de Ligne,
(Signed) D'ARRICAN.

Inclosure 6 in No. 15.

Fuad Pasha to General de Beaufort.

M. le Général,

Beyrout, le 17 Mars, 1861.

J'AI reçu la lettre que vous m'avez fait l'honneur de m'écrire en date du 13 de ce mois, ainsi que le rapport de M. le Colonel d'Arrican que vous y avez joint.

Le contenu de ce rapport ne m'a nullement surpris; il est l'écho de ces bruits sourds qu'on faisait circuler dans le pays, et qui n'ont pas manqué d'arriver à la connaissance de l'autorité. Sans avoir aucunement la pensée de récriminer la population Chrétienne en général, je dois dire avec regret qu'un faible parti d'opposition formée contre le Gouvernement fait des efforts pour entretenir cette inquiétude dans le but de seconder les illusions dont il nourrit les esprits; des papiers qu'on a fait circuler dans le pays pour obtenir des signatures sont des preuves assez plausibles pour mettre en doute ce à quoi on vise, et à quoi on travaille.

La réalisation de ces desseins ne demande rien moins que de montrer le Gouvernement Impérial, non seulement persécuteur des Chrétiens mais excitant les hommes de désordres pour troubler la tranquillité du pays, et ces récriminations plus absurdes qu'injustes n'ont d'autre source que ces pensées malveillantes contre l'autorité souveraine du Sultan. Ce n'est pas le découragement que nous en éprouvons, car rien ne nous empêche de travailler à procurer le bien-être de toutes les populations, et à faire effacer les traces de ces malheurs dont ce pays a été le théâtre; mais c'est une amère déception que nous éprouvons, lorsque non pas nos efforts, mais nos intentions même sont mis en doute.

Je ne veux être ni apologiste des uns ni accusateur des autres, mais je me dois à la vérité pour dire que les Druses qui se trouvent sous le coup d'une grande accusation et des poursuites de la justice montrent aujourd'hui au moins une conduite de résignation; mais devenus l'objet du ressentiment, je puis dire naturel, des Chrétiens, ils sont traqués partout et en butte de ces vengeances personnelles dont le peuple de ce pays est animé. Il est de notoriété publique que les paysans Druses non seulement ne peuvent pas circuler librement dans le pays, mais il ne leur est même pas permis de labourer dans leurs champs sans être attaqués par ceux qu'ils considèrent toujours comme des ennemis; il ne passe pas une semaine que des assassinats ou des cas de blessures n'arrivent à la connaissance de l'autorité.

Appelée à empêcher ces faits regrettables, qui sont toujours la cause de grands malheurs dans ce pays, l'autorité est accusée pour cela même de protéger les Druses au détriment des Chrétiens. Si l'autorité, qui doit accorder à tous une égale protection, montre aujourd'hui une préférence dans sa sollicitude, c'est, à coup sûr, en faveur de ceux qui ont éprouvé de si grands malheurs. La conduite de nos agents est conforme aux instructions que je leur donne, et les hommes de confiance que j'ai mis à leur tête dans la Montagne répondent toujours de leurs actions, et la moindre déviation de cette ligne de conduite attire mon attention la plus scrupuleuse.

Ces bruits qu'on avait répandus, commençant par le Hauran, ont fait le tour du pays, en parcourant Damas, Saida, le Liban, et l'Anti-Liban, et ont fini par mettre en doute la tranquillité de Beyrouth même. Cette nouvelle de l'émigration des Chrétiens dans le Kesrouan, colportée à la Montagne, et signalée dans le rapport du commandant du détachement Français à Bteddin, est le comble des absurdités que ce parti, dont je vous ai parlé plus haut, a eu la tâche de fabriquer, pour montrer les Chrétiens sous le coup d'un nouveau malheur. Rien n'a été épargné dans ce but; des placards affichés sur les murs d'une église à Damas, des fables d'une prophétie répandue à Beyrouth, des bruits vagues, des accusations sourdes, tout cela est mis constamment en œuvre sans qu'on puisse néanmoins signaler aucun fait pour donner le moindre indice que la tranquillité du pays est en danger, que l'autorité ne remplit pas son devoir. Deux circonstances alléguées par les Chrétiens comme preuve de ce qu'ils ont déclaré à M. le Colonel d'Arrican, doivent attirer notre attention: le prétendu refus des autorités d'admettre le témoignage des Chrétiens, et l'apparition dans un village d'hommes appartenant aux Chefs Druses en fuite, ces hommes ayant proféré des menaces appuyées sur la présence d'une bande des Druses à Jubb Jennin. Ceux qui ont avancé ces faits rendraient un très grand service au Gouvernement s'ils divulgaient le Tribunal ou l'agent qui a refusé le témoignage des Chrétiens.

Du moment que l'autorité Ottomane a admis la seule réclamation des Chrétiens comme un témoignage pour tant de condamnations dont la justice a frappé ceux qui ont été accusés, elle punira sans aucun doute ceux qui seront convaincus de n'avoir pas su se conformer aux intentions du Gouvernement.

Quant au second fait, comme les poursuites judiciaires ont cessé, et qu'il est permis à tous ceux qui n'ont pas été condamnés de rentrer dans leurs foyers,

plusieurs Druses qui étaient en émigration sont revenus chez eux en profitant de cette cessation de poursuites qui a été adoptée au su et au gré de la Commission Européenne. La présence de la bande Druse à Jubb Jennin me paraît un fait invraisemblable; la promenade militaire que vous avez voulu faire à votre détachement de cavalerie de Kubb Elias vers El-Kurn aurait rencontré cette bande si elle avait existé, et vous aurait signalé sa présence.

Dans le désir de répondre à ce sentiment de loyauté et de franchise dont vous vous donnez toujours tant de preuves, je me suis permis de vous entretenir sur cette situation qu'on veut créer malgré nous, et je suis convaincu que vous regretterez autant que moi ses fâcheux effets. Je ne puis d'ailleurs que vous remercier toujours de tout ce que vous avez la bonté de me communiquer, et qui arrive à votre connaissance.

Quoique je sois persuadé que ces bruits n'ont d'autre fondement que ce travail du parti qui veut dénigrer le Gouvernement, je n'ai pas néanmoins manqué de charger le Général de Division Ismail Pacha de faire une tournée dans la Montagne pour faire une enquête minutieuse, et cela dans l'unique désir de démontrer encore une fois la vigilance du Gouvernement et la sévère surveillance qu'il exerce sur ses agents, quand même ce qui leur est reproché ne paraît pas impliquer une certaine gravité.

Cet officier supérieur, dont le caractère de loyauté et de justice est une garantie pour tout le monde, est parti aujourd'hui même, et me fera un rapport sur le résultat de sa mission.

Agréer, &c.
(Signé) FUAD.

Inclosure 7 in No. 15.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrouth, March 23, 1861.

I HAVE the honour to inform your Excellency that on the 16th instant 245 Druses were embarked on board a Turkish corvette for the purpose of being transported to Tripoli in Barbary. Of the whole number 155 are designated as simple exiles, merely removed from the country until quieter times should arrive; 55 are sentenced to a year's imprisonment; 10 to 2 years, 6 to 13 years, 9 to 9 years, and 10 to 2 years' imprisonment: 16 other persons condemned to transportation have been left behind on account of sickness.

As I have had the honour to inform your Excellency in a previous despatch, Fuad Pasha has taken such precautions as humanity suggests to mitigate the severity of these rigorous measures, as far as regards the families of the prisoners; and he has undertaken that those who have been sent away as exiles shall not be cruelly dealt with in their new abode. I have also ventured to write to Her Majesty's Consul at Tripoli on the subject.

Before concluding I may mention that, having been informed that Sheikh Yusef Abd-el-Melek, the only Druse Chief who had been acquitted by the Extraordinary Tribunal of Beyrouth, had also been sent on board, I waited on Fuad Pasha for the purpose of ascertaining how it came to pass that a person whom he himself had assured us was innocent, should be dealt with as if he was a criminal. His Excellency replied that since his acquittal a letter had been discovered, written by certain members of the family of Talhuk, and the family of Abd-el-Melek, and to which the prisoner's seal was also attached, addressed to Khotar Bek-el-Amad, one of the Druse Chiefs now in the Hauran; and that, therefore, his complicity in the late disturbances might be considered proved. To this, however, I ventured to object, that I had seen the letter; that it was a most vague communication, containing nothing which implied that the prisoner countenanced the massacres; no official cognizance had been taken of the document by the Court who tried him; and that, at all events, even were his guilt proved ten times over, it was a contravention of the agreement come to between his Excellency and the Commission, to the effect that no sentence passed by the Extraordinary Tribunal at Beyrouth, on a prisoner who had been tried in the presence of the European Delegates, should be carried into execution until it had been first communicated to the Commissioners.

A long discussion then ensued, which terminated by Fuad Pasha counter-

manding the decree of exile, and ordering the Druse Chief to be brought on shore again.

It may not be irrelevant to remark that this person, on whose behalf I have felt it my duty to remonstrate, is supposed to be particularly unfriendly to the English. He may be said to have owed his acquittal to the favourable testimony of some French silk-spinners, whose property he protected during the war, and of Mr. Benton, an American missionary who lives in one of his villages. Had it not been for the interference of these gentlemen, I do not think the Tribunal would have made any distinction between his case and that of the other Chiefs.

It is also a remarkable circumstance, that although the charge most violently insisted on against Said Bek is the part it is pretended his servants took in the war, the same circumstance when adduced against Yusef Abd-el-Melek at a sitting of the Commission, was pronounced by M. Béclet to possess no sinister significance, as it was to be supposed, in the midst of so much popular excitement, his control over them would be limited. Yet it is an indisputable fact that every Chief, whatever may be his relative importance, exercises an equal amount of influence over his immediate retainers. In the Highlands of Scotland, the gilly of a Macgregor was not a whit less devoted to his master, than a dunine-wassel of the house of Campbell to the great Mc Callum More.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 8 in No. 15.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, March 24, 1861.

WITH reference to my previous despatch of yesterday's date, reporting the exile of a certain number of Druse prisoners implicated in the late disturbances in the Mountain, I have now the honour to transmit herewith, for your Excellency's information, copy of a letter marked Confidential, which I have received from his Excellency Fuad Pasha, giving further details upon the subject.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 9 in No. 15.

Fuad Pasha to Lord Dufferin.

My Lord,

Beyrout, le 18 Mars, 1861.

EN réponse à votre lettre confidentielle à la date d'hier et ainsi que j'ai eu l'honneur de vous informer verbalement je m'empresse de vous transmettre les détails suivants:—

Les Druses condamnés à être exportés et dirigés sur Tripoli de Barbarie se divisent en deux catégories, ceux qui sont condamnés à la réclusion et ceux à un simple exil limité. Les exilés comme les réclus seront nourris aux frais de l'Etat, qui les pourvoira ce qui leur est nécessaire. Considérant aussi la position dans laquelle vont se trouver quelques unes des familles de ces condamnés, privées de toutes ressources et sans soutien, le Gouvernement fournira à celles qui auront le plus besoin les moyens de leur existence.

Ayant aussi compris combien les inquiétudes des familles de ces condamnés seraient vives si elles ignoraient leur sort, je fis adresser à ces familles des lettres ouvertes pour les rassurer et les persuader qu'elles ne devaient pas craindre pour la vie de leurs proches. Les familles de quelques-uns des dits prisonniers sont venues ici et ont obtenu la permission de voir les leurs. Nous avons fait ce qui était strictement compatible avec la justice et l'humanité.

Tout à vous,
(Signé) FUAD.

Inclosure 10 in No. 15.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, March 24, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, copy of a petition from the Druses of the Lebanon, praying that the Government of the Mountain may not be confided to a member of the family of Shehab.

The persons who have sent in this document may be considered to represent the true sentiments of the Druse nation; and among the signatures will be found the names of the chief members of most of the great houses of the Lebanon.

I have reason to believe that a Shehab rule would be equally odious to the Orthodox Greeks, to Greek Catholics, and to a considerable portion of the Maronite nation.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 11 in No. 15.

Petition.

(Translation.)

WE beg to state to your Lordship that we have latterly heard that the Christians of Mount Lebanon have presented petitions in which they solicit the Government of the Shehab family, and their return to rule over the whole of Mount Lebanon; but as the said family were for a long time in the exercise of power in the Lebanon, we are not in ignorance of what their rule and mode of proceedings was: we also well know that during their past government their chief object was to create dissension amongst the people, cause intrigues, possess themselves of their properties and ruin them; and it was that family who fostered hatred between Druses and Christians, and laid the foundation of animosity. Moreover, these Emirs formerly considered these two sects in Mount Lebanon as one. They were also the authors of all the disturbances which have taken place, and the first cases of intercepting the roads and of assassination, took place in their districts.

Knowing, therefore, as we do, that their restoration to authority in the Lebanon, as called for by the Christians, will be its complete ruin, we cannot dwell within their jurisdiction; therefore, confident in the justice of the Imperial Government, and the existence of liberty, we have felt emboldened to lay before his Excellency Fuad Pasha, the Minister for Foreign Affairs, a petition stating that we cannot consent to the rule of the said Emirs, otherwise we should never enjoy tranquillity; and we further implore that we be not compelled to accept them.

The object of our petition to your Lordship is to excite your solicitude and zeal in our behalf, to prevent our being forced to accept the rule of the said Emirs of the Shehab family, which would cause us to abandon our homes, and entail our consequent ruin. And as the equity of your Government and their high sense of justice are directed in favour of the tranquillity of mankind, and the prosperity of all countries, we repeat our prayers to your Lordship, earnestly soliciting your assistance in our favour.

[Follow forty-nine signatures, consisting of the principal members of the Naked, Talhook, Abd-el-Melek, and other Druse families.]

Inclosure 12 in No. 15.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, March 24, 1861.

I REGRET to state that, as your Excellency will see by Mr. Acting Consul Wrench's despatch of the 20th instant, a great number of Christians have again begun to leave Damascus for Beyrout, and some even emigrating from

Syria altogether, and have taken ship for Athens and other parts of Europe their passage, I am told, having been paid by French agents.

The renewal of the exodus from Damascus is not to be attributed, as far as I can learn, to any particular panic, although a Christian has been caught in the act of chalking up crosses on the doors of some of the houses of his neighbours. It is rather to be referred to the stagnation of all trade, the absence of any prospect of improvement in their condition, and the encouragement given to the movement by the French agents, who not only give money to those who are anxious to quit, but even counsel them to go.

The only remedy it would be possible for the Government to apply to this state of things, would consist in a large expenditure of money in the rebuilding of the Christian quarter of Damascus; in the payment of a fair indemnity to the Lebanon, and in such other acts of liberality as are perfectly incompatible with the present complete exhaustion of its Treasury.

To give your Excellency an idea of the destitution of the Government, I may mention, confidentially, as a fact of which I am certain, that not only has Fuad Pasha been obliged to decline payment of so small a sum as 1,000*l.* preferred on him by the Ottoman Bank, but he has even demanded the renewal of a bill of a couple of hundred pounds accepted by himself on behalf of his son some months ago.

Under these circumstances your Excellency can understand how unsatisfactory the state of the country must be, and how difficult it has become to restore confidence or to inspire the inhabitants with encouragement for the future. The springs of industry and the energy of the people are equally paralyzed, the action of the Executive is hampered at every moment by its lack of money and credit, and in most of the principal towns all the usual social and commercial relations remain dislocated. As may be easily imagined, designing persons take eager advantage of the opportunities such a situation affords. A propaganda is conducted against the Government, its prestige is being gradually destroyed, its blunders are exaggerated, its best intentions are calumniated, and Europe is deluged by misrepresentations which, under other circumstances, could be easily silenced and corrected.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

No. 16.

Earl Cowley to Mr. Hammond.—(Received April 4.)

(Telegraphic.)

Paris, April 4, 1861.

NOT having been instructed to do so, I have never mentioned Said Bey's name to M. Thouvenel, but I have more than once alluded with him to Dufferin's observations on the sentences passed at Beyrout.

No. 17.

Sir H. Bulwer to Lord J. Russell.—(Received April 5.)

(No. 205.)

My Lord,

Constantinople, March 23, 1861.

I HAVE the honour to state, with reference to your Lordship's despatch No. 101 of the 23rd ultimo,* that on the receipt of your Lordship's telegram, on the same subject, of the 25th of February, I urged the Porte to collect a sufficient force in the Lebanon for the protection of all classes of subjects of the Sultan in Syria.

I have already informed your Lordship in my despatch No. 26 of the 8th of January,† that this instruction has been anticipated; and I may now add, that 2,000 Cavalry and from 3,000 to 4,000 Infantry are being sent to Syria forthwith. A sum of about 40,000*l.* has likewise been remitted to Fuad Pasha.

I have, &c.
(Signed) HENRY L. BULWER.

* See Part I, No. 437.

† Ibid. No. 334.

No. 18.

Sir H. Bulwer to Lord J. Russell.—(Received April 5.)

(No. 209.)

My Lord,

Constantinople, March 23, 1861.

IN reference to my despatch No. 50 of the 18th of January,* I inclose to your Lordship the copy of a communication from Lord Dufferin. The text, which it appears I misunderstood, was open either to the interpretation I put on it, or that which Lord Dufferin now gives, and which was the intended and real one.

I am happy to find that with respect to over-extension of foreign protection, Lord Dufferin and myself perfectly agree.

I have, &c.
(Signed) HENRY L. BULWER.

Inclosure in No. 18.

Lord Dufferin to Sir H. Bulwer, March 4, 1861.

[See Part I, Inclosure 2 in No. 521.]

No. 19.

Sir H. Bulwer to Lord J. Russell.—(Received April 5.)

(No. 221.)

My Lord,

Constantinople, March 27, 1861.

IN a despatch dated the 7th instant, Lord Dufferin has forwarded to me copies of the interrogatories of the several Druse prisoners lately tried by the Beyrout Extraordinary Tribunal. This despatch was accompanied by a note from Mr. Moore to Count Pisani, requesting that I would without delay forward the whole of the interrogatories to your Lordship.

As, however, it has not yet been possible to make copies of these very voluminous documents, and it has been determined to refer the further consideration of the sentences to be carried out to the decision of the Porte, I have been reluctantly compelled to defer transmitting these papers to your Lordship until they have been copied, as it will be impossible for me to do justice to the subject in any discussion which may arise here, unless I am in possession of the evidence upon which the Court at Beyrout has acted.

I have, &c.
(Signed) HENRY L. BULWER.

No. 20.

Lord J. Russell to Earl Cowley.

(Telegraphic.)

Foreign Office, April 5, 1861.

I FEAR Lord Dufferin will be obliged to come home on account of health. State this to M. Thouvenel. He will stay, however, to finish Report.

No. 21.

Lord J. Russell to Earl Cowley.

(Telegraphic.)

Foreign Office, April 5, 1861, 4 P.M.

I HAVE received the following figures from Sir H. Bulwer, dated Constantinople, April 4:—

"I am glad to receive your Lordship's instruction about Said Bey. I had a conversation with Aali Pasha on this matter last night, and warned him of the consequences which the execution of the Bey would produce. I do not think that he will yield to the menaces of the French Ambassador, which perhaps

* See Part I, No. 357.

have gone beyond his instructions; but he was evidently much alarmed by them, and begged me not to mention his name, but to request Lord Cowley to do his utmost at Paris to induce the French Government to moderate its demands on this subject."

No. 22.

Lord J. Russell to Earl Cowley.

(No. 415.)

My Lord,

Foreign Office, April 6, 1861.

I TRANSMIT to your Excellency the Queen's ratifications, under the Great Seal, of the Convention prolonging the term for the occupation of Syria, which, as the Plenipotentiary of Her Majesty, you signed on the 19th ultimo with the Plenipotentiaries of the Emperor of Austria, the Emperor of the French, the King of Prussia, the Emperor of Russia, and the Sultan; and I am to desire that your Excellency will exchange the same against similar instruments ratified by those Sovereigns respectively.

I am, &c.
(Signed) J. RUSSELL.

No. 23.

Lord J. Russell to Earl Cowley.

(No. 422.)

My Lord,

Foreign Office, April 6, 1861.

WITH reference to my despatch No. 344 of the 19th ultimo,* I herewith transmit to your Excellency a draft of a letter to the Lords Commissioners of the Admiralty, containing the instructions with which Her Majesty's Government propose to furnish the Admiral who may be selected for the command of the squadron which it is intended to dispatch to the coast of Syria from the 1st of May next.

I have to instruct your Excellency to communicate this draft to M. Thouvenel for the concurrence of the French Government.

I am, &c.
(Signed) J. RUSSELL.

No. 24.

Earl Cowley to Lord J. Russell.—(Received April 7.)

(Telegraphic.)

Paris, April 7, 1861, 11 A.M.

THE French Government will not, I think, press to extremities the execution of Saïd Bey, but they will certainly insist on his perpetual imprisonment.

No. 25.

Lord J. Russell to Earl Cowley.

(Telegraphic.)

Foreign Office, April 8, 1861, 10:55 A.M.

I SHALL be quite satisfied with a sentence of perpetual imprisonment on Saïd Bey.

* See Part I, No. 516.

No. 26.

Lord J. Russell to Sir H. Bulwer.

(No. 210.)

Sir,

Foreign Office, April 8, 1861.

I HAVE not yet given you an answer upon the various questions raised in your despatch No. 19 of the 8th January, 1861.*

The events which have taken place in Syria, the deliberations of the Commission, the reference to the Porte, the Sultan's peremptory rejection of the plan proposed by Lord Dufferin, have all tended to throw light—though not a very favourable light—upon the policy to be pursued in Syria.

I agree with your Excellency that the Maronites appear, whether in pursuance of old hatreds or inspired by new fears, to have meditated an attack on the Druses, and that the conflicts which ended in massacre began in civil war.

The Turks, it would seem, thought that whether the Maronites killed the Druses, or the Druses killed the Maronites, each way was their gain. They appear to have calculated that the *quasi* independence of Maronites and Druses as established in 1842-45 would thereby be weakened, and the necessity of maintaining order would afford the Sultan an excuse for putting an end to a state of things which subsisted in defiance, as it were, of his sovereign authority.

The view taken by Lord Dufferin was, at least, plausible and consistent. He proposed that a Governor-General, named for a fixed term of years, should have a permanent authority, and that a Christian Pasha should govern the Mountain, controlled by the Civil power, and assisted in case of need by the military force of the Governor-General.

The only question of difference which arose in the Commission was whether this Christian Pasha should be a native or not a native of the Mountain; and upon this question four out of five of the Commissioners were of opinion that the Christian Pasha should not be a native.

But at this point the Sultan's advisers took the alarm, and declared that they never would consent to the appointment of a Governor of Syria with an authority resembling that of the Pasha of Egypt.

Upon this subject I quite agree with the principle laid down by your Excellency, that Syria ought not to be placed as a province in relation to the Sultan different from that of the other provinces of the Turkish Empire, and that if Syria is to be detached administratively from the general government of the Turkish Empire, its separation will be deemed a precedent for dealing in the same way with any and every other province in which disturbances may arise, and thus a foundation would be laid for the dismemberment of the Turkish Empire.

But this principle must not be carried too far, to the detriment of that very unity of the Empire in favour of which it is invoked.

In the more flourishing days of the Turkish Empire there were, if I mistake not, great officers called Beyler Beys, who governed Roumelia and Anatolia with extended and summary powers. But they were at all times, in Turkish phrase, "statues of glass," and could be shivered to pieces by a blow of the Sultan's sceptre.

In these days of comparative weakness the Sultan's advisers appear to dread the vigour and energy of his own officers quite as much as the interference of foreign Powers. Thus, for instance, Omer Pasha had, in a former case of disturbances in Bosnia, made a name for himself by his severity and his success in putting them down; and there can be little doubt that if he had been sent there last autumn that province would not have been in a state of revolt in the spring. But the success of Omer Pasha militated against him, and a Governor was kept in Bosnia who could not inspire anybody with fear, while he inspired everybody with contempt.

Let me now return to Syria. Lord Dufferin has expressed the opinion at which he has arrived that, if from jealousy of a servant too able and too ambitious, the Porte is determined not to have a Governor of Syria, but to have authority divided between two Governors, one of Damascus, and one at Saïda, the plan of the Commissioners must fall to the ground. In that case the

* See ante, No. 1.

Christian Pasha would be too powerful for his position, and the Mountain would be divided between Maronites, Greeks, Christians, and Druses.

It is obvious that this modification of the original scheme leaves the Lebanon a prey to the rivalries, hatreds, murders, and atrocities which have been its misfortune from 1842 to the present day.

But Her Majesty's Government have not the responsibility of this result. If the Government of the Sultan dread the influence and authority of their own servant more than the prospect of renewed conflicts and permanent oppression, with possibly other evils in prospect, Her Majesty's Government will do nothing to impair the independence of the Porte. They give friendly counsels; they do not insist that those counsels shall be accepted.

I am, &c.
(Signed) J. RUSSELL.

No. 27.

Earl Cowley to Lord J. Russell.—(Received April 9.)

(No. 533.)

My Lord,

Paris, April 8, 1861.

A FEW hours before your Lordship's telegram of 4 P.M. of the 5th instant, transmitting one addressed to you by Sir Henry Bulwer, reached me, I had received another direct from that Ambassador, referring to the same subject, viz., the efforts making by M. de Lavalette to procure the execution of Said Bey Joublat. A copy of this telegram, as far as it could be decyphered, is inclosed for your Lordship's information.

Although your Lordship did not instruct me to take any steps with reference to the intelligence which you transmitted to me, I could not but presume that it was your intention that I should act in accordance with the desire expressed therein by Sir Henry Bulwer, while you left to my discretion the mode of action, and I can assure your Lordship that I never felt myself in a more difficult position.

In the first place, M. Thouvenel had shown more than once a decided aversion to enter with me upon the question of the sentences passed at Beyrout. In the next, I feared that in forcing him to discuss them, I should provoke from him, in a moment of irritation, some declaration from which he might find it afterwards difficult to withdraw. The cause to which I had to plead, I knew to be most ungrateful to French ears. Said Bey Joublat has been for years the object of French hatred, not to say of French persecution, and although I had been willing to hope that Lord Dufferin's powerful reasoning, powerful because impartial, would have led M. Thouvenel to acquiesce in the justice of the British Commissioner's conclusions against the execution of that Chieftain, I was not so sure that any active interference on my part in his favour would not produce a result the opposite to that which Her Majesty's Government desired—I mean, provoke the French Government to persist in, rather than to desist from, their pressure at Constantinople, to obtain the ratification by the Porte of the sentences passed at Beyrout.

After reflection, therefore, I determined to sound M. Thouvenel through a third person, and addressing myself to a mutual friend on whose discretion and conciliatory disposition I could rely, I requested him to see M. Thouvenel. The following was to be the statement which he was to make to him:—

That I had learnt with great concern that M. de Lavalette was urging the Porte to order the execution of Said Bey Joublat; that I had hoped that Lord Dufferin's unanswerable arguments would have prevailed for a remission of the sentence; that it was impossible for Her Majesty's Government, coinciding as they did in the opinion of their Commissioner, to consent to this execution; and that I was most anxious therefore to come, if possible, to some understanding with M. Thouvenel, which should put an end to this unseemly struggle between the Embassies at Constantinople for the life or death of an individual; that if I addressed his Excellency through a third person, it was because he had shown such repugnance to converse with me directly on the subject of the Beyrout sentences, that I feared a forced discussion of them between us would not be conducted with that calmness which the serious nature of the question at issue imperatively demanded. Without having recourse to any menace I nevertheless let it be understood that Her Majesty's Government would hold the Porte

responsible for the life of Said Bey, inasmuch as the Sultan's Ministers, after being made acquainted with Lord Dufferin's opinion, had assured Her Majesty's Ambassador that the Bey's life would be spared.

Having thus prepared the way, and having allowed M. Thouvenel's irritation, which I am told was excessive, to vent itself to another, I saw him myself this afternoon. I had been previously informed that although he would possibly give way upon the question of Said Bey's execution, he would insist upon his perpetual imprisonment, but I was cautioned not to expect him to say as much to me, and I was advised to ask for the Bey's complete acquittal, in order that the middle term of a commutation of punishment might afterwards be suggested and adopted. If I at once proposed this, I was assured that it would not be accepted. I should also add that M. Thouvenel had declared that he had never seen Lord Dufferin's observations until they were communicated to him yesterday.

When I went to M. Thouvenel I found him labouring under great anxiety in consequence of the dangerous illness of one of his children. Our conversation, therefore, was necessarily short, and, indeed, I should have been unwilling to engage in it at all had he not himself encouraged me to do so.

The sum of his observations was this—that the sentences of the Tribunal at Beyrout, confirmed by three out of the five Commissioners, ought to be executed, unless the Porte as Sovereign ordered otherwise; that it being the custom at Constantinople that all sentences of death passed in Turkey should be examined into by a Court appointed for that purpose, and presided over by the Sheikh Islam, this course should be followed in the present instance; that he had not had time to read through attentively all the papers connected with this affair, but that he would do so with the desire of forming an impartial opinion; that he had sent no instructions to M. de Lavalette to insist on the execution of Said Bey; that he had simply expressed to that Ambassador the opinion that the sentences passed at Beyrout should be sanctioned by the Porte; that it seemed to him that the question of Said Bey's execution, whether considered judicially or politically, must be determined at Constantinople, and that he could not conceive, therefore, why I made proposals upon the subject to him.

I replied that I had made no proposals, nor had I received instructions to make any. I had simply acted with the desire of preventing a question of the life or death of an individual from becoming an object of strife between the two Governments.

The subject then dropped, M. Thouvenel declaring himself unable under present circumstances to argue the case with me.

The impression left upon me by this short conversation is, that if the Porte will propose to mitigate the sentence of death passed on Said Bey to imprisonment for life the French Government will acquiesce, but that they desire that the initiative shall be taken by the Porte, so that they may not appear to be making a concession to Her Majesty's Government. I will telegraph in this sense to Sir Henry Bulwer.

I have only to add that I have thought it better to act throughout in this matter rather as if I was following my own inspiration than as acting under instructions from your Lordship. M. Thouvenel's irritation upon the subject is excessive, as I feared it would be, and it is advisable that Her Majesty's Government should not appear to interfere unless something like a protest should become necessary. It must not be forgotten that the French Government have to contend not only with public opinion here, but with all the local prejudices of the Lebanon, and, moreover, with the morbid and excited feelings of the troops in Syria. Said Joublat's condemnation had been hailed as a triumph. His execution was to satisfy their thirst for vengeance. Your Lordship can imagine, therefore, what it must cost the Government to let him escape.

I have not as yet informed M. Thouvenel that your Lordship will be contented with a sentence of perpetual imprisonment on the Bey. I think it better to wait a day or two.

I believe, but cannot affirm, that instructions have been sent to M. de Lavalette to desist from his pressure upon the Porte.

I have, &c.
(Signed) COWLEY.

No. 28.

Lord J. Russell to Sir H. Bulwer.

(No. 222.)

Sir,

Foreign Office, April 9, 1861.

I HAVE received from Lord Dufferin a copy of his despatch to your Excellency No. 139 of the 23rd ultimo on the subject of the future government of the Lebanon; and I have to state to you that Her Majesty's Government regret that the first project of a single Christian Pasha, not a native of the Mountain, under a single Governor of Syria, could not be carried into effect.

I have, however, to acquaint your Excellency that Her Majesty's Government approve the project for the re-organization of the Lebanon, of which a copy was inclosed in Lord Dufferin's above-mentioned despatch, as nothing better could be obtained. The Pasha of Saida ought to be selected for his honesty and energy.

I am, &c.
(Signed) J. RUSSELL.

No. 29.

Lord J. Russell to Sir H. Bulwer.

(No. 224.)

Sir,

Foreign Office, April 10, 1861.

I TRANSMIT, for your Excellency's information, two printed copies of a despatch from Lord Dufferin,* inclosing and containing observations upon a letter which has been addressed to the European Commissioners in Syria by Bishop Tobia and three other Maronite Prelates respecting the denunciatory lists of Druses furnished to his Excellency Fuad Pasha.

I am, &c.
(Signed) J. RUSSELL.

No. 30.

Lord J. Russell to Sir H. Bulwer.

(No. 227.)

Sir,

Foreign Office, April 10, 1861.

I HAVE received from Lord Dufferin the plan for the re-organization of the Lebanon which, with certain reserves on the part of the French Commissioner, has been generally agreed to by the Commissioners of the allied Powers at Beyrout.

Her Majesty's Government would have much preferred a plan based, as was originally contemplated, on a single Christian Pasha not a native of the country, by whom the Government of the whole Mountain would have been administered. But as the Porte would not consent to appoint a Governor-General for Syria, and as the Governor of Saida would not be strong enough to control a Pasha of the Lebanon, the second plan now recommended almost unanimously by the Commissioners ought, in the opinion of Her Majesty's Government, to be accepted.

But if obstacles not to be overcome should oppose the adoption of the second plan, the only alternative that would remain would be to fall back on the first plan, and to endeavour so to modify it as to meet the objections of the Porte. With this view it appears to Her Majesty's Government that a Governor-General of Syria, removable every three or six years, might be appointed, and a Commander of the Forces, removable at any time by the Sultan; the government of the Lebanon being entrusted to a Christian Pasha not a native of the Mountain.

As regards the plan now proposed by the Commissioners, the only observation that I have at present to make is that, in Article 38, it would be safer to substitute for the word "exiger" the word "recevoir." The

* See Part I, No. 526 and Inclosure.

former expression would still leave it open to the police to levy contributions indirectly in the shape of bribes or gifts on the poorer classes who might desire to conciliate their favour, while the latter would close the door against their receiving from the peasantry any contributions in any shape whatever as an addition to their recognized emoluments.

I am, &c.
(Signed) J. RUSSELL.

No. 31.

Colonel Burnaby to Lord J. Russell.—(Received April 10.)

My Lord,

Beyrout, March 29, 1861.

I HAVE the honour to transmit to your Lordship the copy of a Memorial which is now being signed by the European merchants of Beyrout and the Lebanon, and which is addressed to the members of the Paris Conference on Syrian Affairs.

I have, &c.
(Signed) EDWYN S. BURNABY.

Inclosure in No. 31.

Memorial.

(Translation.)

THE Undersigned European merchants and manufacturers established in Beyrout and the Lebanon see with deep regret the very serious evils arising from the hesitation now evinced by the Paris Conference in its deliberations as to the duration of the occupation of Syria by a European force, and consequently deem it their duty to address the present petition to the Representatives of the said Conference, supplicating them in the name of humanity to take into consideration the permanent duration of the occupying force until the thorough organisation of Syria shall be complete, inasmuch as it is indispensable to the solution of the very question under their consideration.

This necessity, exigent as it may be considered, may not at first sight be appreciated by those hitherto unable to understand the existing state of affairs in the country, but it is nevertheless the only rational safeguard for the interests of all, and at the same time those who think the occupation already too long may, on the contrary, be certain of a more prompt issue, in that they will naturally be animated with a desire to render a more efficient assistance to a more speedy establishment of order and security, and, in short, completely realize the objects for which the occupation has been undertaken according to the desire of the Great Powers, so that the occupation may cease as soon as possible.

The Undersigned, strangers to all spirit of nationality, are far from demanding that the occupation should be solely French, but European, as it ought to be, in accordance with the spirit of the Conference of Paris.

In case any decision contrary to the present petition be arrived at for a stated time, which may be unable to tranquillize the public mind, the Undersigned beg that the decision of the Conference be made known to them in order that each may devise such means of safety as he may think best, whether for his life or interests, be they private or commercial, hopeless as they must be of more security for the future.

Whilst awaiting this decision, all transactions remain in suspense, and none can conceive the losses that will arise thereby.

The Undersigned, relying on the wisdom of the Conference to save an entire people from a total ruin, subscribe themselves with all respect due to the members of so august an Assembly, &c.

(Signatures.)

To their Excellencies the Members of the Conference
for the Affairs of Syria, assembled at Paris.

No. 32.

Earl Cowley to Lord J. Russell.—(Received April 10.)

(No. 541.)

My Lord,

Paris, April 9, 1861.

I HAVE the honour to inclose herewith a copy of the telegram referred to in my despatch No. 533 of yesterday's date, which I sent yesterday evening to Sir Henry Bulwer, with reference to the execution of Said Bey Jumblat.

I have, &c.

(Signed) COWLEY.

Inclosure in No. 32.

Earl Cowley to Sir H. Bulwer.

(Telegraphic.)

Paris, April 8, 1861, 10.15 P.M.

IF the Porte will, of its own authority, commute the sentence of death into imprisonment for life, the French Government will, I think, acquiesce.

Her Majesty's Government agree to the commuted sentence.

No. 33.

Earl Cowley to Lord J. Russell.—(Received April 10.)

(No. 544.)

My Lord,

Paris, April 9, 1861.

THE cause of M. Thouvenel's anxiety yesterday having happily ceased, I was enabled to have a more lengthened conversation with his Excellency to-day, on the subject of Said Bek Joublat's fate.

M. Thouvenel repeated more at length what he had stated to me yesterday. He had read in the interim Lord Dufferin's Memorandum, which I cannot but think, from expressions which fell from him, has made a considerable impression upon him. But as it was impossible for him to admit that the French Commissioner had acted otherwise than conscientiously in supporting the sentence of death passed on Said Bek, I could not obtain a more favourable opinion of that chieftain's case. Indeed, M. Thouvenel argued against the immorality of making his an exceptional case, and said that if he was let off all the others ought to be. I drew a distinction as against those who had actually committed murder.

Not to weary your Lordship with unnecessary details, my conclusion is that the best course to take is to leave the whole matter in the hands of the Porte. M. Thouvenel engages to respect the Porte's decision, whatever it may be, and I believe I may add that he is well aware that this decision will be favourable to Said Bek.

If, on the other hand, it is considered desirable that the judgment of the Court of Beyrout should be impugned, his Excellency will make no objection to the matter being argued between the Porte and the Representatives of the Five Powers.

In fact, what he wishes to avoid is that the life of Said Bek should appear to be saved through British influence, and this, not so much from any jealous sentiment, as from an apprehension of the bad feeling which would be generated in France were such a supposition to take root.

Nothing could be more moderate or more amiable than the whole tone of his Excellency's remarks, and I feel sure that if the Porte will act as I have ventured to advise in the inclosed telegram to Sir Henry Bulwer, this matter will be set at rest.

In order to make things as easy as possible to M. Thouvenel, I continue to take upon myself the sole responsibility of these proceedings, a course which, under the circumstances, I trust your Lordship will approve.

I have, &c.

(Signed) COWLEY.

Inclosure in No. 33.

Earl Cowley to Sir H. Bulwer.

(Telegraphic.)

Paris, April 9, 1861, 5.15 P.M.

IF the Grand Council, to which, according to Turkish law, all sentences to death must be submitted for examination, will commute the sentence passed on Said Bek to perpetual detention, saying that in the doubts which had arisen they had inclined towards mercy, the French Government will not impugn that decision; but it is very desirable that the Porte should not seem to be yielding to British influence.

No. 34.

Lord J. Russell to Earl Cowley.

(No. 431.)

My Lord,

Foreign Office, April 10, 1861.

HER Majesty's Government approve the language held by your Excellency to M. Thouvenel, as reported in your despatch No. 544 of yesterday's date, upon the subject of the sentence passed on Said Bek Joublat.

So far as Said Bek Joublat's life is in question, Her Majesty's Government have no objection to let it be known that their influence at Constantinople inclines to the side of mercy. After the decisions of the Extraordinary Tribunal at Beyrout, and of the Grand Council, on points of law and justice, the prerogative of mercy still remains with the Sultan, and this prerogative Her Majesty's Government think ought to be exercised in the case of a man the proofs of whose guilt are rather conjectural than conclusive.

If Said Bek Joublat is executed, Sir Henry Bulwer is directed to break off relations with the Porte.

I am, &c.

(Signed) J. RUSSELL.

No. 35.

Lord J. Russell to Earl Cowley.

(No. 442.)

My Lord,

Foreign Office, April 10, 1861.

I TRANSMIT, for your Excellency's information, two printed copies of a despatch from Lord Dufferin,* inclosing, and containing observations upon, a letter which has been addressed to the European Commissioners in Syria by Bishop Tobia and three other Maronite prelates respecting the denunciatory lists of Druses furnished to his Excellency Fuad Pasha.

I have to instruct your Excellency to communicate to M. Thouvenel one copy of Lord Dufferin's despatch.

I am, &c.

(Signed) J. RUSSELL.

No. 36.

Lord J. Russell to Lord Napier.

(No. 41.)

My Lord,

Foreign Office, April 12, 1861.

I TRANSMIT, for your Excellency's information, two copies of a despatch from Lord Dufferin,* inclosing, and containing observations upon, a letter which has been addressed to the European Commissioners in Syria by Bishop Tobia and three other Maronite prelates, respecting the denunciatory lists of Druses furnished to his Excellency Fuad Pasha.

* See Part I. No. 526 and Inclosure.

I have to instruct your Excellency to communicate to Prince Gortchakoff one copy of Lord Dufferin's despatch.

I am, &c.
(Signed) J. RUSSELL.

No. 37.

Lord Dufferin to Lord J. Russell.—(Received April 12.)

(No. 85.)

My Lord,

Beyrout, March 29, 1861.

I HAVE the honour to transmit herewith, for your Lordship's information, copies of further despatches which I have this day addressed to Her Majesty's Ambassador to the Porte.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 37.

Lord Dufferin to Sir H. Bulmer.

Sir,

Beyrout, March 28, 1861.

WITH reference to my preceding despatch of the 23rd instant, transmitting copies of a correspondence between his Excellency Fuad Pasha and General de Beaufort d'Hautpoul, commanding the French army in Syria, I have now the honour to transmit herewith, for your Excellency's information, copy of a letter addressed by Ismail Pasha to his Excellency the Turkish Commissioner, reporting the result of the mission confided to him.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 2 in No. 37.

Ismail Pasha to Fuad Pasha.

Excellence,

Beyrout, le 21 Mars, 1861.

CONFORMEMENT aux ordres de votre Excellence j'ai fait un tour d'inspection de quatre jours à la Montagne, et j'ai l'honneur de vous faire le rapport suivant.

A Abéya, pendant le passage des prisonniers Druses, les femmes Druses et Chrétiennes se sont rassemblées et elles ont fait des vociférations réciproquement les unes contre les autres.

L'affaire du curé Agabios qui se passa le lendemain est à part. Un soldat de l'escorte du 1er Bataillon 4e Régiment Dersadet, suivis de quelques uns de ses camarades, alla chercher un ferblantier pour faire réparer sa jourde (mathara). Comme la profession de ferblantier dans le pays est ordinairement exercée par les Juifs, et comme le curé Agabios, que j'ai su personnellement, a dans son costume et dans son turban noire l'apparence d'un Juif, le soldat lui a fait la demande, "Etes-vous Juif ou Chrétien?" ("Sen Yahoudi mi sin, Narara mi sin"). Le curé indigné de la demande, a répondu par quelques mots en Arabe d'une voix élevée, sur quoi un autre soldat, irrité du ton de la réponse, lui a donné un soufflet. Les deux soldats avouent leur faute. Celui qui a fait la demande est puni d'arrêt; l'autre qui a frappé recevra selon la décision du Medjlis du bataillon, vingt-cinq corps de bâton à la fin du mois de Ramazan, quoique le curé Agabios a demandé sa grâce. Il faut remarquer que les soldats ne parlent que Turc, et le curé ne parle que l'Arabe; mais les mots "Yahoudi" et "Nasara" sont communs aux deux langues.

Quant au bruit que les Druses d'Abéya et de Keffer Metta achètent de la poudre, fondent les balles, et préparent des cartouches, il n'en est absolument rien. J'ai eu presque tous les Chrétiens d'Abéya réunis; il n'y avait qu'un nommé Habib-

el-Haded qui dit d'avoir vu une fois un Druse nommé Kassim Abou Merchid porter de la poudre dans un mouchoir.

A Keffer Metta les Chrétiens et les Druses vivent en parfaite harmonie.

Soit à Abéya, soit à Keffer Metta, il y a des Druses étrangers, mais seulement les Druses de Deir-el-Kamar qui ont peur de retourner dans leurs anciennes habitations.

A Deir-el-Kamar, les plaintes portées par les Chrétiens touchent la question d'argent pour la réparation des maisons.

Je suis allé aussi à Beit-Eddin voir M. le Colonel d'Arrican qui a eu la bonté de m'entretenir de plusieurs méfaits et des bruits inquiétants parvenus à sa connaissance. Malgré l'estime personnelle que j'ai pour cet officier supérieur distingué, je ne pouvais pas recueillir aucun fait qui pourrait raisonnablement donner des inquiétudes sérieuses quant à la sûreté des Chrétiens. Il y a à El-Barouk un curé nommé Nicola qui porte plusieurs bruits à la connaissance de M. le Colonel d'Arrican, bruits dénués de fondement. Ainsi ce curé se plaignait-il devant le Colonel que notre Youzbachi (Capitaine) à El-Barouk fraternise avec les Druses en montrant une antipathie envers les Chrétiens. Me rendant moi-même à El-Barouk, j'ai trouvé un accord entre les Chrétiens et les Druses jusqu'au point que cinq Druses du village retournés dernièrement au Hauran après s'être présentés à l'autorité Turque sont allés baiser la main du curé Nicola. Outre ce curé il n'y a eu personne au village, soit Chrétien, soit Druse, qui ne serait loué de la conduite équitable du Youzbachi. Ils m'ont apportés même un mazbata signé par les deux parties en sa faveur.

A Mouktara, le Général de Brigade Omer Pacha tient une conduite vraiment louable. Chaque fait porté à la connaissance reçoit une solution basée sur les principes d'équité, de la justice, et de la conciliation. S'il protège une partie ce sont plutôt les Chrétiens que les Druses.

De retour j'ai touché aux villages de Keffra Ain Zahalta, Ain Dara, Azunié, et Medjdel Bana, où les habitants labourent tranquillement leurs champs.

Je crois de mon devoir de porter à la connaissance de votre Excellence qu'à Ain Anoub le curé Gergious, un sujet Turc, hisse chaque Dimanche sur sa maison un pavillon Français que j'ai vu de mes yeux. En l'interrogeant quel en est le sens le curé m'a dit que le capitaine Français commandant la batterie d'artillerie venu à Ain Anoub à la suite de la colonne Française marchant vers Deir-el-Kamar lui a donné le conseil d'arborer le pavillon Français, en lui en faisant cadeau. Le curé prétend que le nom du Capitaine est Chérini. J'ai donné l'ordre au curé de ne plus faire cet abus, qui ne peut être toléré ni par l'autorité supérieure Turque ni par la Française.

J'ai, &c.
Le Général de Division,
(Signé) ISMAIL.

Inclosure 3 in No. 37.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, March 29, 1861.

I HAVE the satisfaction to inform your Excellency that both in private to myself, and at a meeting of the Commission, his Excellency Fuad Pasha has intimated his intention not to confiscate the property of the Druse Sheikhs.

This resolution I must attribute to your Excellency's kind interference, and I need not say how much I am indebted to your Excellency for having been good enough to take my representations on the subject into your consideration.

I am as yet ignorant of what decisions may have been come to at Constantinople, relative to Said Bek Joublat; but should the judgment of the Beyrout Tribunal be reversed, as I trust it will be, I think it would be desirable that Fuad Pasha should receive the most positive instructions to restore the personal property of this Chief to his possession.

With an inattention to the exigencies of justice that the critical state of the country can only partially excuse, Fuad Pasha immediately followed the arrest of the Druses by confiscating to the use of his Government as much of their moveable property as he could convert into money. Before even the trial was begun, some of Said Bek's horses had been sold, and a considerable portion of his harvests put up to auction.

On remonstrating with his Excellency against the premature character of these proceedings, the Turkish Commissioner observed that in the presence of the imminent danger of starvation which threatened the Christians, he could not afford to be too nice in the means he adopted for meeting the impending crisis, and that there would be time enough hereafter, should the provisional sequestration of their property be not justified by the event of their trial, for the Government to make the necessary reparation.

As this reasoning was not altogether devoid of sense, I did not think it advisable at the time to insist further in the matter; but should a decision favourable to Said Bek be arrived at at Constantinople, I trust that not only his estates, but also his personal property will be restored him.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 4 in No. 37.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, March 29, 1861.

I HAVE the pleasure to inform your Excellency that Yusef Bey Keram, the Christian Kaimakam, has at last succeeded in establishing his authority in those districts which, under the leadership of the blacksmith Tannus Shahin, have so long refused to recognise any law but that which was dictated to them by their self-constituted Sheikh.

A few days ago Keram took advantage of a hostile demonstration on the part of Shahin, to march into his country, disperse his followers, and garrison all the revolted villages with his own police. Shahin himself is now in flight.

As your Excellency is probably aware, this man about two years ago headed a rising of the peasants against their landlords of the Khazin family, whom they drove from their homes, with circumstances of great cruelty. Deprived of their property and rents, these unfortunate persons have been living ever since at Beyrout in almost complete destitution, vainly appealing to the Government for redress. The movement by which they had suffered being countenanced by Bishop Tobia and the clergy, it became impossible for the constituted authorities to reinstate them in their rights.

Flushed with success, and taking advantage of the popular excitement which various causes had combined to produce, Tannus Shahin and his supporters seem to have been active in promoting the hostilities which were designed against the Druses, and it was this individual who led the first armed band that passed the Christian frontier into the Mixed districts. The Austrian Consul met him the day before the outbreak at the Dog river, where he had fallen sick on his way to Baabda and Hadeth.

During my conversations with Yusef Keram, I had frequently recommended him to seize the first opportunity of capturing this Tannus Shahin, and restoring the Khazin Sheikhs to their property, inasmuch as such an act of vigour would probably win him the support of the blacksmith's own adherents, and give him claims upon the gratitude of a powerful family among the native aristocracy. By constituting himself the representative of a moderate party, by protecting the people against the exactions of an obsolete feudalism, and the holders of property against the excesses of a social revolution, it seemed to me he might create for himself a very useful position.

On receiving intelligence of his late successes, I forwarded him a private letter of congratulation, copy of which I have the honour to transmit herewith, in which I have also called his attention to the case of the Khazin Sheikhs. Unfortunately these latter persons are a little too tenacious of their aristocratic privileges, and they have been much offended by an invitation which has been already addressed to them by Yusef Keram, to submit their claims to the consideration of his Court, because it was not couched in the precise terms of honour they consider due to their station. Keram, on the other hand, being their inferior in birth and jealous of his official authority, is naturally a little too imperative in exposing the conditions on which he proposes to reinstate them.

Nevertheless, I am in hopes all these matters may be soon happily settled.

Keram's reply to my communication will enable me to judge whether he is sincere in his wish to restore the exiled Sheikhs, and whether, if this should be the case, he is strong enough to guarantee their safety.

Fuad Pasha has acquainted the Kaimakam with his approval of his late conduct, and he has enjoined him to pursue and capture the fugitive blacksmith.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 5 in No. 37.

Lord Dufferin to Yusef Keram.

Sir,

Beyrout, March 28, 1861.

I AM much gratified to hear that you have so successfully asserted your authority in the various districts placed under your jurisdiction, and so justly merited the approval of the Sultan's Government.

It is also a pleasure to me to learn, that in pursuance of that impartial and just policy you have adopted, an invitation has been addressed to the Sheikhs of the house of Khazin, to submit their claims to the consideration of the Tribunal of your Kaimakamiyeh, accompanied by an assurance that they shall obtain justice. It would appear that these persons have been subjected to very unfair and cruel treatment. A revolutionary movement has driven them from their homes; they have been defrauded of the rents of their estates, and some of the family have been murdered.

It would seem that your energy is likely to lead to a speedy punishment of those who were engaged in these outrages, and that the restitution of their rights will not be much longer withheld from the exiled family.

In their distress they have submitted their case to my consideration, the ill-usage they have endured naturally rendering them cautious before exposing themselves to fresh risks.

I have told them that I entertain perfect confidence in your power and willingness to protect them, and I have advised them to apply to you, as the properly constituted authority, for the restitution of their property.

Before, however, they take so important a step, I should be glad to receive an assurance from yourself, that notwithstanding the disturbed state of parts of the Kesrouan, you are in a position to ensure the safety of their persons, and the execution of the decree of the Court who will have to decide upon their case.

I remain, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 6 in No. 37.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, March 29, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, copy of the twenty-sixth Protocol of the Syrian Commission, held on the 21st instant.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 7 in No. 37.

Protocol of the Twenty-sixth Meeting of the Syrian Commission, held at Beyrout, March 21, 1861.

LE Jeudi, vingt-un Mars, mil huit cent soixante-un, tous les Commissaires étant réunis à Beyrout sous la présidence de Fuad Pacha, la séance est ouverte à une heure.

Le procès-verbal de la dernière séance ayant été soumis successivement à l'approbation des membres de la Commission et adopté séparément par chacun d'eux, son Excellence Fuad Pacha invite ses collègues à vouloir bien lui faire connaître le plan de réorganisation du Liban qu'ils viennent d'élaborer, et pour la prompt communication duquel ils l'ont engagé à retarder de quelques jours son voyage à Damas.

Avant qu'il n'en soit donné lecture, M. le Commissaire de France croit devoir demander à Fuad Pacha quelle marche il compte suivre dans l'examen et la discussion de ce document, et s'il est en mesure de faire dès aujourd'hui connaître à la Commission la pensée de son Gouvernement sur la question de réorganisation.

Son Excellence le Commissaire Ottoman expose qu'il n'a encore reçu à ce sujet aucune instruction, et qu'un avis ne pourrait être émis par lui qu'ad referendum. Ne connaissant pas encore le projet et la nature des propositions qu'il contient, il lui est d'ailleurs impossible de répondre à la question qui vient de lui être posée. Ce qui lui paraît convenable et même nécessaire, c'est de donner lecture du projet et de lui en laisser copie. Il l'étudiera ensuite à loisir, et fera connaître à la Commission les diverses observations que cet examen lui aura suggérées. Il enverra sans retard à la Porte et le projet et les observations : après quoi la Porte, de deux choses l'une, ou provoquera la réunion d'une conférence pour prendre une résolution définitive, ou, d'accord avec les cinq Puissances, demandera à la Commission un nouveau travail.

M. de Weckbecker fait observer que le projet dont il vient d'être fait mention a été arrêté par les cinq Commissaires d'un commun accord. Il leur reste à recevoir du Commissaire Ottoman l'assurance que la mesure hypothétique sur laquelle repose tout le projet peut être réalisée, et à apprendre, par conséquent, s'il y a lieu pour eux de maintenir leurs propositions et de les envoyer à leurs Cours respectives, après en avoir développé le sens et la portée dans un rapport collectif.

M. le Commissaire de France s'empresse de rappeler que, s'il a pris part à la discussion des Articles de ce projet, et s'il a cru devoir le parapher dans son ensemble, ce n'est qu'après avoir fait toutefois des réserves formelles sur ce principe qui lui sert de base. Ce projet n'a donc point, tant s'en faut, le caractère d'unanimité absolue que les paroles de M. le Commissaire d'Autriche sembleraient de nature à lui attribuer.

M. le Commissaire Britannique remarque à son tour que M. Bécclard paraît vouloir enlever au projet le caractère de collectivité qui résulte des cinq paraphes qui y ont été apposés. Si des réserves ont précédé l'adhésion d'un des Commissaires, ces réserves en pareil matière, telle est du moins l'opinion de Lord Dufferin, ne peuvent concerner que des dispositions accessoires ou des conséquences secondaires.

Si c'est contre le principe fondamental du projet que M. le Commissaire de France proteste, alors son adhésion au projet n'est qu'apparente ; en réalité il n'y adhère point, et M. le Commissaire Britannique s'étonne que M. Bécclard ait consenti à prendre part à la discussion d'un projet dont la base même lui semblait mauvaise. Lord Dufferin reconnaît que cette base est hypothétique. Mais les explications de son Excellence le Plénipotentiaire Ottoman lui enlèveront ce caractère, s'il déclare que la mesure sur laquelle repose toute l'économie du projet est réalisable. Dans ce cas, les réserves de M. Bécclard devraient, ce semble, tomber d'elles-mêmes et laisser prendre au projet en question le caractère d'une parfaite collectivité. C'est en vue de cette éventualité que Lord Dufferin lui-même a consenti à parapher un travail préparatoire qui sur beaucoup de points n'est pas entièrement conforme à sa propre pensée. Il n'hésite pas à dire que, s'il avait eu à faire un projet individuel, celui auquel il se serait librement arrêté eût été très-différent. Mais il a cru pouvoir faire des concessions en vue de celles que l'apposition des cinq paraphes semblait indiquer de la part de ses collègues.

M. le Commissaire de France ne pense pas qu'il puisse y avoir lieu entre ses collègues et lui à aucune espèce de malentendu, touchant le caractère et les conséquences de sa participation à la discussion du projet qui va être lu. Les expressions de M. de Weckbecker étaient peut-être de nature à en faire naître un dans la pensée de son Excellence le Plénipotentiaire Ottoman. M. Bécclard s'est donc cru dans l'obligation de relever ce que ces paroles avaient de trop absolu, en rappelant qu'il n'avait paraphé le projet qu'après avoir fait des réserves formelles. Ces réserves, il ne les a pas faites au dernier moment. Lorsque le

projet a été mis en discussion, il a tout d'abord annoncé qu'il les ferait, et que, s'il consentait à prendre part à l'élaboration d'un projet dont la base lui semblait défectueuse, c'était pour ne point empêcher la Commission d'aboutir à l'émission collective d'un plan quelconque de réorganisation. Il croit devoir rappeler à ce sujet dans quelle situation ses collègues et lui se trouvaient placés avant la rédaction du projet. Diverses idées avaient été présentées en sens contraire, et si divergentes les unes des autres que chacun des Commissaires allait peut-être se trouver dans la nécessité de faire un projet séparé. Un tel résultat eût été fâcheux, puisque leurs instructions leur prescrivaient de faire un projet et un rapport collectifs. M. Bécclard a donc cru devoir déclarer que, pour entrer largement dans l'esprit de ses instructions, il consentirait à s'associer sans réserve à la discussion de tout projet dont le principe réunirait au moins quelques adhésions, non pas pour adhérer même au principe, si le principe lui semblait défectueux, mais pour concourir dans sa mesure à l'œuvre de la Commission. C'est ce qu'il s'est loyalement efforcé de faire, et il est en droit de croire que ses réserves, annoncées à l'avance et développées dans une note dont il a donné lecture à la dernière réunion particulière avant que le projet ne fût paraphé, ne laissent planer aucune incertitude sur le caractère du projet en question. On peut dire de ce projet qu'il a été élaboré à cinq, mais on ne peut pas se borner à dire, en termes généraux, qu'il ait été arrêté d'un commun accord.

M. de Weckbecker déclare qu'il n'y avait point en effet de malentendu entre son collègue de France et lui sur ce point ; M. Bécclard, abstraction faite du principe sur lequel il a élevé des réserves, ayant adhéré à l'ensemble des dispositions du projet.

Le Commissaire de la Sublime Porte observe qu'il lui est très difficile de suivre une discussion dans laquelle il est souvent fait allusion à un principe encore inconnu de lui, et il émet l'opinion que le meilleur moyen de porter la lumière sur cet incident et d'avancer le travail de la Commission serait de lire séance tenante le projet paraphé et les réserves qu'il comporte.

M. le Commissaire Russe appuie cette observation et tous ses collègues se rangeant à cet avis, il est donné lecture du projet de réorganisation (Annexe 1) et des réserves de M. le Commissaire de France (Annexe 2).

Son Excellence le Plénipotentiaire Ottoman déclare que toutes les appréciations auxquelles il pourrait se livrer sur ce projet ne peuvent être que personnelles et n'engagent en rien la responsabilité de son Gouvernement, auquel il doit en référer pour tout ce qui concerne la réorganisation de la Montagne. Il lui semble, quant à lui, que le principe de la désagrégation des races, point de départ du projet qui vient de lui être communiqué, mériterait d'être pris en sérieuse considération. Déjà, lors des événements de 1842, on avait songé à recourir à cet expédient pour pacifier la Montagne. Mais les grands difficultés qu'une telle mesure doit naturellement rencontrer dans l'application empêchèrent d'y donner suite. On doit reconnaître toutefois que la profonde commotion des événements de l'année dernière, et les déplacements de population qui en ont déjà été la suite, rendent aujourd'hui la mesure peut-être plus praticable qu'elle ne l'était, il y a vingt ans. Il serait sans doute encore très difficile de procéder à l'indemnisation, sinon des petits, au moins des grands propriétaires des deux races respectives ; car, si on peut aisément trouver l'équivalent d'un fonds de terre, il n'en sera pas de même pour les propriétés bâties. Quoiqu'il en soit, son Excellence le Commissaire Ottoman, tout en réservant l'opinion de son Gouvernement sur l'étendue et sur le principe même de la désagrégation, invite la Commission à rechercher, tandis qu'elle est encore sur les lieux, les conditions de sa mise à exécution, et il lui pose la question de savoir si cette mesure est dans sa pensée inséparable du projet, ou si elle peut en être détachée.

MM. les Commissaires des Cinq Puissances sont unanimement d'avis qu'il ne leur appartient pas de s'immiscer en rien dans les détails d'une mesure d'exécution dont ils doivent se borner à formuler le principe. Ils croient avoir rempli toute leur tâche, en stipulant qu'une Commission Mixte, composée des Représentants des populations intéressées devrait, sous la surveillance de l'autorité locale et des Agents des Cinq Puissances, être chargée de sa mise à exécution.

Quant à la question de savoir si la mesure de désagrégation est le préliminaire indispensable de l'application du projet dans son ensemble, MM. les Commissaires sont d'accord pour reconnaître que, si la désagrégation n'était pas réalisable, il y aurait lieu de leur part à rédiger un projet dans lequel les dispositions qui découlent du principe de désagrégation seraient modifiées.

Son Excellence Fuad Pacha pense que, quel que soit le projet définitif auquel on doit s'arrêter, il devra être rangé sous l'un ou l'autre de ces trois chefs :—

1. Administration directe de la Montagne par la Porte.
2. Gouvernement d'un seul Chef Chrétien et indigène.
3. Conservation des privilèges municipaux.

Son Excellence le Commissaire Ottoman n'hésite pas à dire que, dans sa pensée, le premier de ces systèmes est le meilleur, parce qu'il est le seul qui donne à la Porte une autorité proportionnée à l'étendue des responsabilités qu'on lui attribue. Mais il reconnaît que cette combinaison nouvelle, à laquelle on a grand tort de croire que la Porte ait jamais songé, rencontrerait aujourd'hui dans l'ordre moral des difficultés probablement insurmontables. Aussi ne croit-il pas devoir insister, même sur le simple exposé de ses opinions personnelles à cet égard.

Le second système, à ses yeux, est rendu, par d'autres causes, également impossible. Depuis 1840, les conditions du Gouvernement ont changé dans tout l'Empire. L'Emir Bechir administrait, comme administraient tous les Pachas, c'est-à-dire, avec une extrême rigueur. Cette rigueur lui était nécessaire pour maintenir son autorité sur des populations de races et de rites contraires, toutes rivales les unes des autres. Or, cette ancienne rigueur n'étant plus admissible aujourd'hui dans la Montagne, pas plus que dans aucune autre partie de l'Empire, un Gouverneur Maronite verrait son pouvoir méconnu par les Grecs-Orthodoxes, ou un Grec-Orthodoxe par les Maronites, et ainsi de suite pour toutes les races et tous les rites représentés dans la Montagne.

Reste donc, en dernière analyse, le troisième principe, celui du maintien des privilèges et des immunités de la Montagne par le développement des institutions Municipales. Dans ce système, au lieu de concentrer les pouvoirs, on est naturellement conduit à les diviser et à éviter les conflits, soit en séparant géographiquement, si cela est possible, les différents éléments constitutifs aujourd'hui mélangés de la Montagne, soit en leur donnant des garanties égales et particulières là où ces éléments seraient encore juxtaposés, en laissant d'ailleurs au pouvoir responsable toute la liberté d'action qui lui est nécessaire. C'est à ce troisième système que paraît se rattacher le projet qui vient d'être lu. Son Excellence promet d'en examiner attentivement les détails et de présenter par écrit à MM. les Commissaires ses observations, en même temps qu'elle les transmettra à son Gouvernement.

La mesure de désagrégation restant indécise par suite de l'impossibilité où se trouve son Excellence le Plénipotentiaire Ottoman de se prononcer, sans en référer à Constantinople, M. de Weckbecker propose à ses collègues d'élaborer sur la deuxième base, indiquée plus haut par Fuad Pacha, un nouveau projet qui, si le premier était abandonné, serait tout prêt à recevoir la sanction des Puissances, ou servirait au moins d'élément à leur discussion dans le sein de la Conférence.

M. de Rehfuès fait observer que ses collègues, ni lui, ne peuvent pas se livrer ainsi à l'émission d'un ou de plusieurs projets, sans exposer à leurs Gouvernements la nature des divers motifs qui les ont guidés. Ce rapport, avec ou sans réserves particulières, leur est d'ailleurs prescrit par leurs instructions.

Lord Dufferin pense que, jusqu'à ce qu'il soit démontré que le projet, fondé sur le principe de désagrégation, est irréalisable, la Commission doit s'en tenir au plan qu'elle a d'abord proposé.

M. Béclard rappelle que ses réserves s'appliquent à deux points essentiels du plan adopté : à la désagrégation, base vacillante, hypothétique, lors même que le Gouvernement y accéderait, puisque tout déplacement ne peut qu'être facultatif ; à la division du pouvoir en trois Caimacamies, division qui diminuerait encore la force du pouvoir, et rendrait par conséquent impossible la pacification du pays. Abstraction faite de ces deux points essentiels et des dispositions qui s'y rattachent, il y a dans le projet d'assez nombreuses dispositions accessoires qu'il trouve excellentes, et qui l'ont déterminé à s'associer par un paraphe à la demande de prise en considération du susdit projet. Il se déclare prêt toutefois à entrer dans la discussion d'un nouveau travail.

M. Novikoff est d'avis que la Commission ne doit négliger aucun moyen d'arriver à la rédaction d'un projet et d'un rapport collectifs. Il faut aller, dit-il, jusqu'à la dernière limite possible des rapprochements, et si par exemple les

réserves de M. Béclard à l'égard du projet actuel, portant sur deux points essentiels, savoir, la désagrégation et la division en trois Caimacamies, il était possible de s'entendre sur un projet sans désagrégation, au lieu de deux réserves de la part de M. Béclard, il n'y en aurait plus qu'une, et ce serait un pas considérable de fait vers l'accord final de toutes les opinions.

Lord Dufferin déclare que, dans sa pensée, la Commission devrait s'en tenir à ce qu'elle a proposé. Cependant, si la majorité de ces collègues est d'avis de rédiger un autre projet éventuel, il ne refusera pas de s'associer à ce nouveau travail.

Fuad Pacha constate que le projet qui vient de lui être communiqué, est un projet adopté, mais non pas, à ce qu'il paraît, préféré.

Les Commissaires qui y ont apposé leur paraphe sans réserve, répondent que ce projet a leur préférence, puisqu'ils l'ont adopté. Si la désagrégation des races est possible dans la Montagne, ils n'hésitent pas à croire que cette mesure est de toutes la plus propre à y rétablir l'ordre et la paix sur des bases solides.

Son Excellence le Commissaire Ottoman déclare de nouveau qu'il n'a personnellement aucune objection à faire en principe à la mesure de désagrégation, sauf l'avis ultérieur de son Gouvernement, et les difficultés que lui révélerait l'étude des moyens d'exécution à laquelle il va se livrer.

M. de Rehfuès est d'avis que la confiscation des propriétés appartenant aux Druses condamnés par le tribunal de Beyrouth et par celui de Mokhtara est de nature à faciliter beaucoup la désagrégation, en ce qu'elle rend disponibles un grand nombre de terrains qui pourront être livrés immédiatement à de nouveaux possesseurs.

Son Excellence Fuad Pacha répond que la confiscation des propriétés appartenant aux Druses n'est pas encore décidée. La peine de la confiscation n'existant pas dans la loi, il n'a pas pu la prononcer lui-même sans en référer à son Gouvernement. La réponse n'est pas encore venue de Constantinople. Mais il y a lieu dès aujourd'hui de prévoir que la confiscation des biens appartenant aux notables Druses ne mettra pas dans la main du pouvoir les ressources que l'on suppose. Il faudra d'abord déduire de ces biens ceux qui étaient possédés par les condamnés du chef de leurs femmes, et ensuite la valeur des dettes que les condamnés avaient contractées, et dont le Trésor se trouvera débiteur par le fait même de la confiscation. Enfin, comme il n'y a dans la Montagne, en matière de propriété, ni enregistrement, ni titres, ni actes d'aucune espèce, une grande quantité de ces propriétés se trouve réclamée par des parents des condamnés, sans qu'il y ait moyen de prouver qu'ils ne sont pas en effet les légitimes propriétaires. Toutes ces restitutions opérées en faveur des femmes, des parents, et des créanciers des condamnés, il ne serait pas impossible que la mesure de confiscation ne se transformât pour le Gouvernement en un déboursé de quelques millions de piastres. On avait beaucoup exagéré la fortune des plus riches d'entre les Druses, et pour n'en citer qu'un exemple, le revenu en huile des terres confisquées qui avait été estimé à 300,000 oques ne s'élève pas cette année à plus de 60,000.

M. le Commissaire de France croit devoir à ce sujet demander à Fuad Pacha comment il envisage la solution qu'il importe de donner le plus tôt possible à la question des indemnités. Ce que son Excellence vient de dire relativement à la confiscation lui inspire de pénibles appréhensions. Il avait toujours cru que la confiscation des biens appartenant aux Druses condamnés offrirait au Gouvernement du Sultan le moyen le plus efficace, et en même temps le plus légitime, d'indemniser les victimes de la Montagne. Du moment que cette ressource disparaît, l'indemnité devient plus incertaine que jamais, et l'on ne sait quelle issue entrevoir à la situation.

Quant aux victimes de Damas, son Excellence avait promis dans la dernière séance de leur distribuer un à-compte d'au moins 12,500,000 piastres qu'il s'agissait de lever immédiatement sur la population Musulmane de la ville et des environs. M. Béclard serait heureux d'apprendre que le Plénipotentiaire du Sultan a donné les ordres nécessaires pour assurer l'exécution de cette première mesure de réparation.

En ce qui concerne ce dernier point, Fuad Pacha répond que, son départ de Beyrouth ayant été ajourné, il n'a pas cru pouvoir ordonner la levée de cet impôt sans être lui-même à Damas. Aussitôt qu'il y sera rendu, ce qui aura

lieu très prochainement, il avisera, et la Commission peut être certaine qu'il fera tout ce qui dépendra de lui pour réaliser les assurances qu'il a données à ce sujet.

La question relative aux indemnités de la Montagne a déjà reçu un commencement d'exécution. Six millions de piastres en argent ont été distribuées sur le total de 20,000,000 à 22,000,000, chiffre auquel s'élève approximativement la somme des indemnités concernant les biens immobiliers. Des réquisitions de bois ont été faites partout où il y en avait. On en a affecté le produit à la reconstruction des maisons. On a fait distribuer 1,200 lits aux plus nécessiteux, et 200,000 drahmes de graines de vers à soie sont déjà envoyés dans les différentes parties de la Montagne. C'est donc environ 8,000,000 à 9,000,000 de piastres qui ont été déjà payées, c'est-à-dire, plus du tiers du total des indemnités immobilières.

Il sera facile de déduire de ces indemnités ce qui a été déjà payé contre reçu ; mais il sera très difficile d'évaluer l'étendue des pertes mobilières. Il est probable que dans certaines localités les habitants ont pu s'enfuir en emportant tout ou partie de leurs effets. Les moyens d'informations manquent à peu près complètement, et les populations abusent de cette circonstance pour faire des réclamations tellement exagérées qu'elles touchent à l'absurde. C'est ainsi que, pour ne parler que des réclamations faites par des sujets étrangers, la masse de cocons qu'ils prétendent avoir perdue équivaldrait, d'après leurs propres appréciations réunies, au maximum de ce que la Montagne peut produire en deux années.

M. Béchard exprime les regrets sincères et profonds que lui inspirent les diverses explications dans lesquelles vient d'entrer son Excellence le Commissaire Ottoman au sujet de la question des indemnités, tant à Damas que dans la Montagne. L'exagération des réclamations ne prouve qu'une chose à ses yeux, c'est que les retards apportés par le Gouvernement à l'examen et à la solution de cette question jettent l'alarme dans les esprits, et que les victimes se croient obligées de réclamer beaucoup plus qu'il ne leur est dû dans la crainte assez naturelle où elles se trouvent de ne rien recevoir du tout. Il serait d'autant plus nécessaire de régler l'affaire des indemnités, que la contribution en nature sur les Druses, décidée, on s'en souvient, d'un commun accord, a été néanmoins abandonnée. M. le Commissaire de France s'étonne que Fuad Pacha ait cru devoir ajourner l'exécution de la promesse qu'il avait faite à la Commission de lever une contribution pour payer un premier à-compte aux victimes de Damas, en faveur desquelles rien absolument n'a encore été fait. Cette mesure était urgente, et il exprime l'avis qu'elle pouvait probablement s'effectuer sans que son Excellence se fût transportée de sa personne à Damas.

M. le Commissaire de Russie exprime à son tour la même opinion, et réclame un prompt règlement de toutes les indemnités. Selon lui, c'est une question urgente que la Commission doit mettre à l'ordre du jour de ses discussions, car la seule perte de temps occasionne aux victimes un préjudice considérable. Elles ne peuvent se remettre au travail, et en perdent même l'habitude. La solution de cette question est d'ailleurs, comme celle de la répression, intimement liée au rétablissement de l'ordre matériel et moral dans ce pays.

M. de Weckbecker pense qu'il faudrait d'abord pour la Montagne, comme pour Damas, adopter un mode d'enquête sommaire, et fixer au préalable la somme totale des indemnités à répartir entre tous les ayant-droit.

L'expérience des six derniers mois ayant démontré la lenteur des modes sommaires et expéditifs d'administration, M. de Rehfues avoue qu'il se sentirait assez disposé à recommander pour le paiement des indemnités de la Montagne l'emploi d'un procédé méthodique et régulier.

Son Excellence Fuad Pacha, éprouvant de la difficulté à régler lui-même le mode d'enquête que l'on devrait suivre pour la fixation des indemnités de la Montagne, exprime l'idée qui lui est venue d'instituer une Commission qui sera chargée de régler le mode d'enquête qui serait prescrit à d'autres Commissions Mixtes, destinées à être envoyées dans le pays pour y recueillir les éléments indispensables au règlement définitif de la question. Cette Commission Centrale rédigera des instructions dont son Excellence promet de donner connaissance à la Commission.

Son Excellence le Commissaire du Sultan remet à la Commission un Tableau, contenant la liste nominative des Druses qui viennent par son ordre

transportés à Tripoli de Barbarie, où ils subiront dans une forteresse la peine de la détention à laquelle ils ont été condamnés. Ce Tableau (Annexe 3*) contient en outre l'indication des charges qui pesaient sur les condamnés, et de la durée de l'emprisonnement que chacun d'eux a encouru.

La séance est levée à cinq heures et demie.

(Suivent les signatures.)

Annexe No. 1.

Projet de Réorganisation de la Montagne.

1. IL sera procédé à la séparation ethnographique des Chrétiens et des Druses.

2. En opérant cette mesure de désagrégation, on tiendra également compte des intérêts de chaque population.

3. L'exécution en sera confiée, sous la surveillance de l'autorité locale et des Agents des Cinq Puissances, à une Commission Mixte, dans laquelle les diverses populations seront représentées.

Les Chrétiens ou les Druses qui refuseraient de se prêter à l'exécution de la mesure de désagrégation n'y seront pas contraints par la force. Mais il est bien entendu que, dans ce cas, ils devront se soumettre au régime des nouvelles institutions ci-après indiquées.

4. La Commission émet le vœu que les habitants Chrétiens de Hasbeya, Racheya, et Merdjaïoun soient compris dans le travail de déplacement susmentionné, et appelés à jouir de ses bénéfices.

5. En conséquence, la Montagne sera divisée en trois Caimacamies, une Maronite, une Grecque Orthodoxe, et une Druse, qui seront administrées par des Chefs indigènes, choisis dans le sein des populations respectives.

6. La Caimacamie Druse, autant du moins que les nécessités de la mesure de désagrégation le permettront, se composera des territoires suivants :—

El-Garb, sauf la portion qu'il serait indispensable d'en détacher pour réunir les deux parties septentrionale et méridionale de la Caimacamie Maronite ;

Le Djurd ;

L'Arkoub ;

Le Chouf ;

Le Menassif, en partie, et le Chehar (voir la carte de Kiepert, 1860).

7. La Caimacamie Grecque Orthodoxe sera composée du Koura, y compris la partie inférieure et les fractions du territoire avoisinantes dans lesquelles la population Grecque Orthodoxe serait en majorité.

8. Tous les territoires de la Montagne qui ne font point partie des deux Caimacamies Druse et Grecque Orthodoxe seront compris dans la Caimacamie Maronite, sauf Zahlé, qui, avec sa banlieue et son faubourg de Mohallacah, sera placée sous une administration mixte, dépendante du Vali de Saida, au même titre que les trois Caimacams Maronite, Grec Orthodoxe, et Druse.

9. Les Caimacams seront nommés par la Sublime Porte sur la proposition du Vali de Saida, dont ils relèvent.

Ils seront chargés de toutes les attributions du pouvoir Exécutif, et nommément de présider les Medjlis administratifs ; de choisir les Vékils (délégués) auprès du siège de chaque Caimacamie ; de composer le personnel du corps de police conformément aux règles qui seront posées ci-après ; de servir d'intermédiaires entre les habitants de leur Caimacamie et le Vali de Saida ; d'exécuter les décisions de ce fonctionnaire, en tant du moins qu'elles seraient d'accord avec les institutions de la Montagne ; et d'exercer en cas de besoin contre lui un recours auprès de la Sublime Porte.

10. Chaque Caimacamie sera divisée en Mudiriés, et la circonscription de ces nouveaux arrondissements administratifs sera réglée autant que possible d'après celle des anciens Aklims.

11. Il y aura dans chaque Mudirié un Mudir, nommé par le Caimacam et appartenant au rite dominant de la population, lequel sera chargé de la direction des services publics et notamment de la police et de la perception des impôts.

* See Inclosure 14 in No. 105.

12. Chaque Mudirié sera divisé en un certain nombre de Communes, et chaque Commune se composera d'au moins 500 habitants.

13. A la tête de chaque commune il y aura un Cheik nommé par les habitants, et qui servira d'intermédiaire entre eux et les agents supérieurs de l'administration.

Le Cheik veillera au maintien du bon ordre dans sa commune, fournira tous les renseignements statistiques nécessaires à la répartition de l'impôt, et assistera les Mudirs dans la perception des contributions. Il sera en outre chargé de tenir un registre des naissances et des décès.

14. Dans les communes mixtes chaque élément constitutif de la population aura un Cheik particulier dont l'autorité ne s'exercera que sur ces coreligionnaires.

15. Auprès du siège de chaque Caimacam il y aura un Vékil ou Délégué de chacune des autres Caimacames, et chargé de représenter les intérêts de ses coreligionnaires.

16. Il y aura un Medjlis Administratif dans chaque Caimacamie, composé de cinq membres au moins, dix au plus, et chargé spécialement de l'assiette et de la répartition des impôts.

17. Il y aura dans chaque Mudirié un Medjlis Local, composé de trois membres au moins, cinq au plus, et chargé d'assister le Mudir dans l'exercice de ses fonctions.

18. Dans les Mudiriés dont la population ne serait point homogène, il y aura pour chaque élément constitutif de la population un Vékil qui sera membre de droit du Medjlis Local. Ce Vékil sera nommé par les notables d'entre ses coreligionnaires.

19. Abolition de tous les privilèges féodaux, et notamment de ceux qui appartenaient aux Mokatadjis.

20. Egalité de tous devant la loi.

21. Il y aura dans chaque Mudirié un Juge de Paix pour chaque rite.

22. Il y aura dans la Montagne six Medjlis Judiciaires de Première Instance, savoir, un dans la Caimacamie Grecque-Orthodoxe; trois dans la Caimacamie Maronite, dont un dans le Meten; un à Zahlé; et un dans la Caimacamie Druse.

23. Chaque Medjlis Judiciaire se composera de trois membres au moins, et cinq au plus, selon le nombre des éléments constitutifs de la population, de telle façon que chacun de ces éléments soit représenté par un membre. La présidence sera exercée mensuellement et à tour de rôle par chacun des membres du Medjlis.

Dans le cas où il n'y aurait que deux éléments, le Medjlis Judiciaire sera composé de trois membres, dont deux fournis par l'élément prépondérant.

24. Il y aura un Medjlis Supérieur siégeant à Beyrouth et composé de douze membres, savoir, deux Maronites, deux Grecs Orthodoxes, deux Grecs Catholiques, deux Druses, deux Musulmans, et deux Metualis; auxquels on adjoindra éventuellement un représentant des cultes Protestant et Israélite, quand un membre de ces communautés sera partie dans le procès, ou y aura des intérêts engagés. La présidence de ce Medjlis sera exercée trimestriellement et à tour de rôle par chacun de ses membres.

25. Les Juges de Paix jugeront, sans appel, jusqu'à concurrence de 150 piastres, avec appel au Medjlis Judiciaire de Première Instance, jusqu'à concurrence de 500 piastres.

26. Les affaires au-dessus de 500 piastres seront de la compétence du Medjlis de Première Instance.

27. Les affaires mixtes, c'est-à-dire, entre particuliers n'appartenant pas au même rite, quelle que soit la valeur engagée dans le procès, seront portées devant le Medjlis de Première Instance, à moins que dans les procès au-dessus de 500 piastres, les parties ne soient d'accord pour reconnaître la compétence du Juge de Paix du défendeur.

28. En principe toute affaire sera jugée par la totalité des membres du Medjlis. Néanmoins, quand toutes les parties engagées dans le procès appartiennent au même rite, elles auront le droit de recuser le Juge appartenant à un rite différent. Mais dans ce cas même les Juges recusés devront assister au jugement.

29. En matière criminelle il y aura trois degrés de juridiction: les contra-

ventions seront jugées par les Juges de Paix; les délits par le Medjlis de Première Instance; et les crimes par le Medjlis Supérieur de Beyrouth.

30. Le Vali de Sayda nommera dans chaque Caimacamie un Procureur Impérial qui devra être choisi parmi les habitants du rite dominant. Ce Procureur sera chargé de constater les crimes et délits, et de provoquer leur répression. Dans la Caimacamie Maronite le Procureur pourra avoir un ou plusieurs substitués.

31. Tous les membres des Medjlis Administratifs et Judiciaires seront, ainsi que les Juges de Paix, choisis et désignés, après une entente avec les notables, par les Chefs des Communautés respectives, et institués par le Caimacam.

Le personnel des trois Medjlis Administratifs sera renouvelé par moitié tous les ans. Les membres sortants pourront être nommés de nouveau.

32. Tous les membres des Medjlis, ainsi que les Juges de Paix, seront rétribués.

Les audiences des Medjlis Judiciaires seront publiques, et il en sera tenu procès-verbal par un Greffier institué *ad hoc*.

Ce Greffier sera en outre chargé de tenir un registre de tous les contrats portant aliénation de biens immobiliers, lesquels contrats ne seront valables qu'après avoir été soumis à cette formalité de l'enregistrement.

33. Si, après enquête, il est prouvé qu'un fonctionnaire de l'ordre judiciaire a prévariqué, ou s'est rendu indigne de son emploi par un fait quelconque, ce fonctionnaire devra être révoqué, et il sera en outre passible d'une peine proportionnée à la faute qu'il aura commise.

34. Tout procès en matière commerciale sera porté devant le Tribunal de Commerce de Beyrouth.

35. Tout procès entre un étranger ou protégé et un habitant de la Montagne, même en matière civile, sera porté devant le Tribunal de Commerce de Beyrouth.

36. Chaque Caimacam aura sous ses ordres un corps de police, avec lequel il devra maintenir l'ordre public dans toute l'étendue de son territoire, faire exécuter les sentences rendues par les Medjlis, et assurer la perception régulière des impôts.

37. L'exécution forcée par garnisaires (havalé) des jugements et des arrêtés administratifs, telle qu'elle s'est pratiquée jusqu'à présent, sera abolie aussitôt que faire se pourra, et remplacée par d'autres modes de contrainte, tels que la saisie ou l'emprisonnement.

38. Tous les agents de la police recevront un traitement suffisant, et il leur sera interdit, sous les peines les plus sévères, d'exiger des habitants aucune retribution, soit en argent, soit en nature.

39. Le corps de police se recrutera par la voie des engagements volontaires, et il y aura dans chaque Caimacamie un Chef de Police pour chaque élément constitutif de la population.

40. Les agents de police, chargés de l'exécution d'un ordre quelconque de l'autorité, devront être, autant que possible, pris parmi les coreligionnaires des individus que cette mesure concernera.

41. Il est indispensable que les agents de la police portent un uniforme ou quelque signe extérieur de leurs fonctions.

42. La Commission estime que, dans chaque Caimacamie, le corps de police pourrait être établi à raison de 5 hommes par 1,000 habitants.

43. La Commission émet le vœu que le désarmement des populations, une fois opéré dans le reste de la Syrie, il soit procédé dans la Montagne à une mesure analogue.

44. La Commission émet le vœu que la totalité des revenus publics de la Montagne soit exclusivement affectée aux frais de son administration et à ses dépenses d'utilité publique.

L'impôt de 3,500 bourses devant être insuffisant pour subvenir aux dépenses de la nouvelle organisation, la Commission est d'avis que ce chiffre pourrait être doublé sans inconvénient.

En dehors de cet impôt, aucune taxe directe ou indirecte ne pourra être levée, dans aucune des trois Caimacames, sans le consentement de la majorité des membres du Medjlis Administratif.

45. La Commission émet le vœu qu'il soit procédé le plus tôt possible à un recensement exact de la population de la Montagne par commune et par rite.

46. Au point de vue militaire, la Commission est d'avis que la sécurité de la Montagne serait suffisamment garantie par l'occupation de la route de Beyrouth à Damas.

Il serait désirable, selon elle, que les troupes employées à cette occupation fussent, au moins en partie, composées de Chrétiens sujets du Sultan.

En cas de force majeure et sur la demande expresse d'un Caimacam, approuvée par un vote conforme de son Medjlis Administratif, ces troupes pourront être envoyées partout où besoin sera.

Le Caimacam ou les membres du Medjlis qui n'auraient pas fait usage du droit de réquisition qui leur est ouvert par le présent Article, seront responsables des conséquences que leur abstention ou leur négligence pourraient avoir sur le maintien de l'ordre dans la Montagne.

47. Le règlement de Chékib Efendi restera en vigueur pour toutes celles de ses dispositions qui ne seraient point contraires aux principes stipulés dans les Articles précédents.

Beyrouth, le 20 Mars, 1861.

(Signé)

DE WECKBECKER.

Sauf les réserves indiquées dans la pièce ci-jointe,

L. BECLARD.

DUFFERIN AND CLANEBOYE.

DE REHFUES.

NOVIKOW.

Annexe No. 2.

LE Commissaire Français, au moment où le projet d'organisation relatif au Liban va être communiqué à son Excellence Fuad Pacha, prend la liberté de rappeler à ses collègues qu'il n'avait consenti à entrer dans la discussion de ce projet qu'à la condition de pouvoir, avant d'y apposer sa signature, exprimer les réserves qui lui paraissent devoir entraîner ultérieurement de profondes modifications dans les principes fondamentaux de l'organisation projetée.

Il remarque d'abord que ce projet repose sur les plusieurs hypothèses dont la réalisation, venant à manquer, déterminerait nécessairement la chute du système tout entier.

Ainsi, l'une de ces hypothèses consiste dans la désagrégation des races, sans laquelle aucun des Commissaires, assurément, n'eût songé à admettre l'institution d'une Caimacamie Druse.

Une seconde hypothèse est celle qui tend à adjoindre au Liban la portion de territoire connue sous le nom de Koura Inférieur. Sans cette adjonction, la Caimacamie Grecque Orthodoxe n'aurait pas de raison d'être, car elle ne serait constituée qu'au profit de 4,000 ou 5,000 individus. Il ne faut pas oublier, en effet, que la grande majorité des Grecs Orthodoxes du Liban se trouvent en dehors du Koura, choisi comme siège de la nouvelle Caimacamie. Avec l'adjonction même du Koura Inférieur, la Caimacamie Grecque Orthodoxe ne renfermerait qu'une population forte restreinte, 10,000 habitants au plus, parmi lesquels figurerait encore une assez forte minorité Musulmane et Maronite.

Le Commissaire Français remarque en outre que le principe de la désagrégation, si intimement lié qu'il soit au système des trois Caimacamies, ne serait rendu applicable qu'à la race Druse, relativement à la race Chrétienne, ce qui ne comporte pas la création de deux Caimacamies pour cette dernière race. La discussion lui a également révélé un fait sur lequel il croit devoir appeler l'attention particulière de ses collègues, à savoir que la désagrégation, même restreinte, ne pouvait pas être rigoureusement appliquée. Ainsi, on a prévu comme probable le cas où un certain nombre de Chrétiens resteraient fixés sur le territoire de la Caimacamie Druse. La désagrégation, d'obligatoire qu'elle semblait être, deviendrait facultative. C'est une raison de plus pour le Commissaire Français de repousser de toutes ses forces un partage d'autorité dont l'effet serait de placer des Chrétiens sous la domination Druse.

Le système des trois Caimacamies, inutilement compliqué de l'établissement d'une administration mixte à Zahlé, lui paraît tout aussi contraire aux règles de la justice qu'à celles de la logique.

D'une part, si l'on se place au point de vue de la distinction des races, il n'est pas juste d'accorder aux Grecs Orthodoxes une faveur qu'on refuse aux

autres minorités, telles que l'élément Grec Catholique, par exemple, lequel, presque aussi nombreux que l'élément Grec Orthodoxe, est représenté dans la Montagne par 20,000 habitants environ.

Le système est illogique en ce sens que, si l'on recherche l'origine et les causes des événements de 1860, il est impossible de ne pas les attribuer en grande partie à ce même fractionnement de l'autorité qui se trouve reproduit dans le projet. Le système des trois Caimacamies se rapproche beaucoup, en effet, de celui qui a prévalu en 1842. Or, le régime de 1842 est condamné par l'expérience, tandis que le régime antérieur se recommande par de bons souvenirs. L'état de la Montagne, à cette époque, était certainement plus satisfaisant qu'il ne l'est aujourd'hui. L'antagonisme entre les deux races, Chrétienne et Druse, était contenu par l'autorité d'un seul chef. C'est de l'institution des deux Caimacamies que datent les malheurs du Liban.

Le Commissaire Français ne voit donc pas pourquoi cette institution serait conservée, ni pourquoi on viendrait encore l'empêcher par le fait de la substitution de deux Caimacamies Chrétiennes à une seule. Une telle innovation n'aurait pour résultat que d'introduire entre les divers éléments Chrétiens un antagonisme inconnu jusqu'à ce jour, ou qui du moins ne se traduisait pas par des actes de violence. Ce serait fournir un nouvel aliment à la discorde, au lieu de la faire cesser.

Pour toutes ces causes, M. Béclard ne peut approuver le présent projet, ou du moins le principe qui en est la base. Il persiste à croire qu'il n'y a point de sécurité pour la Montagne, ni de satisfaction réelle pour tous les intérêts, en dehors de la combinaison du pouvoir unique et Chrétien. Le rétablissement de ce pouvoir qu'appellent les vœux de l'immense majorité des habitants, aurait l'avantage de se concilier avec le maintien des frontières actuelles du Liban, et d'écarter l'hypothèse irréalisable de la désagrégation des races. Cette solution, la plus simple de toutes, serait loin d'exclure, d'ailleurs, les garanties qu'on croirait nécessaire de stipuler en faveur des minorités.

Beyrouth, le 20 Mars, 1861.

(Signé)

L. BECLARD.

No. 38.

Lord Dufferin to Lord J. Russell.—(Received April 12.)

(No. 86.)

My Lord,

Beyrouth, March 29, 1861.

I HAVE the honour to inform your Lordship, with reference to the assurance of a fair trial supposed to have been given by Mr. Moore to Said Bek Joublat, previous to his surrender, that although frequently solicited to do so, both Mr. Moore and myself positively refused to give him any assurance whatever on the subject.

In support of this statement, I would venture to refer your Lordship to my despatch to Sir Henry Bulwer of September 21, 1860.

I have, &c.

(Signed)

DUFFERIN AND CLANEBOYE.

No. 39.

Lord Dufferin to Lord J. Russell.—(Received April 12.)

(No. 87. Confidential.)

My Lord,

Beyrouth, March 29, 1861.

IN further reference to the denial on the part of the Maronite and Greek Catholic Bishops, of all cognizance of the lists denouncing upwards of 4,000 Druses, I have now the honour to transmit herewith, for your Lordship's information, an extract from a statement made upon the subject by Fuad Pasha's Arab Secretary, and which has been confidentially communicated to me by his Excellency's orders. The gentleman who writes was an eye-witness of what occurred.

From this document it would appear that the Bishops headed the deputation of Christian delegates that presented the lists in question, and that the persons whose names were inscribed upon them were accused on a capital charge.

I have the honour to inclose an instruction on this subject I have addressed to Mr. Noel Moore.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 39.

Fuad Pasha to Lord Dufferin.

My Lord,

Beyrout, le 25 Mars, 1861.

POUR mieux répondre à la question vous m'avez adressée par votre lettre confidentielle en date du 22 courant au sujet de la liste des accusations qui m'ont été présentées par les communautés Chrétiennes, j'avais chargé mon secrétaire Arabe de faire un rapport détaillé sur ce qui s'était passé entre moi et les Chefs de ces communautés. Je vous envoie ci-joint ce rapport; vous y trouverez une narration fidèle de mes entretiens; il me dispense de vous donner d'autres détails.

Je vous, &c.
(Signed) FUAD.

Inclosure 2 in No. 39.

Extract from a Report furnished by the Arabic Secretary of Fuad Pasha.

(Translation.)

THUS they all (i.e., the bishops and the lay delegates) retired and went home, and after upwards of twenty days, when they had been repeatedly summoned, the Bishops Gerasimus, Butrus Bistani, and Miletios, appeared with several of the delegates above-mentioned, bringing with them four lists of criminals, consisting of Druses of the Kaimakamate of Mount Lebanon, the Metn, Hasbeya, Rasheya, Zahleh, Baalbek, and Bokaa, numbering in all 4,900 Druses, and a few Mahometans and Metualis accused of murder during the events at Hasbeya, Rasheya, and Zahleh. But as his Excellency was on that day very busy with the European Commissioners he did not receive them, but appointed his Arabic Secretary to receive the lists that he might look them over next day: so he received the lists, and it was found on their examination that all the names were put down in one category under accusation of murder, with the exception of about 190 Druse Chiefs, who, being heads of families, were indicated as being ringleaders and instigators of the outbreak. So his Excellency again summoned the Spiritual Heads and the Delegates. They appeared, and in the presence of Reshid Effendi, the Mufti, his Excellency thus addressed them:—

"The whole Druse community is justly accused of being implicated in the recent revolting acts; but it is not just that they should all be equally accused as to the amount of their guilt, as, doubtless, some are more guilty than others. But could the Imperial Government feel persuaded that the death of 10,000 Druses now under accusation would cause the resuscitation of those Christians who have been killed, it would not delay in executing them, although it should be called inhuman; but as the desire of the Government is justly to punish the guilty of the first class, that a proper effect may be produced by due punishment for the past as a warning for the future, and as these lists, although containing thousands of names, do not contain these different classifications, it is necessary that these names should be divided into categories according to the information you have received of the individual guilt of each person."

After considerable conversation and discussion on this point, and expressions proving the desire for the most rigorous punishment, the impossibility of classifying the people accused, on account of their uniformity of action and the equality of their guilt during the warfare, they at last asked his Excellency for instructions as to how he wished the said classification to be made. The necessary instruction was given to them, indicating three classes: the first to contain the originators and instigators of the disturbance; the second to contain the ringleaders and those who incited the people forward to war and to murder and to other wicked acts; the third, those most incriminated and who perpetrated the most violent acts.

When they had taken these instructions, they took away the lists which they had first prepared, and changed them, leaving in their new lists the same number of names, but arranged in classes, which lists are now preserved amongst the archives of the Special Commissioner.

Beyrout, March 27, 1861.

Inclosure 3 in No. 39.

Lord Dufferin to Vice-Consul Moore.

Sir,

Beyrout, March 25, 1861.

I HAVE to request that you will wait upon Bishop Tobia and the other Maronite and Greek Catholic Prelates, and inform their Lordships, on my part, that in accordance with their request I have forwarded to my Government a copy of their communication of the 15th instant.

You will take the opportunity to state to the Bishops, that I am well aware they did not sign the lists referred to in that document, and that I never stated that they did so. On the other hand, I am compelled to observe that it is difficult to reconcile the other statements contained in the note of the Right Reverend Prelates with the facts recorded in the Protocols of the Conferences of the Commissions.

These facts I have recapitulated in a despatch which I have addressed to my Government, with a request that it may be communicated to the Governments of the other Powers.

As the documents I allude to possess a confidential character, I am precluded at present from quoting any of their contents, but there are two inaccuracies in the communication of the Bishops which I will venture at once to correct.

In the first place, the Bishops state that they had no cognizance of the lists in question; but I am informed that three of the Prelates who have signed the present note accompanied the deputation that handed those lists into the Chancery of the Turkish High Commissioner, and that all four were present when his Excellency, during a discussion which lasted several hours, proposed that the number of denunciations they contained should be reduced.

In the second place, it is asserted that the 4,600 persons whose names were originally furnished to his Excellency were taken not from the Druse populations of the two Lebanons, but from a mixed array of 30,000 Moslems, Metuali, and Druses of the Lebanon and of the Hauran.

Now the lists in question not only carefully distinguish the nationality of each individual inscribed upon them, but they also mention the name of the village he inhabits; it would appear then, from a careful analysis which has been made of them, that the total number of those originally denounced was not 4,600, but 4,946; of these 4,946 persons, only 632 are either Moslems or Metualis, the remaining 4,314 being Druses; of these 4,314 Druses, only four came from the Hauran, the rest being all inhabitants of the two Lebanons, 831 belonging to the Anti-Lebanon, and the remaining 3,479 to Lebanon Proper.

It would thus appear that about two-thirds of the adult Druse population of this latter district were inscribed on the lists communicated to the Representative of the Sultan.

I cannot help expressing my regret that the Spiritual Chiefs of the Christian communities of the Lebanon should not have succeeded in dissuading those over whom they exercise so great an influence from a course of action calculated rather to defeat than to promote the ends of justice.

You will leave a copy of this instruction with the Bishops, should they desire it.

I am, &c.
(Signed) DUFFERIN AND CLANEBOYE.

No. 40.

Lord Dufferin to Lord J. Russell.—(Received April 12.)

(No. 88.)

My Lord,

Beyrout, March 29, 1861.

YESTERDAY, in the absence of Fuad Pasha, who has gone for a few days to Damascus, I communicated to Ahmed Pasha, the Vali of Saida, the result

of the final arrangements agreed upon at Paris relative to the evacuation of the French. He expressed himself highly delighted with the intelligence, and very grateful to Her Majesty's Government for the support afforded to the Porte.

In continuation of the conversation I ventured to remark that I trusted after the French were gone, the Turkish officers left in charge of the Province would make it a point of honour to assure to the Christian subjects of the Sultan even a greater amount of security and comfort than they had enjoyed during the period of the European occupation, as a very heavy responsibility weighed upon those who, like Fuad Pasha and myself, had urged the departure of the foreign troops; but to this his Excellency replied that he did not think any one would be justified in taking upon themselves such a responsibility if anything like the old system of administration was to be re-established, and that as for himself the moment Fuad Pasha left the country he would leave it too.

The above seemed to me a genuine expression of feeling, and proves that the punishment with which the late Turkish officials have been visited is likely to make their successors duly sensible of their responsibility.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

No. 41.

Colonel Burnaby to Lord J. Russell.—(Received April 12.)

My Lord,

Beyrout, March 29, 1861.

IT may be of interest to your Lordship to hear the sentiments expressed by General de Beaufort as to the present state of affairs in Syria.

The object of the occupation, he says, has in no ways been accomplished: justice had in the first place to be obtained for all; secondly, an indemnity to be paid for all losses sustained; and thirdly, a better government established to secure the Christians against a repetition of the late events; the supervision of which things was to be conducted in the presence of a European force, which, if necessary, might co-operate in the undertaking. And what has been done? Fuad Pasha on his arrival, it is true, executed a few Moslems at Damascus, but who were they? The very dregs of the people, whilst the guilty remained. Ahmed Pasha was executed more for fear lest he might divulge matters injurious to the Porte: and 1000 or so other Moslems were sent conscripts to Constantinople, where they were received as heroes of the Christian blood they had spilt. The guilty Druses still remain unpunished, whilst the mass of them, on whom the Turks would willingly throw the entire of the blame, still remain in prison, with the exception of 250 just sent to the Tripoli coast in exile.

As to the indemnities for the reconstruction of the 300 burned villages of the Lebanon, once the Christian quarter of Damascus, they have not, with the exception of a ninth part, been paid; and the numbers perished this winter has in consequence been great. And as to the indemnity for the entire losses sustained, it has not even been estimated for.

The first plan for the better government of Syria has been rejected by the Porte; and what is the proposed plan just sent to Constantinople? It is one that will meet with many objections, and be protested against by several members of the Syrian Commission. It is a plan that, instead of effacing the difficulties of a sectarian government, will tend to foment them. And in the mean time the evacuation of the very European force selected to see these things reduced to practice is to take place.

Turkey seems to have been unmindful of its own interests in having taken no steps at a time when prompt and determined demonstration would have been of avail; whilst England, desirous to preserve the integrity of Turkey, and fearing lest French troops in interfering might gain ulterior advantages in turning the influence of events to the interests of France, has prevented the interference of the force selected by Europe for that purpose. And the consequence of this distrust has been that nothing has been done, and that it would have been infinitely better that a European force had never landed on these shores than that it should leave them, as the Moslems already construe it, "without the power of maintaining the object of its coming."

Such, my Lord, are the sentiments expressed by General de Beaufort, and, I may add, widely echoed through the Lebanon by the Christian population.

Whilst France complains of the inactivity imposed upon her interference, I cannot believe that it is without certain feelings of satisfaction that she views the unremedied state of affairs in Syria, which soon again may lead to results having a tendency to open the entire Eastern question. I adduce this from the many private letters I have read, coming to the French officers from high quarters in France.

I am of opinion that one of the greatest safeguards against any future manifestation of disturbances immediately after the evacuation of the French troops would be, that the full indemnity due to the people be paid. It would tend more to settle and occupy their minds in returning to their normal condition than anything else. I think it would even withstand the endeavours of the well-known ability of their clergy, who are closely allied to French interest, to disaffect their minds. Few know the power of these clergy; for the most part they are the very men who have sought refuge here from Italy, and who were so prejudicial to the good government of Italy. If now tutored by France or acting purely of their own accord, one thing is evident, that they have succeeded in keeping the minds of the people in a very disaffected state.

I have, &c.

(Signed) EDWYN S. BURNABY.

No. 42.

Sir H. Bulwer to Lord J. Russell.—(Received April 13.)

(No. 246.)

My Lord,

Constantinople, April 3, 1861.

WITH reference to my despatch No. 221 of the 27th ultimo, I have now the honour to transmit to your Lordship herewith copies of the interrogatories of the Druse Chiefs lately tried by the Extraordinary Tribunal sitting at Beyrout.

I have, &c.

(Signed) HENRY L. BULWER.

Inclosure 1 in No. 42.

Interrogatories of the Druse Chiefs tried by the Extraordinary Tribunal at Beyrout.

(No. 1.)—*Examination of Said Bek Joublat: 10 Rebi-el-owel, 1277 (corresponding to the 25th September, 1860).*

Court. Who were those that led the Druses in the late events at Jezzin?—*Prisoner.* Ismail Verd, Mustapha Zerf, Talib Reis, Hussein Assaf, Kasim Kulcib, Yusuf Abu Hussein, Mahmud Ferhat, of the village of Niha, Yusuf Abu Hassan, Ismail Kanan, of Bethir, Teifur Melak, Nejim Jurié, of Haret-el-Jendel, Ahmed Ali Abd-el-Samed, and his son Sulieman, Abu Hussein, Shahin Abd-el-Samed, Hussein Abu Kheir Abd-es-Samed, Dhakir Abu Shakra, Abu Abbas, Abu Shakra, of Amatur, Kasim Joublatt, Yusuf Safa, Zein-ed-din, of Ain Kanie, Ahmed Ali Joublatt, Hamed Rafi, Ali Saab, Mahmud Ali Rafi, of Mokhtara Baz Ali Jaj-ed-din, of Baderan, Abu Ali Salah, Hussein Hellak, of Habi, Mohamed Yezbek, Nasif Zein-ed-din, Hussein Abu Ali, Hamed, of Mezraa, Mahmud Hamed, Rafi-el-Betar, of Batma, Yusuf Omar, Suliman-el-Fetair, of Judeideh, Abdullah Akili, Beshir Abu Hermush, Sulieman Halebi, of Semkhanieh, Sulieman Hamadi, Ali Humadi, Kweider Humadi, Melhem Humadi, Kasim Yusuf Humadi, Naaman Humadi, Hassan-el-Tawil, Ali Kasim Humadi, Yusuf Rafi, Abdullah Abu Ismail, Hamed Abud, Sulieman-el-Gheisni, Manjel-el-Shoi, of Baaklin, Emin Ali, Emin Yezbek, Nejim Serai-ed-din, Hamed Abd-el-Baki, Faris Yezbek, of Ainbal, Mesaoood Homadi Yanan, Emin-el-Fezlani, Assaad Yaghi, Hussein Taraf Shems, Beshir Abba, of Ghoraise, Mustapha Zebian,

Mahmud-el-Baini, Ali Abu Shaban, of Mezraa, of Homud Rafi, Hussein Merjan, of Kahlunieh. In all, seventy-three Chiefs.

Relations or employes of Said Bek Joublat, whose names appear in the lists presented by the Christian notables of Jezzin, as having been at Jezzin.

Sheiks:—Selim Joublat, cousin of Said Joublat, his son-in-law Ali Joublat, his brother-in-law Selim Shems, Ahmed Ali Abd-es-Samed, Hussein Abu Kheir Abd-es-Samed, Abu Hussein Shahm Abd-es-Samed, of Amatur.

Employes:—Sheikh Hussein Assaf, Mustapha Seif, Fendi Seif, Sulieman Seif, Sheikh Beshir, Abu Hamze, Shems Hussein, and his two cousins Ismail Verd and Ahmed, of Niha.

Notables of the family of Abu Shekra, Ahmed Sulieman Joublat, Munahir Osman, Khalif, Irad, Fendi Abu Shakra.

Relations of Said Bek at Bathir, Sheikh Emin, and Sheikhs Jemal Hamdan, Yusuf, Abu Hassan, Hussein Riwan.

200 men in the service of Said Bek Joublat, supported at his expense, who were all at Jezzin.

List of Christians employed by Said Bek Joublat, who participated in the occurrences, and who fired guns:—

Abdullah Ajil, Abu Rashid, and others of his family, Mubarik Abu Rashid and his sons, all Maronites.

Notables of Mokhtarah:—

Sheikh Alam-ed-din-Kasim Kuleib, Kasim Kuleib, and his brother of Niha, in the service of Said Joublat.

Sheikh Kasim and his brother, sons of Sheikh Hamud Joublat of Ain Kenie.

The families of Baini, Debian, and Abu Kerum, of which Selman Abu Daikal, Mahmud Nuorullah, Yusuf Abu Krum, and Mustafa Dibian are the principal members.

Continuation of the examination of Said Bek Joublat on the 10th Rebi-el-owel, 1277 (corresponding to September 25, 1860).

Court. When the individual murders took place between Druses and Christians, why did you not seize the murderers and deliver them to the Kaimakam?—*Prisoner.* As it was necessary to make an examination and find out who were the murderers before arresting them, special agents were sent to make the said investigation. But when they summoned the people of Keitula and of Kefr Huma, these latter would not appear, and, moreover, refused to receive the agents sent to them and even fired upon them. Afterwards, as the occurrences had broken out, the assassins could not be arrested.

Court. How many days after the individual murders did the outbreak occur?—*Prisoner.* I do not remember.

Court. According to report the massacres took place two days after the individual murders.—*Prisoner.* When the murders took place, sedition having broken out, I endeavoured to prevent it, so I informed the Kaimakam of the circumstance of the mission of the agents, and of the refusal of the people of Keitula and Kefr Huma to receive them; I also informed the authorities. But before my receipt of any answer affairs were developed and remained in the same state.

Court. Why did you not protect the Mukataas that were under your direction?—*Prisoner.* I prevented the inhabitants of Mokhtarah and others from committing murders, and from joining the crowd of rioters, but I could not prevent those who, attacked by the Christians, sought to defend themselves. This statement is proved by the mazbata that has been presented.

Court. Why did you not prevent these?—*Prisoner.* I could not prevent those who were out of my house from defending themselves against the Christians who attacked them, seeing that the latter marched forth against the Druses with the intention of killing them, as may be seen by the letters presented to the Tribunal.*

* Said Bek Joublat here alludes to certain letters which he had given in as documentary proof that the Christians had caused the agitation, and, in fact, that they were the promoters of the outbreak. One of the said letters is written and signed by Halib Akawi, a Christian of Deir-el-Kamar, who writes to Said Bek at or near the commencement of the disturbances, informing him that on his arrival in Beyroul he found the Maronites exciting the people; that they had sent fifty people to Hadeth with the understanding that they should collect their forces there, and thence march to Jezzin, and kill all Moslems or Druses they might meet on their road; that he informed of

Court. These circumstances having taken place in your district, why did you not prevent the Christians when they came there, and when the Druses marched out against them why did you not prevent them?—*Prisoner.* If I had prevented the Christians I should have caused a contest with them, and having seen that the Christians were going to attack the Druses I could not prevent the latter from defending themselves.

Court. Why did you not assist the Kaimakam to stop the riot?—*Prisoner.* According to the custom established in the Mountain it was I who asked for the assistance of the Kaimakam.

Court. Who of the inhabitants of Shuf attacked Jezzin and Ghurb-el-Bekaa, and why did you not prevent them?—*Prisoner.* Those who attacked Ghurb-el-Bekaa were the people of Meristi, Khureibe, Baderan, and Maasir, with some of those of Jebbi, all in the Shuf. Those who attacked Jezzin are of Niha, Jebbi, Baderan, Ainkanie, Amatur, Haret Jendil, and Bathir.*

Court. Who were the notables that directed the malefactors?—*Prisoner.* I have already presented a letter showing the names of the Chiefs who led the Druses, but I was unable to prevent the events they caused, because the Christians were armed, and went out against them to places near to those which they occupied, so that it was impossible for me to prevent them from defending themselves.

Court. It is said that you attacked Jezzin and some other villages belonging to it, that you sacked them and killed more than 100 Christians. What does this mean?—*Prisoner.* I did not go to the places of the conflict. I did not go to Jezzin, nor elsewhere; only according to the order of Fuad Pasha, who directed the Mukatajis to reassure the inhabitants, I went after the events to some of the localities of the district of Kharut, Jezzin, and Jibbet Rihan for the purpose of re-establishing tranquillity and confidence.† For this purpose I gave to the inhabitants provisions, money, wood, and as a bonification for my own part I made the Druses restore the cattle, which I then delivered to the Christians.‡ God forbid! the action that is imputed to me is not my work. Moreover, I replaced the Christians who had fled to Sidon and to Beyroul in their cottages.

Court. Did not the mission of Kasim Yusuf, the pillage of the convents, and especially that of Deir-el-Mukhallis, the burning of these convents, the massacre of some of their priests, and the violation of some of the nuns, take place at your instigation?—*Prisoner.* God forbid! I know nothing about them. The said Kasim Yusuf, having some property in the neighbourhood of Sidon, he lives there. The ex-Governor ordered him after the war to guard the place, and I have not heard that the same has committed any crimes against convents, nor that he has violated women.

Court. From what motive did you and the Sheiks of the families of Abu Noked and Hamadi dare to attack Deir-el-Kamar,§ besiege it, and massacre its inhabitants at the head of a body of Druses?—*Prisoner.* I was not there, and I have no connexion with the Abu Nekeds and the Hamadis on this subject.|| But the ex-Governor, on his arrival having cited me before him, ordered me to go to

these plans, and that Government had sent to prevent them. But the Bishop Tobia of Beyroul received an answer from the people that they had made their preparations and intended to prosecute the plan. That on hearing this, Assaad Shawish went to the Bishop, who would not heed the remonstrances, but threatened to make Christians and Druses together attack Deir-el-Kamar, unless the people of that town consented to wage war against the Druses. The Maronites had collected 1,000 purses for expenses, and the Bishop had even expressed his intention of heading the Christian troops in person. That the Greeks and Greek Catholics have refused to take part in the war.

* Had Said Bek forcibly prevented the Christians, who were the aggressors, he would have been accused of causing the conflict. He was in a very difficult position between the contending parties.

† That the prisoner was scrupulous in avoiding all participation in the warfare in person is abundantly proved by subsequent evidence.

‡ The assistance thus rendered to the vanquished Christians is a proof that he had not desired their ruin. By causing the Druses thus to restore the plundered cattle, he ran the risk of causing the Druses to turn against his person—plunder taken in warfare being amongst these tribes considered as *bona fide* property.

§ It has been abundantly proved that the prisoner took no part in the attack on Deir-el-Kamar. That town was not in his district; it was garrisoned by a military force under a Governor appointed by the Porte, and he had been repeatedly instructed to take no part in its affairs, but to confine himself to his own district.

|| The Hamadi family had been at enmity with Said Bek for several years. They inhabit the village and district of Basklin, which was within the jurisdiction of Said Bek, but by means of the ex-Mushir of Beyroul, they succeeded in obtaining from the Porte a *quasi* independence, which gave rise to the quarrel between them and Said Bek Joublat. On the Druses surrounding Deir-el-Kamar,

Deir-el-Kamar to drive away the Druses, and conduct the remaining Christians. In conformity with this order I went to Deir-el-Kamar with Major Hajji Yunis Agha; we repulsed the Druses who were in that neighbourhood, and conducted the surviving Christians to B'teddin, whence we sent them to Sidon.

Court. Were you in correspondence with the authority?—*Prisoner.* Yes, I communicated these circumstances to the Kaimakam, and claimed his assistance in repressing them. I received in answer that I was to do all in my power to repress them. Nothing more took place. However, as I needed military force, I asked it. But as he could only dispose of 40 or 50 soldiers, he sent them to me with an officer, and they remained with me, or rather in my house. This is what took place during the events.

Court. For whose repression had you asked for the troops?—*Prisoner.* For repelling the Druses.

Court. Why did you not repel them?—*Prisoner.* Fifty men were not enough.

Court. Why did you not endeavour to keep the peace in conformity with the severe orders which you had received?—*Prisoner.* I did all in my power.

*Continued Interrogation of Said Bey Joublat, on the 21st Rebi-el-owel, 1277.
(corresponding to 6th October, 1860).*

Court. Did the Christians come to the Druse villages? Did the Druses remain on the defensive, or did the massacre take place far away from their residences? And what were the places where they occurred?—*Prisoner.* Yes, the Christians went to the Druse villages, as is proved by the letters that I have presented. They first came to the villages of Nika and Bathir, when they killed some of the inhabitants. The 12th Zilkadeh, 1276, Friday (corresponding to June 2, 1860), at about half-past 7 news reached me that a conflict had broken out between the people of Deir-el-Kamar and the Druses of the Menasif villages. When this news arrived, the troops were with their officers in Council. I hastened to prevent the people from taking any part, both in the locality where I was, and also in other districts, and I did not allow any one to go anywhere. I took these measures with the knowledge of the said agents, as is proved by the mazbatas and other documents that I possess.

Court. In order to prevent these sad occurrences you say that you had asked for the assistance of the Kaimakam; what sort of aid did you ask for? And in what way did you require it? And above all, what answer did he give you?—*Prisoner.* On my representations about the two Druses of Maaser who had been killed, and on my demand for the suppression of these misdeeds, and the punishment of the actors, some officers of the Imperial army were sent, and a Captain of Irregulars with some members of the Kaimakam's Council were sent with the soldiers. In consequence of the deliberation which took place on their

Said Bek asked for military protection for himself and family, and a small number of soldiers was accorded to him. The Christians of Deir-el-Kamar, when besieged, applied to the authorities for protection, or for ammunition with which to defend themselves, but it was refused them. They then applied to Said Bek Joublat for his assistance; he immediately invited some of the principal Christians to his residence, that he might confer with them. On their arrival at the meeting-place, they offered to lay down their arms, but he refused to receive them, saying that they would need them if the Druses persisted in attacking the place. He, however, succeeded in raising the siege. This confidence that the Christians placed in him is a very high testimonial in his favour.

* After the affray at Beit Meri in the summer of the year 1859, a Committee was formed of some of the principal Maronites in Beyrout, for superintending and organizing the affairs of the Mountain; Bishop Tobia was at the head of this Committee. Sub-Committees were formed in Jezzin, Deir-el-Kamar, and Zahleh, for the organization of an united attack on the Druses, with the alleged object of their extermination or expulsion from Lebanon. An Egyptian was appointed to train the Christians in the use of arms. Seals were engraved for each of the Committees. Letters from the Beyrout Committee were sent to those at Zahleh, &c., before the outbreak, stating that those Christians in the villages disposed for warfare who could not afford to bring guns, might, on application, receive them gratis. It had long been the wish of the Christians of Mount Lebanon to restore the district to its former government under the Emir Beshir, that is, that the whole of Mount Lebanon should be united under one Christian governor of the Shehab family. And, under the promise of assistance to that appointment, the Emir Mejid Shehab, who had become a Moslem in Constantinople many years ago, recently divorced his Turkish wife and embraced Christianity. Between the summer of 1857 and that of 1860, 120,000 guns of different kinds were imported from Europe, and 20,000 pistols.

arrival, some men were sent by me with the Irregular Cavalry and some of the Kaimakam's men to make an investigation in the villages of Kaluni, Keitula, and Kefr Huma. To these men, sent for making an investigation, Abu Samra joined himself as they passed by his place, and he went with them to the above-named villages. They were driven away by the inhabitants of the said villages; I drew the attention of the authority to this circumstance, and continued to make my reports. In the answers I received I was instructed to appease the troubles. According to these instructions I maintained tranquillity for twenty days in the localities under my direction. Latterly these kind of engagements having increased, war broke out in all my districts, so that I could not prevent the Druses from taking up arms in their own defence, with the exception of those in my residence.

Court. You said that you have no knowledge of the conduct of Kasim Yusuf: was he not in correspondence with you, and by whose orders was he living outside Sidon?—*Prisoner.* Yes, I ignore the pillage of the convents, the violation of the nuns, of which the said Kasim Yusuf is accused; for in all the occurrences in Mount Lebanon, in no instance has there been any violation. It is true that I heard he had carried away some effects, but he had no connexion with me; and as to his residence at Sidon, it is a circumstance that dates from a long while ago, as he has his own interests there. I understood, that when the ex-Governor went to that district he enjoined him to maintain order and tranquillity there.

Court. You say you took no part in the massacre at Deir-el-Kamar, and were not there; were none of your men, nor of the inhabitants of your Mokataas, there, and if any were there, who were they?—*Prisoner.* Yes, I took no part in the massacre at Deir-el-Kamar; I did not go to that neighbourhood, nor anywhere else; but at the first massacre (siege?) at Deir-el-Kamar, which took place on Friday, 12th Zilkade (June 3, 1860), as I said before, having appeased the fury of the Druses, I, by the shades of night, saved Deir-el-Kamar from massacre; and at the morrow, at daybreak, having gone with the officers and the members of Council to B'teddin to the officers who were there, in consequence of a deliberation I sent some of my men with some of the said officers to the Chiefs of the house of Abu Noked, to the people of Baaklin, and Melhem-el-Amadi, asking them to desist from warfare against Deir-el-Kamar. The massacre ceased, and I received letters from the notables of Deir-el-Kamar; and as these came to B'teddin, we deliberated together about quieting the disorders. That same night I went home, and on the next morning, in order to adopt measures for re-establishing order, I returned to B'teddin; but I had hardly arrived there when I heard that an agent of the authority had arrived at Deir-el-Kamar, and some troops had come from Beyrout. At this intelligence I went to the west side of Deir-el-Kamar to confer with the Agents who had arrived, and to speak with the Chiefs of the house of Abu Noked on the subject of quieting the disorders. Before this took place, the General, Tahir Pasha, arrived, who, after giving the necessary orders for the prevention of the massacres, ordered me to go to B'teddin, and in accordance with this order, I went with him to Deir-el-Kamar. On the 2nd Zilhidge (July 21), having taken some of the Emirs of Hasbeya, with many Christians and notables of Deir-el-Kamar, whom I was conducting to Sidon in conformity with the orders of the ex-Governor, when, on my arrival in the district of Kharut, I learnt that a massacre had taken place at Deir-el-Kamar. I sent the individuals who were under my care to Sidon, and retraced my steps in all haste, arriving at my house two hours after sunset, when I learnt that the ex-Governor had arrived at the village of B'teddin. Having received from him an order to go before him, I presented myself on the following morning very early. During the interview that we had, he ordered me to expel the Druses from Deir-el-Kamar, and to conduct the surviving Christians, with their goods and families, to B'teddin, under an escort of soldiers. Upon this I went with Major Haggi Yunis, and conducted them safe and sound to B'teddin. In accordance with the order given, I on the following morning sent them to Sidon in security. If any of the people who were under my orders were at the massacre at Deir-el-Kamar, they are only those of the villages of Baaklin, Airhal, Semkanie, and Amatur; an inquiry will bring it all to light. I did not allow the men who are living at my residence to take part in the massacre; and all these circumstances took place with the knowledge of the Agents and officers aforementioned.

Court. After having asked the authorities for troops, these misdeeds were not prevented; was it to protect your residence that you made that demand, or why?—*Prisoner.* On asking General Tahir Pasha to send some troops to Mokhtara to prevent any disorder there, he sent me thirty soldiers. Then when the ex-Governor came to Bteddin, I asked him to increase the number, and he sent me twenty more; thus the total number was fifty: yet, by a decree of Providence, these things took place.

Court. You just said that you did all in your power to prevent the misdeeds which occurred. What did you do; and in behalf of the Christians of what locality?—*Prisoner.* When the Christians began to take up arms, the authority ordered me to seize their arms. I consulted the Greek Catholic Bishops of Sidon and Deir-el-Kamar, who exerted themselves with me for the tranquillization of the district, and we informed the Bishop of Jezzin of our project. We endeavoured by day and by night to attain this object, so that all that occurred was against my will. I protected those of the inhabitants of Deir-el-Kamar who came to me, as well as the majority of the inhabitants of Shweifat, Kharut, and Tuffah, but could not prevent that which occurred to the inhabitants of Derb-es-Sim. Besides the Damascenes, I exerted myself for the preservation of 6,000 Christians, and I went in person from time to time, and conducted them to Sidon. I have in my possession a certificate from the Military Council of Deir-el-Kamar upon this subject. I punished all that came to me with news of massacres. Ali Humadi has confessed that he went to Hasbeya. I have handed in the certificate that the Court may read it. Its contents will bring the truth to light. These documents will prove the efforts that I made on the occasion referred to, for the tranquillization of disorders and the protection of life. In conformity with an order sent by his Excellency the Minister of Foreign Affairs to the Kaimakam, enjoining the Mokatajis to go through their different localities to rescue the Christians, I visited the places confided to my administration, viz., the districts of Kharut, of Tuffah, of Jezzin, of Jibbel-el-Rihan, and there reassured the Christians, the majority of whom I caused to return to their cottages, and gave them money, provisions, &c. I also gave them the necessary presents from my own purse, and I restored a great portion of their goods which I made the Druses give up for them.

Continuation of the Examination of Said Bek Joublat, 23 Rebi-el-owel, 1277 (8th October, 1860).

Court. You said that you had no connection with Kasim yourself, but it has been proved that the journey of that person with some Druses to Sidon was for the purpose of protecting your property in that neighbourhood?—*Prisoner.* The above-named did not go for the purpose of protecting my property, and he has no relationship with me. His journey to Sidon was undertaken entirely on his own account. As soon as I heard that some Druses had proposed to go thither to commit disturbances, I sent thither some of my men to prevent them, and fearing lest the rioters should arrive before my men, I wrote to the said Kasim, desiring him to inform the authorities.

Court. It is proved by the mazbata of the Council of Sidon that Kasim Yusuf had the care of your property at Sidon?—*Prisoner.* I never constituted him my steward.

Court. You who were the most notable of the Emirs of the Druse Mountain, Administrator of five Mokataas, why did you not prevent the Druses who were under your jurisdiction from going to war, in spite of the repeated orders of the authority to you, and other Mokatajis, to maintain order and tranquillity?—*Prisoner.* I made a report on the subject, and I prevented the war during twenty days, whilst troubles and occasional murders were taking place in other districts. The Christians having attacked the Druses in my jurisdiction, I found it impossible to prevent the latter from engaging in the conflict, excepting those in my house.

Court. Whence came the Christians, and whither did they go?—*Prisoner.* The Christians came from the neighbourhood of Jezzin, and attacked the villages of Niha and Bathir.

Court. To whom do the villages of Bathir and Niha belong?—*Prisoner.* They are in my Mokataas.

Court. If that is the case, why did you not prevent both parties?—*Prisoner.* I admonished the Druses, and admonished and threatened the Christians; but these admonitions did not prevent them. Had I gone in person a war would have been the consequence, as I have said in the declaration that I made.*

Court. Besides the Christians of Jezzin, who else came?—*Prisoner.* The Christians of Bekaa came from the villages of Shweif upon those of Mershed and Jebbi.

Court. When Tahir Pasha came to make peace between the Druses and the Christians, you were there with the others. Since you had all given assurances that nothing should occur on the part of the Druses against the Christians, why did the Druses afterwards attack the Christians; and knowing positively that these events would occur, why did not you inform the said Pasha?—*Prisoner.* Had we given any assurances we should have given a mazbata.

Court. How then did that occur; did you not assure him?—*Prisoner.* Kasim Bek Noked was with me.† I gave no promise, and am not aware that Kasim Bek did.

Court. Did not Tahir Pasha make certain representations to you? And did you not say anything to him either good or bad? And why did he send for you thither?—*Prisoner.* He spoke to us for a long time, and charged us to prevent the war at Deir-el-Kamar.

Court. If that is the case, what answer did you give him?—*Prisoner.* I answered that I could not give a guarantee?

Court. How did Kasim Bek answer?—*Prisoner.* He answered in the same manner.

Court. Why did you give such an answer?—*Prisoner.* Because the district of Deir-el-Kamar, with the Mokataas, are in the village of Baaklin, and there being at that time certain quarrels had arisen between the inhabitants of the Mokataas and those of the said village.

Court. You said that you charged the people of Deir-el-Kamar to beg Tahir Pasha to remain; did they make that request?—*Prisoner.* I heard from the people of Deir-el-Kamar that they had done so.‡

Court. It results from your answers that you were aware of the sad events that were about to occur at Deir-el-Kamar. Was it not your duty, therefore, in your quality of Government functionary, to explain to Tahir Pasha the actual state of affairs by a mazbata or declaration? In order to remedy the events did you inform the authorities?—*Prisoner.* We did not know exactly what was going to take place, but we feared it. I gave the information to Tahir Pasha by word of mouth. In spite of all that was said to me by Abd-es-Salam Bek and Major Ali Effendi, I refused to say that I had no confidence in the state of things. I showed these same doubts in my letter, in answer to that which I had received from the British Consul. I also said that to prevent the occurrence of events at Zahleh and Deir-el-Kamar it was necessary to employ the force of the authority.

Court. Were these letters posterior to the return of Tahir Pasha from that locality?—*Prisoner.* Yes.

Court. Had you received any answer from the Council?—*Prisoner.* I do not know; I will look amongst my papers.

Court. After you were assured that Deir-el-Kamar was to be attacked, and informed him, and asked him to prevent the occurrence, did you not say that you would assist in the attainment of this object?—*Prisoner.* I had written on this subject to the Kaimakam.

Court. What answer did you receive?—*Prisoner.* He replied that I was to prevent the disorders.

Court. Did you inform the authorities of the way in which the Kaimakam replied to you?—*Prisoner.* We addressed ourselves to the Kaimakam?

Court. Ought you not, in your quality of subaltern of the Imperial

* This is a very reasonable calculation. He would have been blamed and accused of having been the origin of the conflict if on the outbreak he had opposed the Christians, and when matters became very serious he did not receive due support from the Government for separating the contending parties.

† Kasim Bek Noked, the Chief alluded to, confirms this statement.

‡ This request of Said Bek proves his want of confidence in the state of affairs; his apprehension of some serious outbreak; his knowledge of his own inability to prevent or repress an outbreak; and his wish that the Government would take proper measures.

Government, to have explained to the authorities the events of Deir-el-Kamar?—*Prisoner*. I did not write, but I informed the authorities verbally.

The Druse Kaimakam, Emir Mohammed, being called in, was asked:—

Court. Is it true that Said Bek Joublat informed you that the Druses of his Mokataas quitted their lands and engaged in war, and that you, in your turn, brought the circumstance to the knowledge of the authority?—*Witness*. He wrote me nothing on this subject; he used to write to me after the events had taken place.

Said Bek examined, answered:—I did not write to him in that way. I wrote to him after the occurrence of an event, as before it I could not know it.

Kasim Bek Abu Noked introduced, was examined as follows:—

Court. When Tahir Pasha was at Deir-el-Kamar did he ask you for a guarantee for the safety of that place, or not?—*Witness*. Although we asked for a guarantee we did not give it.

Court. Why did you not give it?—*Witness*. Because only Said Bek and myself were then present. The other Druse notables not being present, we could not give a guarantee.

Court. Were you made responsible? How was it?—*Witness*. We answered that we could not be responsible.*

Court. What was your idea?—*Witness*. We being but two, and not knowing the intention of the other Druses, could not give a guarantee for Deir-el-Kamar.

Court. Had you informed the Kaimakam or Governor-General?—*Witness*. No, we did not.

Court. As it was necessary to inform the Kaimakam or the authority of these events, why did you not write to them?—*Witness*. I had received notice the same evening, and I was obliged to go to the village of Muallaker; for that reason I took no steps, and wrote nothing.

Court. Was no one belonging to your district present at Deir-el-Kamar at the massacre?—*Witness*. Yes, there were.

Court. As some Druses who are of your mokataa were present at the massacre at Deir-el-Kamar, why did not you prevent them?—*Witness*. On that day I had gone to Sidon, to conduct thither some of the notables, and of the inhabitants of Hasbeya and of Deir-el-Damar, as I said in my former statement.

*Continuation of Examination of Said Bek Joublat, 24 Rebi-el-owel, 1277
(October 9, 1860).*

Court. Had you any correspondence with Ismail-el-Atrash, Chief of the Druses of the Hauran?—*Prisoner*. Yes. When he came to Bokaa, he informed me of his arrival in a letter he wrote to me. I replied, telling him to return; and I informed the Governor.

Court. Had you received any notice from Wakil Hamdan and Ismail-el-Atrash that the Druses had come to Bokaa to attack Zahleh?—*Prisoner*. Besides the letter to which I have alluded above, received from Ismail Atrash, Wakil, and others, Faris Amir wrote to tell me that he wished to come in consequence

* This same statement was made by Said Bek Joublat.

+ As soon as Said Bek Joublat had been informed by letter of the intended approach of the Druses of the Hauran, he wrote to Faris Amer, one of their celebrated Sheikhs, telling him not to let any one come to Mount Lebanon. They were coming as volunteers to assist their co-religionists in defending themselves against the Christians. Said Bek, foreseeing the evil attending the ingress of such hordes, wished to prevent it; and on hearing of the arrival of Ismail-el-Atrash with his followers, he wrote begging them to return, telling them that their acts were opposed to the interests of the Druse nation. He also wrote to Khoorshid Pasha, informing him of their approach. Thus Said Bek did all in his power to prevent them, and having informed the Governor-General of their approach, it was his duty to restrain or repulse them. Once on the territory of Said Bek's jurisdiction, he could not refuse to receive them as guests, as they came direct to his house; his refusal to receive them would have been accounted an unpardonable breach of Arab hospitality. Moreover, it is a custom that when an inferior Sheikh from a long distance pays a visit to a superior Sheikh, the latter should make suitable and sufficient presents, and that quite independently of any service which may have been rendered by the former. It must not, therefore, be taken for granted that the presents made by Said Bek to Ismail-el-Atrash and his followers were looked upon by either party as a remuneration for, nor as an expression of satisfaction at what had occurred at Zahleh. Said Bek had made similar presents on former occasions when no apparent reason had occurred; and an omission of a present on such an occasion would have been deemed an insult, and would have amounted almost to a *casus belli*.

of the events he had heard of; but as I answered that he should not, he did not come.

Court. The orders which the late Military Mushir had given when he heard that the Druses of Hauran intended to attack Zahleh, whereas the said Atrash had written that he was going to attack that place; you, according to the plan you had among you, sent the kerchief of your wife, tied at its two ends,* to the said Ismail, asking for help; and collecting a crowd of rioters, you were the cause of the destruction of the Emirs of Beit Shahat, and of the Christians at Hasbeya and Rasheya; why did you do this?—*Prisoner*. I have no knowledge of it. I did not send anything. But the said Ismail, on coming to the Bokaa, informed me of his arrival, and, as I said, I wrote to him not to come.

Court. Where is the letter which you received on this subject?—*Prisoner*. I do not remember whether the Governor-General has it, or the Kaimakam.

Court. Did you write anything to the Emlah Mudiri, Ahmed Efendi, on the events which were passing in and out of your mukataa, and did he inform you of what was passing here?—*Prisoner*. We had no correspondence upon this subject.

Court. Was not this letter written to you by Ahmed Efendi?—*Prisoner*. Although this letter is from me, I do not remember that the adjoined note is mine.

Court. After careful examination, tell us in whose handwriting that note is written?—*Prisoner*. I do not recognize the handwriting.

Court. When Zahleh was attacked, who were the Druse notables of Mount Lebanon that took part in the massacre?—*Prisoner*. There were no people of note from my mokataa; some of the inhabitants were there; of notables there were Kenj and Melhem, relations of Amad.

Court. Were any of your relations, or of your neighbours, or of the people of Moktarah, at the massacre of Jezzin?—*Prisoner*. I did not let any one go there.

Court. Where, then, were Selim Joublat, your brother-in-law, Ali Joublat, and your son-in-law, Selim Shems?—*Prisoner*. Selim and Ali were not at the war, they were at Moktarah, or Baaderan, and Selim Shems at the village of Bathir. I do not know whether he was present at the massacres or not.

Court. Have you any Christian police?—*Prisoner*. Yes, I have. They are of the Ajil family; the eldest are Abdullah and Mubarick Abu Rashid, of the village of Moktarah; there are Antoon, Yusuf, Nikola, and several others.

Court. Who are the Druses in your service?—*Prisoner*. There are two of the family Abd-el-Samed, two of the family of Abu Shekra, some of that of Seif who are in the village of Niha, and some of that of Hamis.

Court. Did any of those in your service, whether Druses or Christians, take part in the massacre at Jezzin?—*Prisoner*. The Druses and Christians of Niha were present at the massacre at Jezzin. Although I prevented those of Moktarah from taking part, they assembled with the Christians of the villages in their territory, and went with them to the war.

Court. How did it happen that these, although in your service, went to the war? Did you not give them any orders on the subject?—*Prisoner*. Although in my service, they lived in their own houses; I gave orders both to them and to the other people, and when the Christians came to attack them, I prevented those who were with me: only those who were in their villages went to the war, as is proved by the mazbatas.

Court. Why did not you, after the war, punish those persons for disobedience to your orders?—*Prisoner*. They being Druses and Christians, by whom could I have them punished?

Court. What were the contents of the letter that you addressed to the inhabitants of Jezzin on the 8th Zilkade?—*Prisoner*. My object was to reassure them by appeasing the disorders.†

* There is no reason at all to believe the bare statement that Said Bek had sent his wife's kerchief; indeed, there are many circumstances which prove that this is a base calumny.

† Said Bek had written peaceful letters to both Christians and Druses, to calm the prevailing agitation. The Christians of the Jezzin had attacked the Druses of the Shuf; it is not, therefore, reasonable to suppose that he would write reassuring letters to them, they being the aggressors; and therefore standing in no need of reassurance, he admonished them, and desired them to keep quiet.

Continuation of trial of Said Bek Joublat, on 2 Rebi-el-Akhir, 1,277 (October 17, 1860).

Court. Did any one from Deir-el-Kamar, before the massacre, come to you for protection, and if so, who came?—*Prisoner.* Nobody came.

Court. Did you at the time send your Secretary, Kasim Hosn-ed-Din, and Ali Hamadi to Bteddin; and if so, for what purpose did you send them?—

Prisoner. Yes, I had sent Kasim Hosn-ed-Din to see what he could do to restrain and calm the prevalent agitation, especially as the Bishop of Jezzin said that if an amicable understanding could be come to with the people of the Deir, all other places would follow their example.

Court. Before the fighting did you go to Bteddin; and if so, why did you go thither?—*Prisoner.* In consequence of the Imperial troops being at Bteddin, I used to go there often. I went both before and after the fighting, but I had come to an understanding with the Commander of the troops, that in case of the Christians coming to attack the Druses and they should reach my place, as I did not intend to fight them, I should come with my family to him, and he would protect me: this was agreed to by the Commanders. Sometimes I used to go to tranquillise matters.

Court. How many days before the fighting did you go to Bteddin, and come to this understanding; and with what officers was it?—*Prisoner.* I will inquire; it was a few days previously, but I will answer positively after referring to my papers. The officers were Colonel Abd-es-Salam Bek, and the Bimbashi Ali Agha.

Court. Was the understanding written or verbal?—*Prisoner.* Verbal.

Court. Was there not, between you and the other Druse Mokatajdjis, an understanding as to the attack on Deir-el-Kamar?—*Prisoner.* No there was not.

Court. You had taken some notables of Deir-el-Kamar, and detained them at Moktara, what was your motive for this?—*Prisoner.* I took no one, and detained no one. Three persons came to me of their own accord.

Court. Who were the principal persons who came to you both before and after the massacre; and did they come of their own accord?—*Prisoner.* names ten persons and the Catholic Bishop of the town, and twenty Priests with him. None came before the massacre; they came of their own accord.

Court. The two sects being at war, how were these persons able to go to you in safety?—*Prisoner.* Because of the conviction that I wished to stop the evil, and that I took no part in the disorders.

Court. You had then the power to protect them; whereas, by your previous statements, you had no power to restrain even the people of your own mukataas; you contradict yourself. What is the truth?—*Prisoner.* The Druses who were attacked by the Christians and defended themselves, I had no power to control; but these persons were in my own district, and it is obvious that a place where commotion exists, and one where it does not, are two different things.

Court. Why did your people pursue the fugitives from Jezzin as far as Saida, and kill more than 150 of them?—*Prisoner.* I know nothing of it.

Court. Why did you, twenty days after the affair at Jezzin, send Ahmed Selman and others to the village of Heitura, in the district of Jebaa?—*Prisoner.* I never sent them.

Court. The favourable testimonials you obtained from the people of Deir-el-Kamar, and of Jezzin, and which you have produced, how did you obtain them? for it is stated that they were procured by compulsion. What have you to say?—

Prisoner. The people of Deir-el-Kamar gave testimonials to one of my attendants at Bteddin in the presence of the military officers.* Some sent me such documents after their arrival at Sidon and Beyrout, and by force I never took one from anybody.

* The people of Deir-el-Kamar gave these testimonials of their own accord, in consequence of the kindness they received at Said Bek's hands. Although given at Said Bek's request, and prepared by his Secretary, they were not given upon compulsion, as many of the Christians still adhere to the statements they contain; and it is probable that those who have now declared that they signed the testimonials under compulsion or fear, have been actuated by interested motives or influenced by designing persons. It is distinctly stated by many persons here in Beyrout, that those who came in from the Mountain to give evidence in regard to Said Bek's conduct were tampered with, and warned not to say anything in his favour, and threatened with personal injury in case they did so. Some of these Christian witnesses have disregarded these threats, and have spoken the truth; others have been so far influenced as to contradict everything they had said or written in his favour.

The Court read the declaration of some of the notables of the town to the prisoner (this declaration renders the testimonials worthless). The prisoner replied, I request two things; first, that the signers of these testimonials should be brought here and interrogated individually; secondly, as I have heard before coming here that the Deir-el-Kamar people had sent memorials to the European Consuls at Beyrout containing nothing of the kind, the circumstance proves that the present declaration is false.

Court. Who are the Consuls to whom these memorials were addressed?—

Prisoner. According to what I heard they were addressed to ———.

Court. How did you get possession of the letters addressed to the people of Zahleh by the people of Jezzin, and which you have exhibited?—*Prisoner.* Druses gave them to me.

Court. Who brought them? where were they found? and why were they not given to any other Mokatajdji?—*Prisoner.* They found them in the houses of the Christians; those who gave them to me I will inquire about, and inform you. The reason they brought them was (because I used to reprove them in order to restrain them) to show me what was the intention of the people of Jezzin against them.

Court. Since the majority of the notables of the Shuf were under your orders, were you not able to restrain them?—*Prisoner.* I have already said that the quarrel was between the Druses and the Christians, and those in my districts belonged to both sects: with whom was I to restrain?

Court. Before the attack on Deir-el-Kamar, did any one come to you on the part of Abd-es-Salam Bek, the Military Commander of B'teddin?—*Prisoner.* No one came.

Court. He had sent you a lieutenant to tell you that the Druses were about to attack Deir-el-Kamar, and begging you to come and prevent them. Is it so?—*Prisoner.* No, he did not send any one.

Court. The lieutenant went to you, and saw you, and you said to him, "I have Ismail-el-Atrash as a guest, and I cannot come," and he himself saw Ismail-el-Atrash?—*Prisoner.* I did not give this reply, and when Ismail-el-Atrash was with me, his presence did not prevent my absents myself from Mokhtara, as I went over to Sidon, &c.*

Court. But the lieutenant did come to you?—*Prisoner.* No, he did not.

Court. Why did Ismail-el-Atrash come to you, and who was with him?—*Prisoner.* He came to remonstrate with me on my favouring the Christians, and keeping aloof from the Druses; he had about twenty followers, but no Chief with him.

Court. How long did he remain with you?—*Prisoner* (after some hesitation). Less than a week.

Court. What did you converse about?—*Prisoner.* About nothing particular; most of the time I used to go away and not return till the evening.

Court. Whither?—*Prisoner.* To B'teddin, to wait upon Khoorshid Pasha, and once by his order I entered Deir-el-Kamar, and brought away the remaining people.†

Court. When Ismail came to the Bokaa from the Hauran, he wrote you a letter; what were the contents?—*Prisoner.* Yes, he did: the contents were to apprise me of their arrival, and that I had not communicated with them. I think I sent the letter to the Pasha, but I will look for it.

Court. Did you send the Pasha a copy or the original?—*Prisoner.* I will look and ascertain.

Court. What answer did you receive from the Pasha?—*Prisoner.* To prevent collisions.

Court. How many days after did you receive the answer?—*Prisoner.* I do not remember.

* It is probable that Said Bek refused to see the messenger of the Military Commander at that time from a suspicion of the nature of the communication he wished to make. Abd-es-Salam's message that the town of Deir-el-Kamar was about to be attacked proves, of course, that he was aware of the fact. Why then did not he, as military commander, take measures to prevent the impending danger, as he ought to have done? His communication with Said Bek leads one to infer that he was inviting that functionary to take a part, but Said Bek wisely refused.

† Said Bek, as District Governor of an important part of the Mountain, was bound to attend on the Governor-General, Khoorshid Pasha; and his leaving Ismail-el-Atrash was not a breach of good manners; the servants of the host would attend to the wants of the guests.

Court. Did you receive it before or after the attack on Zahleh?—*Prisoner.* I must consult my papers before I can reply.

Court. Did you receive a letter from Ahmed Effendi about this matter (the coming of the people of Hauran)?—*Prisoner.* No; I did not (three times repeated).

Court. Ahmed Effendi states that he wrote to you a letter on this subject, and that you never answered him?—*Prisoner.* I received no letter from Ahmed Effendi.

[*Memorandum by Mr. Vice-Consul Moore.*—I was surprised to see Hussein Bek on the Commission. This person commanded at Baalbek at the time of the outbreak there, his own Irregulars commencing the onslaught. He was over-zealous during the sitting, as if he had something to cover, and showed more animus against the prisoner than any one else.]

Continuation of the Examination of Said Joublat, October 18, 1860.

Court (after perusal of the document signed by the Bishop of Jezzin, and addressed to the people of Zahleh, calling upon them to come to the relief of Deir-el-Kamar). What is your object in producing this document?—*Prisoner.* To show that the Christians of Jezzin commenced the attack on the Shuf.

Court. Ismail-el-Atrash came to you before or after the attack on Zahleh?—*Prisoner.* After.

Court. Had you seen him before at all?—*Prisoner.* No; I had not.

[Here Said Bek Joublat presented the letter of Ismail Atrash to the Court.]

Court. We have read this letter; at the commencement the writer thanks you for your assistance and zeal you displayed?—*Prisoner.* These are ceremonial forms of expression, in the same way as they say further on, "With the assistance of the Almighty."* I answered them in a deprecatory and warning sense, and immediately informed the Government.

Court. You sent a copy of the letter in question to Khoorshid Pasha?—*Prisoner.* I sent a copy either to the Pasha or to his Kahia at Beyrout.

Court. Tell us the truth about this.—*Prisoner.* This is the truth.

Court. With whom did you send it, and how?—*Prisoner.* By an express messenger.

Court. Did you send it direct, or through some one?—*Prisoner.* Direct.

Court. Did they answer you; and if so, how?—*Prisoner.* They did, telling me to keep the peace.

Court. Did you reply?—*Prisoner.* No; the development soon took place, and there was no time.

Court. At the end of Atrash's letter he says that they have come with their bands of Kefr Fok to attack Zahleh, and ask what your orders may be: what have you to say to that?—*Prisoner.* There is also a ceremonial form of expression;† I had nothing to do with them.

Court. Since that is so, why did you accept as a guest such a scoundrel as Ismail Atrash after the capture of Zahleh?—*Prisoner.* He came to my house.

Court. If you had been displeased with his conduct, and had no part with him, would it not have been proper for you to refuse to receive him, or seize him; or, if that were not in your power, to come to the Government and give them notice?—*Prisoner.* To seize or turn him away I had no power; as to coming to the Government, it was not proper I should do so, as disturbances might have broken out at Mokhtara.‡

Court. But at least would it not have been proper that you should have informed the Government by an agent, if you could not come yourself?—*Prisoner.* As he came as a guest I did not think it proper to give notice to the

* The Arabic language is full of these ceremonial forms of expression, and really mean nothing more than common politeness. In Arabic letter-writing the writer often thanks and praises the person addressed for kindness and zeal which were never conferred.

† A frequent ceremonial termination to an Arabic letter is: "It is for you to order;" equivalent to any other polite expression.

‡ The prisoner could not, according to the rules of Arab hospitality, refuse to receive him as a guest; and had he, after his arrival on his premises, seized him, or given further notice to the Government, it would have reflected on his character as host.

Government. After a little time the prisoner said, I sent word to Khoorshid Pasha, who was at B'teddin, the day after Atrash's arrival.

Court. By receiving such a bloodthirsty, ruffianly scoundrel, did you not lay yourself open to the suspicion of collusion with him?—*Prisoner.* No, it does not follow.

Court. You said that if you quitted your Mokataa to give notice to the Government, disturbances might occur therein; how did you go then to B'teddin, and leave your place?—*Prisoner.* Sidon and B'teddin are on the confines of my district. My going to those places was not going out of my district.

Court. You said that while Ismail-el-Atrash was with you, you considered that if you quitted your place disturbances might break out. From this it is to be inferred that in your presence Atrash dare not do anything; therefore, that he obeys you. What do you say to this?—*Prisoner.* My fears were not on account of Atrash, but on that of the Druses of my own Mokataa.

Court. Although Ismail Atrash, in consequence of the stringent orders of the Mushir of Damascus, had declared that he would not come into the Eyalet, yet you, agreeably with a custom prevalent amongst you, sent him the ends of the veil of your wife, meaning that the Druses are hard pressed and require aid, and asked him for assistance; and he, therefore, collected his ruffians, and, uniting with the bad subjects of the Eyalet, slaughtered the Christians of Hasbeya and Rasheya, and all the Shehab Emirs. It is inferred that these atrocities were by your instigation, from your hatred to and enmity with the Shehab Emirs.

Continued trial of Said Bek Joublat, October 20, 1860.

To-day certain Christians of Deir-el-Kamar, four of whom had signed in favour of Said Bek the testimonial before referred to, were brought to the Court and interrogated. The four stated that they acted under fear of their lives; that the testimonials were prepared by Said Bek's Secretary, and presented to them for signature at Mokhtara, whither they had been taken by Said Bek for safety, some going of their own accord; and that it would have been as much as their lives were worth to refuse their signatures. They related how they had fallen at his feet, and besought him to interfere and save their families and relations from death, and that he said he would send Ali Hamadi to do so.

The prisoner was then introduced, and heard the statements separately. He said that if they now chose to retract what they had stated in the testimonial he could not help it; that compulsion had not been used in any instance; but he did not deny that the documents had been prepared by his Secretary. He emphatically dwelt, however, upon the memorials these persons had sent to the Consuls after their arrival in Beyrout, bearing favourable testimony to his conduct and proceedings. He indicated two other persons of Deir-el-Kamar whom he wished should be questioned on the subject, and who were signers of these testimonials. They were ordered by the Court to be invited to attend for the purpose.

The prisoner handed in a quantity of documents in his justification, which were ordered to be translated into Turkish.

Trial of Said Bek Joublat continued, October 22, 1860.

Court. You have been asked twice before whether, when Ismail-el-Atrash came to visit you, you gave notice of it to the Government, and whether you did not think it necessary to do so: you answered in the negative. The third time you were asked, you answered that on the second day of his arrival you went to B'teddin, and informed Khoorshid Pasha of the same. What did you say to him, and what was his answer?—*Prisoner.* In my first replies I said I did not consider it necessary to do so, as he had come as a guest; yet, on the second day, I informed Khoorshid Pasha. He did not make any reply.

Court. You said you would ascertain from your papers whether the answer you received from the Government, in reply to your communication of a copy of Atrash's letter to you, informing you of his arrival in the Bekaa, was before or after the attack of Zahleh. Have you ascertained that point?—*Prisoner.* I

have not been able to ascertain the point; but the answer I received announced that troops had been sent to Zahleh.

Court. The two letters written by the people of Jezzin, and which you stated had been given you by the Druses, you said you would ascertain who had given them to you, and inform the Court; have you done so?—*Prisoner.* I have not been able to do so.

Court. Ahmed Effendi states that he wrote you a letter about the approach of Ismail Atrash to attack Zahleh, accompanying the reply of the Government, and that you acknowledged its receipt to him. You say that no correspondence passed between you and Ahmed Effendi on the subject. Ahmed Effendi will be called in, and will depose in your presence.

Ahmed Effendi was then called in, and deposed that he had written such a letter to Said Bek Joublat, and received his acknowledgment.—*Prisoner* said he had no recollection of the circumstance.

Abd-es-Salam Bek (Military Commander at Deir-el-Kamar) was then called in:—

Court. When you were at Bteddin, did Said Bek Joublat come to you and state in case the Christians came to attack the Druses and reach his own place, he would not fight, but would come with his family to you?—*Witness.* A month before the war, and when reciprocal assassinations were taking place, Said Bek had said to me that should a war ensue, he would bring his family to me.*

Court. It is affirmed that before the massacre, Said Joublat had sent for and detained some of the Christians of Deir-el-Kamar, in order to obtain from them testimonials favourable to himself. He denies the truth of this, and states that after the massacre, Gabriel Meshaka, Habib Akawé, and Abdalla Dumani, inhabitants of Deir-el-Kamar, had come to him of their own accord. What information can you give on this point?—*Witness.* There were two attacks on Deir-el-Kamar; after the first, these persons had come to Bteddin for safety—this I know, but whether he had sent to fetch them or not, I cannot tell.†

Court. You had sent fifty soldiers to Deir-el-Kamar, and fetched away several of the inhabitants, and on their arrival sent them into the room where Said Bek's Secretary was; what was the motive of your so bringing away these people, and sending them into the Secretary's room?—*Witness.* Said Joublat had written a letter to the notables of Deir-el-Kamar, asking them to come to him in order to deliberate together for the purpose of calming the prevailing agitation; afterwards his Secretary came to me, and said that the notables in question were afraid to come close, and asked me to send some troops to escort them. I agreed to send some troops, I don't remember how many, to the Kaimakam of the town, explaining to him what it was about. The notables accordingly came. The Secretary then said, "Will you or we go out of the room? we and these persons have something to talk about between ourselves respecting the affairs of the Mountain." I said, "Very well, go and do so;" and they went to another room and conversed together, but of what they said, I have no knowledge.

Court. You were in the service of His Imperial Majesty, and in command of the troops; and it was your duty, and most important, that you should have been present at their conference: why, therefore, did you allow yourself to be excluded, and why did not you afterwards ascertain what had been decided upon, as you ought to have done?—*Witness.* It was my duty to do so, but I did not think of it at the time. I swear that I don't know what they said, nor what they did.

Nadir Abu Akar, who had been asked for by Said Joublat as a witness, was here called in and interrogated:—

Court. Have you any knowledge of any good conduct on the part of Said Joublat during the recent war in the Lebanon, and if so, what is it?—

Witness. Early on the second day after the first attack on Deir-el-Kamar by the Druses, Said Joublat sent for twelve notables of the town. The Mohassil (Governor) informed us of it, and I went along with the notables; about thirty soldiers escorted us. We came to Bteddin, and found Said Bek there. Said Bek said, "I don't wish for war, and I desire to stop and prevent it,"‡ and he

* This answer of Said Bek proves that he did not wish for warfare, but demanded military protection for himself and family in case of an outbreak.

† This statement confirms what Said Bek said on the same subject.

‡ This language is ascribed by the majority of witnesses to Said Bek, and those who deny it may be fairly said to have been tampered with.

did stop it. He then took me and four others (naming them) to Mokhtara with him; we slept one night there, and returned to Deir-el-Kamar. Some of the notables of the town had previously been sent to Bteddin, but whether to Said Bek or to his Secretary, I don't know. They went, and I afterwards understood that he made them seal and sign documents testifying to his good conduct during the events of the Mountain.

Court. What do you know of the proceedings of Said Bek?—*Witness.* After reassuring and lulling into security the convents in his Mokataas, he sent his people to plunder and sack them, and kill the monks and priests in them. Besides this, he placed his man Kasim-el-Youssef in the gardens round Sidon, who killed the Christian fugitives and priests from Shuf flying there for safety. This is what I hear, because at the time I was lying wounded at Sidon.*

Said Bek was introduced, and the foregoing evidence read to him in the presence of the witness. He replied:—I neither sent people to plunder the convents, nor was I present at any of the attacks. As to Kassim Youssef, he was in the neighbourhood of Sidon of his own accord. I had nothing to do with him; he was placed there by order of Koorshid Pasha to guard the roads during the disturbances.†

[*Note by Mr. Vice-Consul Moore:*—Hereupon Husni Bek and Shukri Efendi the Interpreter browbeat the prisoner. The latter said angrily: "Do you mean to say, or you might as well say, that Kasim Youssef killed and plundered also by order of Koorshid Pasha?" which alarmed and silenced the prisoner. He, however, was most anxious to bring the point conspicuously forward, and to have it inserted in the Minutes. He cross-questioned the witness, who adhered to his statements, although he did not prove them.]

Court (to Said Joublat). Did not Kasim Youssef visit you after his flight from Sidon?—*Prisoner.* Whilst at Sidon he was in the service of Koorshid Pasha; he afterwards paid me a visit. *Prisoner* denied that a lieutenant had been sent to him by Abd-es-Salam Bek to apprise him of the impending attack on Deir-el-Kamar. Abd-es-Salam Bek was introduced (in chains), and re-affirmed his statement as above recorded; the officer had reported that he had seen Ismail-el-Atrash at Said Bek's, and that the latter excused himself from coming. *Prisoner* denied it all. *Witness* then gave the name of the officer he had sent, which was Talib Agha, and said that Major Ali Agha was present when he sent him, and suggested that the Court should examine both if it thought necessary. *Prisoner* then appealed to witness whether he did not, on the contrary, beg for a reasonable number of troops from Tahir Pasha to act with effect. *Witness* corroborates the statement.

[*Note by Mr. Vice-Consul Moore,* who was present at the trial as delegate from the British Commissioner:—The evidence adduced at the trial thus far strengthens the opinion that I have always entertained, based upon the known conduct of Said Bek at the time, that at first he was averse to the war, and endeavoured to prevent it; but seeing the indifference, to say no worse, of the Turkish authorities, he allowed matters to take their course.]

It having been stated in the examination of the Christian witnesses that some of the favourable testimonials were sealed and signed under coercion, Said Bek stated that these persons had explained the state of affairs to the Consuls, and begged that the Consuls might be requested to say what they knew about the matter. This request was complied with, and the Governor-General wrote a note to the Consuls, to which the following answers were received:—

From the British Consul-General: "It results from the verbal declaration made by MM. Jebail Meshaka, Yakub Jahil, Habib Akawi, Khalil Basha, and others, all Christians of Deir-el-Kamar, that having had recourse to Said Joublat, this latter conducted them safe and sound to Sidon with their families. In my Chancery I find the copy of a report presented by the inhabitants of Deir-el-Kamar to the local authority, containing a paragraph stating that when the first attack took place, that is, when the Druses had surrounded Deir-el-Kamar, the Christian notables asked both by writing and verbally, both the Military Commanders and the Civil authority, either to prevent the Druses from hurting them or to supply them with ammunition. Unsuccessful in their application for arms

* This answer of the prisoner being founded upon what he said he heard repeated, cannot be received as evidence!

† That Kassim Youssef, as in the employ of Koorshid Pasha, is proved and admitted by the Court.

and for permission to defend themselves, they had recourse to Said Joublat and to Beshir Noked, and begged them to disperse the Druses, who would obey them, and in this sense framed a letter to the address of Said Joublat, and delivered it open to the authority at Deir-el-Kamar. The authority sent it to the Lieutenant Abd-es-Salam Bek. Said Bek answered that he must confer with some of the notables for this, and some of them should come to Bteddin. The Christian notables went to the place appointed; the conference was held, and the Druses were dispersed. This being the contents of the second paragraph I have copied it as it is.

"10 Rebi-el-Akker, 1277."

Letter from the Russian Consul-General, dated 11th October, 1860:—

"In conformity with your request, I have searched in my office for declarations in favour of Said Joublat, and have found nothing of the kind."

Letter from the Prussian Consul, dated 24th October, 1860*:—

"No report in favour of Said Joublat has been presented to me by the inhabitants of Deir-el-Kamar. Read this to the Tribunal."

Letter from the Austrian Consul-General, dated 26th October, 1860:—

"I have received your letter dated 7 Zilhidge, in which you ask me if any reports in favour of Said Joublat have been sent to my office. Having searched, I have found none."

Upon these letters being read to said Bey Joublat, he answered that the Consuls had only been asked whether they had in their possession any documents in his favour; whereas they should have been requested to send to the tribunal any documents in their possession, whether for or against. This request having been acceded to, the Court charged Hanna Efendi to write again to the Consuls in that sense.

The document written by Said Bey in his justification having been translated, it was read to the Court. In it Said Bey Joublat explains that he did all in his power to prevent the Druses from committing outrages.

Then ensued a conversation as follows between Said Bey and Daoud Djehami:—

Said. These disorders of long-standing, are they suitable to my interests?—Daoud. I not know.

Said. Do you not know how much I exerted myself ever since the outbreak at Beit Miri to put down the sedition?—Daoud. I have made my declaration in writing, and I know that you are one of the Chiefs of the Druses.

Said. Do you know that all the Druses are subject to my orders?—Daoud. Without doubt they are under your orders.

Said. When I went by order of Khoorshid Pasha to Deir-el-Kamar and expelled the rioters, did I not conduct you and Mr. Bird, and about thirty Chirians, with your property, your wives, and your children, and consign you to Shabin Abu Noked?—Daoud. Mr. Bird being unable to restrain the Druses, went to you. You came and put an end to the devastation.† You conducted us outside the town in all security, and gave us over to Shabin, and told him that if a drop of our blood were spilt, the Druses should suffer death.

Then ensued a conversation with Antoon Akawi:—

Said. Did I not exert myself to put a stop to the sedition from the time of the outbreak at Beit Miri until the end; did I take any part in the combats or in the devastation?—Antoon. I saw that you exerted yourself to stop the devastation, and I do not know that you took part either in the sad events of the beginning or at the end.

Said. Was I present at the fighting?—Antoon. No; you were not.

Said. In the name of your religion, speak the truth in this matter.—

Antoon. I swear by my religion that I do not know; I was concealed in a place

* A letter is produced, dated June 27, in which M. Weber, Prussian Consul at Beyrouth, addresses Said Bek Joublat, thanking him for his kindness to Khalil Bashi and others; and another letter of the same date emanates from Khalil Bashi (who is a Christian, and under Prussian protection, and who had been saved at Deir-el-Kamar by Said Bek), thanking the prisoner for his kindness to himself and family; relating his interview with the Prussian Consul; and, moreover, that the property which he had placed in the care of the Turkish Governor of Deir-el-Kamar had been lost; and wishing that he had placed it with him (Said Bek), as it would have been safe in his keeping.

† This is a very important fact, and tells greatly in favour of the prisoner.

near the apartments of the women; there were with me the Bishop, some priests, some women, children, and effects.

Said. You were of the number of the 100 persons. How were you concealed at Mokhtarah?—Antoon. We were all in the same place, and we hid ourselves when the Druses came.

Said. Did you not hear that I did not wish for the war?—Antoon. I neither saw nor heard that you recommended the Druses to fight or otherwise: I can give no testimony.

Said. Say what you know.—Antoon. I know nothing more.

Said. Did I not save you?—Antoon. Yes, you conducted us from Mokhtarah to Jûn, and thence Yousef Kasim conducted us to Sidon.

Said. Do you know that I desired the war?—Antoon. You said nothing to the Druses in my presence as to whether you desired them to go to war or not.

Said. Did I not save you and several of the notables?—Antoon. You saved me and the Bishop, the monks of the convent of Amik, the priests of Deir-el-Kamar, and others; in all seventy persons. You lodged us in the apartments of your family and relations, whom you had established elsewhere.

Said. Did I go to the fight, or did I send any one there?—Antoon. I do not know.

Said. Did I not send victuals to Deir-el-Kamar?—Antoon. When you heard of the want of provisions to Deir-el-Kamar you sent six loads of provisions, and had them distributed through my brother Habib.

Then ensued a conversation between Said and Nadir Abu Akkar:—

Said. Did I wish for disorders?—Nadir. I know nothing about former times, but with regard to the present time I will answer to the best of my knowledge.

Said. Do I like the conspirators?—Nadir. I know that when the Druses surrounded Deir-el-Kamar the first time from 6 o'clock till night (from noon till sunset) you dispersed them and put an end to the fight, and the following night we sent you a letter; you summoned a dozen of us, and when we came to you you said you did not wish for warfare; and that time the people of Shoof had surrounded Deir-el-Kamar, you gave your orders and the fighting ceased, but it afterwards recommenced.

Said. Did I work to organise sedition, and did you not see that the means I adopted were for the purpose of putting a stop to hostilities?—Nadir. The appearances were as you say, but God only knows the reality.

Said. Did you observe that I acted ill?—Nadir. No, I did not observe it.

Said. Did I not conduct safe and sound to Sidon your Bishop and thirty priests, and about 100 individuals?—Nadir. I heard so.

Said. Do you know that I appointed Kassim Yousef as my agent?—Nadir. It is said that Kassim Yousef was in your service and paid by you; I did not see it, but I know that he, his son, and several of the Hamadis were in your service.

Said. Did I appoint him my agent?—Nadir. No.

Said. Did I not send to tell you to beg Tahir Pasha not to leave Deir-el-Kamar?—Nadir. Yes, you did.

Then ensued the following conversation between the prisoner and Halil-el-Basha:—

Said. I demand that you will give witness to what you saw me do.—Halil. I have already given my declaration in writing as to what I know.

Said. What did I do to you?—Halil. As for me you have done nothing but good to me; you conducted me, my brothers, and my property to Mokhtarah, and thence to Sidon.

Said. Did you see me at the fight?—Halil. I was not there myself and did not see it, and during the first outbreak at Deir-el-Kamar I was in the room with the authority.

Said. Although you were not at the fight, did you not hear?—Halil. I did not hear that you were at the fight, no one said you were there. The second day of the first outbreak you went to Bteddin, and having received a letter from the Christians of Deir-el-Kamar, who wished to consign to you their arms on condition that the hostilities should cease, you dispersed the Druses, who had surrounded Deir-el-Kamar. Afterwards I went to Mokhtarah and you said that you would not receive the arms of the Christians of Deir-el-Kamar.

Said. Was it not I who caused the cessation of hostilities at Deir-el-

Kamar?—*Halil*. Yes, to my knowledge you came to Mokhtarah, and thence you went to Sidon.

Said. Did I not save the Bishop, several priests, and men and women?—

Halil. I am not able to answer such a question; all that I know is, that after the outbreak at Deir-el-Kamar I saw the persons whom you had saved at Mokhtarah, and that you afterwards conducted them to Sidon in safety.

Said. Why did you hide yourself when you were in my house?—*Halil*. From fear of the Druses, for which reason also we left Deir-el-Kamar.

Said. Did I send provisions to Deir-el-Kamar?—*Halil*. I know that you sent wheat to Habib Akawi, but I do not know what was done with it.

Halil-el-Basha examined.

Court. Have you signed documents favourable to Said Joublat?—*Witness*. No, I have not.

Court. Said Joublat cites you as one who can testify to his exertions in the cause of order; do you know anything of that?—*Witness*. I had come from Damascus to Deir-el-Kamar twenty days before the attack on it, on business; after the first attack I wrote to Said Bey to send and fetch me with my two brothers to Mokhtarah, as we were in fear of our lives; he at once sent us five Druses and five soldiers who accompanied us by night to Mokhtarah. We remained there two days; on the third day he took us with him to a village called Jûn, two hours from Sidon, and there handed us over to Kassim Yousef, who conducted us in safety to Sidon.

Court. This is what concerns yourself personally; what did you hear, or know, or see, of Said Joublat's conduct in the affairs of the Mountain?—*Witness*. I am a stranger; I remained in a room in his residence, and do not know anything of what was passing outside; one thing I saw, and it was that, on Wednesday night, an hour after sunset, Talib Agha came to Mokhtara from Deir-el-Kamar, and informed Said Bey of what was passing there, namely, the murder of two priests and one inhabitant. On this reaching my ears, I went down to Talib Agha and spoke to him, and asked him of the truth of it. He confirmed it. I then made sure that a massacre was inevitable. I then went to Said Bey and entreated him to go next morning to Deir-el-Kamar, saying I was certain that if he went nothing would happen. He answered that it was impossible for him to do so, as he feared to trust us by ourselves at Mokhtara. He advised us to accompany him to Sidon: and accordingly, next day, Thursday, I and some twenty or thirty other Christians from Deir-el-Kamar left with him for Sidon.

Court. If Said Joublat had gone at the time, would he have been able to prevent the massacre?—*Witness*. I think, as far as my opinion goes, that he would have been able.

Habib Akawi examined.

Court. You have signed certificates favourable to Said Bey?—*Witness*. Yes, I have.

Court. Under what circumstances did you sign them?—*Witness*. I signed them of my own free will, and without fear.

Court. Are the statements contained in those testimonials true?—*Witness*. What I know is this: a short time before the first outbreak I proceeded to Mokhtara; the second day of the attack Said Bey rode over to Bteddin, and I went with him. He spoke to Abd-es-Salam Bey, the military Commander, to give him some one on his part to send to Beshir Bey Noked, and Melhem Bey Amad, and the Hamadis, to tell them that he, Said Bey, and the Commandant had received orders from the Pasha, authorising them, in the event of Deir-el-Kamar being attacked, to repel the Druses with military force. He also wrote to Deir-el-Kamar, asking for the notables, and they conferred with him, and wrote a paper acknowledging the exertions he had displayed in their behalf. He remained till sunset, and returned to Mokhtara, taking with him all who wished to go to Mokhtara. I also went, and remained about two months there. According to what I saw and heard, and from appearances, Said Bey was averse to the war. I heard Druses abuse him for his indifference. He used to write letters, calling upon them to desist. I have heard him abuse Hattar Bey Amad and Beshir Bey Noked, and complain of the disobedience of the Druses to his orders.

Court. What was the reason of your remaining all that time at Mokhtara?—*Witness*. I and others who had come to him had business at Mokhtara, in which Said Bey had an interest; it was on that account that I remained.

Court. During how many years have you had business transactions with Said Joublat?—*Witness*. For the last seventeen years.

Daoud Djehami was then examined.*

Court. What information are you in possession of relative to Said Joublat during the events of the Mountain? Did he instigate or share in them?—*Witness*. What I know is, that he is absolute and supreme; he could do whatever he pleased, and nothing could take place without his permission. Had he not wished it, nothing would have occurred in the Mountain.

Court. Used he to correspond or communicate with the Druses?—*Witness*. I was not his Secretary to know that, but it could not have been otherwise. Whenever a Christian was present he used to pretend that what was passing was without his consent, and contrary to his wishes, and make a great show of anger. Kassim Yousef and the House of Hamadi were his people, and he employed them as he pleased, for they were in his service. He had unlimited power. He came to Deir-el-Kamar after the massacre, and was able to save me and thirty or forty more from the house of Mr. Bird; but for him we should all have perished. He conducted us outside the town, and handed us to Shahim Bey, to whom he strongly recommended us.

Said Bey introduced.

With reference to the statements of the last witness, the prisoner denied having the unlimited power ascribed to him. "If I had, would the Hamadis have dared to attack, as they did some time ago, my property, and cut down my plantations; does this show my unlimited power over all the Druses?"†

Prisoner then said he wished to enter into the witness's statements seriatim, but his doing so was met by the Court with inattention and interruption. The prisoner then rose, and complaining loudly, announced his firm resolve of declining to answer any more questions, or appear before the Commission, who, he said, might henceforward act and decide as they might think fit. Whilst he was still speaking the arrival of his Excellency Fuad Pasha was announced, and the sitting abruptly terminated.

[*Note by Mr. Vice Consul Moore*.—That the prisoner should have protested against the proceedings is not to be wondered at. The Court combined with much irregularity of procedure a manifest animus against him. As will have been noticed, points in the evidence favourable to the prisoner were, with much that he himself had to say in his justification, not inserted in the Minutes, and upon one occasion it was only on my venturing to call the attention of the Court to an important omission of the kind, that it was supplied. He was not allowed sufficient time to cross-question witnesses nor to combat their allegations, whilst any statement reflecting on the conduct of the Turkish functionaries was sharply though indirectly repressed.

After the incident of Tuesday, the sitting of the Commission was suspended for the day. On Thursday the trial was not proceeded with; preliminaries were arranged for conducting the trial for the future in a more regular manner.

Said Bey was introduced, when he handed in a written statement combatting the allegations and depositions of witnesses, and generally exculpating himself on grounds, for confirmation of which he refers to the "pièces justificatives," more than fifty in number, handed in by him. He moreover thanked the Court, and said that he would, at the next sitting, give in a list of witnesses whom he wished should be examined.

After this sitting an improved tone and greater regularity of procedure were observable.

The witnesses were examined in the absence of the prisoner, and although

* A prejudicial tone pervades the testimony given by this witness.

† With regard to the Hamadi family, who had been for several years at enmity with Said Bek, it is true that they had burnt and otherwise destroyed a considerable portion of his property some time ago. They had thrown off their allegiance to Said Bek, having obtained the local governorship of Baaklin, and a quasi independence.

their depositions were sometimes read over to him, yet this method is less advantageous to the accused than the other would be. The questions to the witnesses are put in a manner calculated to elicit replies in the sense desired by the Court.]

*Habib Akawi** was now introduced, and the following conversation ensued:—

Said appealed to this witness about his exertions in the interests of tranquillity even since the conflict at Beit Miri.—*Habib*. As far as I know, you used so to act, but whether you had anything to do with the late transactions I cannot tell.

Said. Was I present at any of the attacks on Deir-el-Kamar?—*Habib*. No, but whether you sent any one I cannot tell.

Said. Did I not save you and a number of Christians?—*Habib*. Yes, you saved the Bishop, many priests, and women and children, and property, and gave up for our use a portion of your own residence.

Said. To your knowledge, did I restrain or excite the Druses?—*Habib*. I did not hear you, whilst I was at Mokhtara, either restrain or excite; concealed as I was in a room in your house for fear of the Druses, who, I believe, would have been bold enough to kill us at Mokhtara itself, I could not tell what was passing at your Council where you were surrounded by Druses.† But you were always anxious to fetch to Mokhtara the inhabitants of Deir-el-Kamar till Tahir Pasha put a stop to it by prohibiting them from leaving the town, which he would not allow, he said, to be thus depopulated and ruined.

Said. Did I not send provisions to Deir-el-Kamar?—*Habib*. Yes, when you heard of the distress of the people of Deir-el-Kamar, you sent six mule-loads of flour to my brother, with instructions to distribute it, which he did.‡

Said. Have I not exerted myself to prevent disorder ever since the affair of Beit Miri?—*Habib*. I have seen that you have worked hard to prevent the evil.§ You invited me and Jebran Meshaka and recommended us, on the basis of the affair of Beit-Miri, to prevent our young men from committing disorders. You said to us that whichever side gained your interests would suffer. Whether the Druses were victorious or not you would still suffer great losses, and you added to Jebran Meshaka that you should feel obliged to him if he would exert himself for the prevention of an outbreak.

Said. Have I not since the outbreak exerted myself to prevent sedition?—*Habib*. When I was at Mokhtara, I noticed that you exerted yourself for that end; and you told the Druses not to devastate the town.

Said. When the news arrived that a fight had taken place at Deir-el-Kamar, that the people of Jezzin were marching against the Shoof, and that the Christians of the Bekaa were going to Maasir, did I not cry out in the centre of my house, trying to prevent the fighting, and when Ali Hamadi mounted his horse did I not make him alight?—*Habib*. When I was at Mokhtara, the news arrived that Beshir Noked and Milhim Amad had gone to Deir-el-Kamar. Some people reported that a fight had commenced there, and that the town was being burnt; some people began to discharge their fire-arms and to shout. You were then asleep; it was noon, but you got up and denied it.¶ In the meantime news of the fight between the people of Jezzin and Niha and Nadir was received; you denied it, and prevented your people from going anywhere.

* A considerable portion of the evidence of this witness does not appear in the official minutes. It may have been omitted by accident; but his being the most favourable testimony bearing upon the prisoner's conduct, it is to be regretted that it was omitted. The omissions, however, are supplied from the notes taken by Mr. Vice-Consul Moore.

† This is a very significant observation, proving that the Christians at the time, although they had entire confidence in Said Bek, felt that in case of matters becoming more serious, the prisoner would not be able to restrain the Druses even on his own premises. Another of the Christians who was thus concealed at Mokhtara, named Kuleib-el-Azuri, deposed privately that the Druses stated openly that they were continuing the agitation and the excesses out of spite to Said Bek, and not from any hatred of the Christians.

‡ Had the prisoner desired the destruction of the Christians of Deir-el-Kamar, he would not have sent them during the siege these provisions. But for this timely assistance they might have been starved out.

§ The whole of the evidence of this witness is very significant and important.

¶ This is a Christian, who testifies that the Christians of Jezzin, &c., attacked the people of Niha, &c.; and that Said Bek, in order to prevent his people from joining in the affray, denied the truth of the report.

Sitting of October 31, 1860. Christian witnesses appeared. Nicola Tamé, of Mokhtara, examined.

Court. What do you know of Said Bey Joublat?—*Witness*. I was in Said Bey's service as a clerk; it is quite true that he protected us Christians of Mokhtara as well as the Christians of Shoof, but with regard to myself, he has not paid me my salary.* We know that nothing took place without his order, whether in the Shoof or at Deir-el-Kamar; it was by his orders that Jezzin and Deir-el-Kamar were attacked, for he alone was all-powerful. The Druses who went to the war used to assemble in his house, and also came to him on their return from their expeditions. He expressed his satisfaction with him who was reported as having distinguished himself in battle. He had sent to Hasbeya Ali Bey Hamadi under the pretence of bringing away his sister,† but in reality to destroy the Christians; he gave him from 400 to 500 men, and the event of Hasbeya came to pass. He wrote to the Druses of the Hauran to come to Zahleh and gave the same order to the Druses of the Shoof, which order was obeyed; being all-powerful and having the title of Sheikh of the Sheikhs, he wrote continually to the Mokattajis to incite them to commit disorder and to make war. I, with some others, was charged with this correspondence. The contents of his letters had reference to subjects of no importance, but he added to them notes in which he expressed his wishes. It was thus that he sent his brother-in-law Ali Joublat and Selim Joublat to Gharb-el-Bekaa in order to massacre the male Christians who resided there; they found none there to massacre, on account of their having gone to Zahleh; he intimated to the Druses of the Hauran to return to their country in order that Deir-el-Kamar might remain for the exclusive advantage of the Druses of the Lebanon; the Hauranese then retired. Only Ismail-el-Attrash, attended by ten or twelve horsemen, came to him; he loaded him with gifts and honours. The Druses of Hauran took no part in the attack on Deir-el-Kamar. The day of the massacre, he sent Ali Hamadi to collect the Druses of the Upper Shoof, and others to collect those of the Lower Shoof. All were to go to Deir-el-Kamar. They obeyed this order, first disarmed the inhabitants of the town, then plundered it, and finally slew the inhabitants.

* This witness not having received the salary which he alleges that the prisoner owes him, causes him to testify with great bitterness against the prisoner; his evidence must therefore be received with great reserve.

† With regard to Ali Hamadi's mission to Hasbeya, Said Bek had been asked by his sister (Sit Naifa, who had been living for many years at Hasbeya, and who in consequence of the outbreak became naturally alarmed), to send for her to Mokhtara. He therefore desired Ali Bek Hamadi to become naturally alarmed, to send for her to Mokhtara. He therefore desired Ali Bek Hamadi to go, taking a letter of authorization from Tahir Pasha to Osman Bek, in which that officer instructs the latter to send an escort with Said Bek's sister as far as necessary, till they should meet Ali Bek, who would then receive her, and conduct her to her brother's residence. Said Bek also enjoined Ali Bek not to enter the town of Hasbeya, but to await the arrival of Sit Naifa at the village of Kokaba. On his arrival at that village, which he found deserted, he sent some of his men with the letters to Hasbeya, and they brought back provisions and provender from Sit Naifa's house. He waited for two whole days at Kokaba, and on the third day a Druse, named Kenj Abu Salih, a man much liked by the people, and who had been wounded eight days before by the Christians of Hasbeya, succumbed to his wounds, at the village of Shweya. On the news of his death the Druses became excited; Kenj-el-Amad happened to arrive at the time, and a very large concourse of Druses and Moslems attended the funeral. On the return of this large concourse to Hasbeya the sad massacre took place. It is not distinctly proved that Ali Bek Hamadi was present in Hasbeya at the time of the massacre; but even could that be proved it must be borne in mind that that sad event occurred under excitement, after the return of the procession from the funeral of a Druse who died from the effects of the wounds he had received in the conflict with the Christians, and therefore cannot be said to have occurred by any premeditation, and least of all can it be attributed to Said Bek, who was at Mokhtara, and who was not aware of the death of Kenj Abu Salih, nor of the massacre until after its occurrence.

It has been stated in Court that it was proved before the Tribunal at Damascus that a Druse, named Selman Zein-ed-Deen, had dismounted from his horse during the massacre, and had cut off the head of Emir Said-ed-Deen Shehab, and had taken it to Mokhtara, and that he was rewarded for that act by Said Bek Joublat. The women who were present at the massacre have declared that the head of Emir Said-ed-Deen was cut off by Hamad Nofal, and that he took it to Said Bek's sister. These statements do not coincide.

The Christians of Hasbeya had petitioned Tahir Pasha to prevent Sit Naifa from leaving the town, as under her care and in her presence they felt safe.

The Emirs of the Shehab family, on their safe arrival at Sidon, where it cannot be said they were still under the influence of Said Bek, nor subjected to coercion, wrote several letters to the prisoner, thanking him for his kindness and for his sister's kindness to them, and for his having had them safely conducted to Sidon.

Mr. Bird, the American missionary, also wrote in the same sense.

The Russian Consul-General of Beyrout wrote on the 4th June, 1860, thanking Said Bek for what his sister had done at Hasbeya, reminding him that there are still many Christians at Hasbeya and Hasbeya, who require to be taken to Tyre and Sidon, and hoping that Sit Naifa will accord them the same assistance.

Cross-examined by Said Bey:—

Said. When Jezzin was attacked where was I?—*Witness.* In your house.

Said. On hearing of it what did I do; did I not come down from my house, and cry out that no one was to go?—*Witness.* Yes, you did; but your servants and personal attendants went.

In answer to the Court Said Bey Joublat said that he had nothing further to ask the witness; that his assertions are false and simple calumnies.

Some explanations given by the witness showed that he is animated by feelings of ill-will towards Said Bey; and that he has a law-suit with him about property which has been pending between them for the last eighteen years.

Examination of Jirgius Nejeim of Shuf, who is sworn.

Court. What do you know touching the good conduct of Said Joublat?—

Witness. At the commencement of the disorders he was in his house; he protected us and our families, and certain Christians of Deir-el-Kamar, whom he conducted to Sidon. Afterwards the Druses began to come to him; and, after eating and drinking at his house, went to the war: he furnished them with ammunition. These people returned to him after their expeditions. He had the power of stopping the Druses and preventing them from falling upon the Christians. In the same way that he was able to protect the Christians of the Shuf he might have protected those of the district of Jezzin. He sent Ali Hamadi to Hasbeya, where those events were accomplished which all know. This is what I know.

Cross-examination of Said:—

Said. Did I not save any of the Christians of Jezzin?—*Witness.* Where?

Said. Did I save no one?—*Witness.* You saved your own servants.

Said. Did I not flog the Druses who came from Bathir with the war-cry?—

Witness. Not in my presence.

Said. When they came with the war-cry against Jezzin and Deir-el-Kamar, did I not stop them? You have signed a testimonial to that effect.—*Witness.*—Yes, your lips said, "do not go;"* but with your hand you motioned to them to go. At that moment I would have done anything you required of me; how then could I refuse you the testimonial?

Court (to witness). Where and to whom did Said Bey distribute the ammunition you talk of?—*Witness.* In his house, and to the Druses.

Court. Did you see it or hear of it?—*Witness.* I saw the cartridges in the bazar in the hands of the Druses.

Court.—How do you know that those cartridges had been distributed by Said Bey?—*Witness.* The Druses said so, and used to tell their companions to go and get some; saying that Said Bey had given them theirs.

Court. Who were those who said so?—*Witness.* They were Druses from the Shuf and Arkub. Concealed within my cloak, I could hear but not see.†

Court. Did you not recognize any of them?—*Witness.* I do not remember that I did.

Court. What is the bazar you refer to?—*Witness.* The market-place at Mokhtara.

Court. Where there any Christians besides yourself who saw this distribution or heard about it?—*Witness.* There are, but I don't remember who. I have sworn to say nothing but the truth.

Court asked Said Bey if he had any other question to ask. He replied as to the ammunition the assertion is wholly untrue; that he never distributed any such thing, and he never had any powder in his hands but that which he had some time back for blasting rocks with, when he was building.

Cross-examination of Father Jirgius Makkul, of Maaser, by Said Bey.

Said. Did I ever go to the war?—*Witness.* No, you did not.

Said. Did I send any one?—*Witness.* I am not aware.

Said. Did I not cause the cattle of Maaser to be restored?—*Witness.* I do not know.

* This admission of witness that Said Bey told the Druses not to go to the war is evidence in prisoner's favour.

† If witness saw the cartridges how is it that he did not see the Druses who held them? and if he was so covered up in his cloak as not to have seen the Druses, how could he see the cartridges they held?

Said. When the war broke out at Jezzin what did I do? Did I not save 100 of the people of Deir-el-Kamar?—*Witness.* I do not know.

Said. You have given me a certificate as to my conduct during those events.—*Witness.* I! was it I that wrote it?

Said. You did not write it, but you put your seal to it.—*Witness.* You had said that you had received despatches in which you were asked about the affairs of Jezzin, and your conduct with regard to them; you put my signature without my having been present, or having seen anything.

[The Court invited Witness to state all he knew.]

Witness. I have no information to give. All I know is, that when Shibli Hamadi came to Mokhtara with the news that Deir-el-Kamar had been burnt; the women who were in Said Bey's house uttered cries of joy.* That is all I know.

Examination of Akil Askié, of Mokhtara, in the service of Said Bey.

Court. What do you know of the conduct of Said Bey?—*Witness.* Said Bey protected us and our families, and the Christians of the Shuf; but as for the Druses, whenever they went to war, they came to Mokhtara to Said Bey's; they also passed through Mokhtara on their return. I do not know what they did, or what passed between them. I know nothing else.

Said Bey (to witness). Before the first attack on Deir-el-Kamar by the Druses of Baaklin, did they come to Mokhtara?—*Witness.* I did not see them.

Said Bey. Did those who went to attack Jezzin come to Mokhtara?—*Witness.* I am not aware; I was not present.

Said. Who came there?—*Witness.* Those who marched upon Zahleh passed by Mokhtara. Said Bey sent Hassan Talib after them, to make them turn back; but they refused, saying that they had been sent by Sheikh Hassim Hosn-ed-Din, and went on.

Said. In their way through, in whose name did they sing the war-song?—*Witness.* In the name of Khattar Bey Amad.

Said Bey. With the exception of a few villages in the district of Jezzin, and one village in the district of Tuffeh, did the Christians of my mokataas suffer in any way?—*Witness.* No; those districts were not burnt—the districts of Kharub and Rihan were not touched.

Said Bey. Did I, or did I not, cause cattle to be restored, and did I not give money from my own purse?—*Witness.* Yes, it is true.

Court asked witness how he put his seal to the testimonials in the hands of Said Bey.—*Witness.* I not know how to read or write. Sheikh Kasim told me to put my seal to the document, and I did so, without knowing what I was signing.

Court. Did you sign by force?—*Witness.* No; but they asked me for my seal, and affixed it to the certificate.

Examination of Shahin Merkij, of Mokhtara (tradesman).

Court. What do you know of Said Bey Joublat?—*Witness.* He protected the Christians of Mokhtara, and of the two Shufs, and did not allow anything to happen to us.

Court. Did Said Bey go to the war, or invite others to do so?—*Witness.* He did not go, but the Druses came to Mokhtara before going to the war; his dependents also went. We think he could stop or cause war to be made, as he chose.

Court. You have signed a certificate in his favour; what were the circumstances under which you did so?—*Witness.* During the troubles, it was not possible for us to gainsay his wishes.

Court. Are the contents of this certificate in accordance with the truth?—*Witness.* I do not know, for I sealed it without reading it.

Court. Were you forced to do so?—*Witness.* It was signified to us to sign, and we did so.

* The utterance of the women's joy should not be taken as evidence against the prisoner; he may not have been privy to the expressions.

† This is a very significant question.

‡ This is a very important fact. The Druses sang their war-song in the name of a rival of Said Bey; the latter did all in his power to prevent their going to the war, which is confirmed by the mention of the rival's name.

Said Bey (to witness). At the first attack on Deir-el-Kamar, where did those who went start from?—*Witness*. Amongst them the inhabitants of Mokhtara, those of Jedeideh, and of Ain Karie, started from Mokhtara to go to Deir-el-Kamar.

Said Bey. When the Druse of Baalkin came with the war-cry, did I not immediately descend from my house, and whip him, saying that he lied; and did I not prevent those who wished to go?—*Witness*. That was the case for the affair of Jezzin, but as to Deir-el-Kamar, you said to them not to go, but they went all the same.

Court. Do you know that ammunition was distributed to the Druses by Said Bey?—*Witness*. I am not aware of it, but I heard the fact spoken of both by Christians and Druses of Mokhtara.

Said Bey. Did I not cause the cattle to be restored, and did I not give money and wood to the Christians to rebuild their houses with?—*Witness*. Yes, you did so after the events.

[*Court* invites this witness to give the names of those whom he heard speak of the distribution of ammunition. He answers that he only heard it from a Druse named Nasif Ibn Hassan, of Batanie, in the Shuf.]

Examination of Yussef Haddah, of Jezzin, residing at Mokhtara (blacksmith).*

Court. What do you know of Said Bey Joublat?—*Witness*. What I know is, that he is the head of the Druses; that all his orders are obeyed, as much by the Druses of the Lebanon as by those of the Hauran; and that he did in the Mountain whatever he liked. Some persons observed to him that war would do injury to the country: he answered that war would or would not take place according to his pleasure. When the Druse Hussein Nakash came with the news of the fall of Deir-el-Kamar, the people in Said Bey's house manifested their joy; and he sent Shibli Hamadi to ascertain the fact. At the attack on Jezzin, his attendants and the Druses of Mokhtara were present. When later the affair of Hasbeya occurred, Said Bey sent Ali Hamadi, at the head of 200 men, and the massacre took place.

Court. Do you know that Said Bey distributed ammunition to the Druses?—*Witness*. Yes, he provided all those who went to the war with provisions and ammunition.

Court. How do you know that he distributed ammunition?—*Witness*. I could see it, for I resided at Mokhtarah.

Court. How did you see it, and when?—*Witness*. I saw him in his house distribute ammunition.

Court. Who else saw it?—*Witness*. I saw it. I do not know about others.

Court. Did you heard any one speak on the subject?—*Witness*. No, I did not.

Examination of B'shara Arbid, of Maasir.

Court. What do you know relative to Said Joublat, and have you signed a testimonial in his favour?—*Witness*. I was not present when the disorders broke out; only Said Bey behaved very kindly to us, the Christians of Shuf, and protected us. He lodged and fed us in his house. I signed the testimonial because all the Christians had done so already. We therein express to him our gratitude for the protection he had extended to the Christians of the Shuf. That is all I know.

Examination of Karam Assaf, of Shuf.

Court. What do you know of the conduct of Said Bey Joublat?—*Witness*. For what concerns us the Christians of Shuf and of Batneh, he was good enough to protect us.

Court. Have you signed a testimonial in his favour?—*Witness*. Yes, I have.

Court. What sort of a certificate was it—did you read it first?—*Witness*. A man of the suite of the Bek presented us a document, and told us to sign it, and we did so. For myself I did not read it, but it was read to us. It stated that

* This witness is evidently speaking with intemperate vituperation against the prisoner.

after the events of Jezzin, Said Bey had attended to the wants of the people of that district, and that he had taken no part in the war.

Court. Was that true?—*Witness*. Yes, it is; he did not go to the war.

Court. Did any of his people go?—*Witness*. Yes, his attendants and some Druses of Mokhtara.

Court. Did the Druses who went to the war come first to him?—*Witness*. Yes, they did.

Court. Did you see or hear that he gave them ammunition?—*Witness*. I neither saw nor heard it.

Examination of Elias-el-Asfar, of Maaser.

Court. What do you know about Said Bey Joublat?—*Witness*. When we came from Maaser to Mokhtara, before the attack of Deir-el-Kamar and of Jezzin, the Druses went from the Shuf and other places to Deir-el-Kamar; they came back with the news that the town had been set fire to. Shibli Hamadi went to ascertain the fact, and on returning confirmed the report. The women who were in the house of Said Bey uttered cries of joy. The Druses of Amatur and Bather passed by Mokhtara on their way to Zahleh. We hid ourselves in the convent.

Court. Did you sign a testimonial in favour of Said Bey?—*Witness*. Yes, I did, against my will and because of the fears we were under.

Said Bey (to witness). Did I not flog and give the lie to the Druse who came with the war-cry against Jezzin and Deir-el-Kamar?—*Witness*. Yes, you did contradict the news and sent people to ascertain the truth.

Court. Do you know whether Said Bey distributed ammunition?—*Witness*. I did not see it, but I heard of it.

Court. From whom did you hear of it?—*Witness*. I heard of it from Faris Alameh, a Druse of Maaser, who said, "We have brought ammunition from Mokhtarah."

Court. Any one else?—*Witness*. No.

Examination of Ghantus Kahwoje, of Baaderan.

Court. What have you to say of Said Bey Joublat?—*Witness*. He is a good man; he protected us and saved our lives and the honour of our wives; he did the same towards the Christians of the Shuf.

Court. You have signed a testimonial in his favour?—*Witness*. Yes, and of my own free will, and I bear witness to the truth of its contents.

Said Bey (to witness). Did I ever take part in the war?—*Witness*. No.

Said Bek. Did I ever send any of my people?—*Witness*. Not that I am aware of.

Said Bek stated that he had no more questions to ask.

Sitting of November 5, 1860.—*Said Bek Joublat called in.*

Court. According to the testimony of the witnesses we have examined it has appeared that you put a stop to the first attack on Deir-el-Kamar. From this it is to be inferred that you had the power to check the Druses. Why therefore did you not prevent the second attack on that town?—*Prisoner*. At the second attack I was absent from Mokhtarah, having gone to Sidon to escort thither the Christians I had protected, and I did not know that a second attack was to be made.

Court. How is it that you had no knowledge of such a serious matter, the first stage of which you had suppressed?—*Prisoner*. I knew nothing of the first attack till it had actually taken place, and I then stopped it; the second I did not know of till my return to Mokhtarah. The following day I proceeded to Bteddin to take the orders of Khoorshid Pasha, who desired me to bring away from the town the remaining Christians, and I did so. Besides, Deir-el-Kamar is not in my Mokataa, and there was a garrison of regular troops to protect it.

Court. It results from the evidence that you saved a great number of Christians; who were they, were are they now to be found, and how did you save them?—*Prisoner*. The names of those I saved are recorded in the documents I have handed in; they are about 1,000 in number. They were from

Deir-el-Kamar, Bteddin, Hasbeya, Shuf, Arkub, &c. I saved them between the first and second attacks on Deir-el-Kamar, and after the latter. Some I sent for at their request, with their property, and escorted them to Sidon; others I saved myself from the town by order of Khoorshid Pasha; others came to me of their own accord, whom I used to send to Sidon.

A witness, called for by the prisoner, named Ibrahim-el-Ahdab, of Tripoli, was introduced. He is a Mahometan, and was tutor to Said Bek's children, and was living at Mokhtarah during the whole of the events. His evidence confirmed in its fullest extent the previous testimony adduced as to Said Bek's apparent opposition to the war by word and deed, such as the infliction of corporal punishment on the two Druses who came to Mokhtarah with the war-cry, the absence of personal participation on the part of the prisoner, his kind treatment of the Christians, whom he protected and saved, &c. The only new point he stated was that the Druses used to call the prisoner Hanna Bek (Hanna being an exclusively Christian name) in mockery, alluding to his saving and escorting the Christians. On the point as to whether he saw ammunition distributed to the Druses at Said Bek's residence, he said that he did not see any ammunition in prisoner's house, nor that any was distributed to the Druses. When questioned whether Said Bek's people used to go to the war, he said that he used to see people go and return armed, but whether to the war or not he could not tell. He stated that Ismail Atrash's visit to Said Bek lasted seven or eight days, and that Said Bek had made Atrash a present of a set of silver horse-trappings.

Cross-questioned by Prisoner. Did I not try to prevent the events from their beginning to their end; and all that took place, was it not against my will?—*Witness.* You appeared to make great efforts for that purpose, and I understood that all was against your will.

Prisoner. When the Druses went to Zahleh, did not they sing the war-song in the name of Khuttar Bek; and what did not they say about me for having succoured the Christians?—*Witness.* I did not hear them cry out, but I heard that from others at the time, and that the Druses called you "Hanna" in derision, because you had conducted the Christians to Sidon, and you did not allow them to be attacked.

Sitting of November 8, 1860.—*Examination of Mohamed Effendi, Cadi of Barja.*

Court. What do you know of Said Joublat?—*Witness.* According to what I heard, he did not take part in any of the actions, and escorted Christians to Sidon.

Court. Did you see that he either appeased or excited the Druses?—*Witness.* I did not witness either.

Court. Did he exert himself to prevent war, or did he save certain Christians?—*Witness.* I heard it said that he had saved people; but my residence being distant from his place, I cannot say whether he exerted himself to prevent hostilities. According to what I heard, many Christians went to him to Mokhtara; he caused them to be conveyed by his people, and some he escorted himself to Sidon or its neighbourhood.

The Court asks Said Bek whether he has any more questions to put to witness, and he answers in the negative.

Examination of Ahmet Effendi-el-Katib Mohamed-el-Kadi, in the Medjlis of the Druse Kaimakam.

Court. What do you know of Said Bek?—*Witness.* Our Mokataa is on the frontier of the Kharub district, and is under the jurisdiction of Said Bek. I declare before God that from the commencement of the disturbances Said Bek took no part in them in order to go to the war. Immediately on hearing of the commencement of hostilities, he wrote to the inhabitants of all his districts, requiring them to keep quiet and to obey the Government. A great number of the people of Deir-el-Kamar went to him; he gave them an asylum in his own house, and protected them and their property. Whenever the Christians of Deir-el-Kamar and of other villages who had come to him for refuge attained the number of thirty or forty, he himself mounted his horse and conducted them safely to Sidon. I have

not heard that the Christians of the Shuf suffered in any way. During the war he did not cease to admonish, and did his utmost to check the hostilities. Several persons told me, during my late residence at Beyroul, that the Druses had conceived at that time the project of attacking Sidon, but that he (Said Bek) prevented them, and sent and informed the town of Sidon of the design.

Court. What may be the number of Christians saved by him and conducted to Sidon?—*Witness.* I have not counted them, but once I saw him escorting about 180 of them to Sidon; I again saw him escorting refugees two or three times, but cannot tell what number.

Court. What more do you know of the conduct, whether good or bad, of Said Bek?—*Witness.* I have stated all I know.

Said Bek observed that amongst the certificates handed in by him, many bear the signature of this witness; he begged the Court to communicate them to witness, and question him on their contents. The testimonials were accordingly shown to Ahmed Effendi, and he is asked whether the signature thereto is his. On his replying in the affirmative, the Court asks him when he signed it, and who brought it to him for that purpose. He replies that he signed at the village of Shiha, where he lives, and that it was a Mahometan of the village of Ain Anut that brought it to him on the part of Said Bek, and told us to read and sign it if we found the contents conformable to the truth: we signed it after perusal. Court asks witness whether the contents are in conformity with the truth. Witness answers in the affirmative.

Court. Before putting your seal to the testimonial, were there any other seals?—*Witness.* Yes, there were.

Court. Do you know whether any of those who signed or sealed it, did so by force?—*Witness.* I know nothing about that subject.

Court then showed to witness another testimonial, signed by Dervish Rosa and Mahomed-el-Arab, members of the Druse Kaimakamat's Council. After perusal, he said he had not any knowledge of all the statements it contains; he only knows that when the first assassinations were committed at Kahlunie, Said Bek informed the Druse Kaimakam and the Turkish authorities thereof. The officer Hassan Agha Karasholi, with his men and those of the Kaimakam, went to Mokhtara, where they remained some time: "I heard that they were sent to Kaitulé and to Kahlunie; that is all I know of the matter. The other statements are unknown to me altogether."

Cross-questioned by Prisoner. Did I not save the Christians of the district of Kharub and Tuffah (except those of Derb-es-Sin), and those of Riha and a number of the Christians at Jezzin?—*Witness.* As to Jezzin, I know nothing, only I heard that you had protected some persons of that district and the Christians of Kharub. Of those you thus saved, some went to Sidon, others remained in their homes, others had their villages burnt. I do not know what took place at Jebel Riban. I heard that the village of Derb-es-Sin alone was burnt in the district of Tuffah. The Christians of Kharub who had taken refuge at Sidon returned afterwards to their houses, and were not again molested.

Said Bek. On the receipt of orders by the Mokataas to make a tour of their districts, did I not come to your village and reassure you and tranquillize you?—*Witness.* Yes, after the war you reassured and tranquillized us.

Said Bek. Did you ever hear that I forced any one to sign the testimonials in my favour?—*Witness.* No, I did not.

Said Bek. Was it not in spite of me that the war broke out?—*Witness.* By what I saw, it was not with your consent that the war broke out; but God alone knows the secrets of the heart.

Examination of Ibrahim Awdan, weaver of the village of Sheihan, and Kassim-el-Katib, of the village of Hassum, both sworn.

Court. What do you know relative to Said Joublat?—*Kassim-el-Katib.* I certify that Said Joublat did not quit his house, or take any part in the war; that he protected a great number of Christians, and that he conducted them safely to Sidon.

Ibrahim Awdan. At the commencement of the war which broke out between the Christians and the Druses, Said Bek constantly wrote letters of admonition to abstain from disorders and to keep quiet. Later we saw him repeatedly pass

by our village at the head of 100 or 200 Christians whom he was escorting to Sidon. So much did he do for the Christians that I heard Druses say: "We have settled the Christians of every place excepting those of Mokhtara, whom we shall have." They call him by the name of "Hanna," because he did not make common cause with them in the war. Kassim-el-Katib confirms this statement, with the exception of the part about the name of "Hanna," which he did not hear made use of.

Said Bek. Is the testimonial you signed in my favour in conformity with the truth?—*Both witnesses.* Yes.

Court. Did Said Bek save a great number of Christians?—*Witnesses.* We saw him three times, and each time he was escorting from 100 to 150 persons.

Court. When and how did you sign the testimonial?—*Witnesses.* A certain Hussein Abû Awad, a Mahometan of Kharub, brought it to us on the part of Said Bek; he read it to us, and said, "You are witnesses to the truth of the statements made in this document," and asked us to sign it. As we knew them to be true we signed it of our own free will.

Court. When it was presented to you, did it bear the signatures of other persons?—*Witnesses.* Yes.

Court. Do you know whether those who had signed it did so voluntarily?—*Witnesses.* Yes.

Court. How do you know it?—*Witnesses.* Hussein Awad told us so; and we heard it also from Ahmed-el-Katib. We have no other information to give.

Said Bek (to witnesses). Did I not protect the majority of the Christians of the Kharub district, of the districts of Tuffah and Rihan, as well as a good number of those of Jezzin and those of Shûf?—*Witnesses.* Yes, you did, it is true.

Examination of Sheikh Mohamed, Imam of the village of Sheihan; of Hussein Kasim, Sheikh of the same village; of Sheikh Hussein Abû Urm, of the village of Barja; and of Kasim Keis, peasant of Mazbûr.

Court asks them for information respecting Said Bek Joublat.—*Sheikh Mohamed and Kasim Keis.* We certify before God that from the moment when disorders broke out in the Mountain, Said Bek never quitted his house to excite them, and that he took no part in them. He constantly sent word to the places under his jurisdiction, calling upon the inhabitants to remain quiet, and not to excite disorders. He escorted Christians to Sidon.

Said Bek reads to them a testimonial which he held in his hand, and enumerates his acts of humanity and order, and asks them whether the contents of the testimonials are true statements. They reply in the affirmative.

Court. What is the approximate number of the Christians conducted by Said Bek to Sidon?—*Witnesses.* It must be upwards of 500 or 600 individuals, between men, women, and children.

Said Bek (to witnesses). Have I not protected the greater part of the Christians of the districts of Kharub, of Tuffah, and of Rihan, a good number of the Christians of Jezzin, and those of the Shûf?—*Witnesses.* Yes, you did so. You also used to feed the Christians of the Shûf, and all those who came to take refuge with you. We bear testimony to that.

Court. It is generally stated that if Said Bek had willed it, he could have prevented all that happened: what is your opinion on that?—*Witnesses.* We have testified that which we saw with our own eyes; as for that which is hidden, God only knows it.

Said Bek (to witnesses). What did you hear the Druses say about me?—*Witnesses.* They said, "We have taken Deir-el-Kamar and Zahleh; there is yet Mokhtara to do the same thing to." What made them say so, was their annoyance with Said Bek for refusing to make common cause with them in the war, and for protecting the Christians.

Emir Assaad, son of the late Emir Saad-ed-Din Shehab, Governor of Hasbeya, was next introduced. He formally charged Said Joublat with the murder of his father and five relatives, and with his total ruin in consequence of he plunder of his property and the burning of his house. Ali Bek Hamadi, who

had conducted the massacre at Hasbeya, was, as he stated, one of the dependents of Said Bek, and had been sent to Hasbeya by him on that occasion. He added, that one of Said Bek's people, Selman Zein-ed-Din by name, had severed the head from the dead body of his father, carried it to Mokhtara, and presented it to Said Bek, who gave him a present as an acknowledgment of the service. In support of this, a mazbatta was read, which had been issued by the Extraordinary Commission at Damascus, stating that the fact of the head having been cut off by Selman Zein-ed-Din had been proved before it.* He further stated that several of their horses were now in the possession of certain Druses, followers of Said Bek, whose names he gave, and concluded by demanding from the Court redress for the blood of his father and relatives. The charges and demands were recorded, and he was told to come again to prosecute his case.

Statement made by Khalib Shawish, of Deir-el-Kamar.

On Friday, when the massacre of Deir-el-Kamar was nearly at an end, and when a crowd of people were besieged in the American school-house, Said Joublat, Mahmûd Hamadi, several Druses, and the master of the said school, came together. At the moment when they wished to bring out the people who were in the school-house, Said Bek, seeing the coffee-man Jebran of Mokhtara amongst them, and that he implored his protection, said to him, "You are from Mokhtara, you are not from Deir-el-Kamar; come with me." The said Jebran did not leave Said Bek again from fear, but followed him to the palace. On their arrival there, they saw Ali Hamadi with his men standing on the dead bodies; Joublat, placing his hand on the shoulder of Hamadi, said to him, "Did we tell you to carry the massacre to this point? Why these excesses?" Jebran told me this as he heard it.†

Sitting of November 10, 1860.—Said Bek introduced.

Court. Is the village of Baaklin in your Mokataa?—*Prisoner.* Yes, that village was under my jurisdiction.

Court. Is not Ali Hamadi of that village in your service?—*Prisoner.* No.

Court. If he is not in your service, why did you send him to the ex-Governor who wanted one of your people in whom you had confidence?—*Prisoner.* I had received orders to send the said Hamadi and another. It was in conformity with orders that I sent him.

Court. If he was not in your service, why did Khoorshid Pasha ask him from you? he might have written to him direct.—*Prisoner.* I do not know why the ex-Governor did so; it may be because he was in my mokataa. He went upon my showing him the order.

Court. If he was not in your service, how is it that it has been proved that he went to take orders from your sister, and acted in conformity?—*Prisoner.* At Hasbeya everybody, Druses, Christians, and soldiers, all went to my sister's house.

The Emir Assaad, son of the Emir Saad-ed-Din, cited the Maronite Selim Ibu Halil, of Tripoli, who declared that after the first massacre at Deir-el-Kamar, the Druses Mahmud Abu Terzan and Youssef Rabia came and found him in the coffee-shop at Deir-el-Kamar, and related to me the account of the massacre at Hasbeya, and said also that the Druse Selman Zein-ed-Din, of Kbareibe, had cut off the head of Emir Saad-ed-Din Shehab, and carried it to Mokhtara to Joublat.

Court. Who was with you?—*Witness.* Many were with me at the time; but they have all been killed.

Youssef Merhej was then introduced, and made an identical deposition.

* The women at Hasbeya say that this deed was committed by Hamed Nofal.

† The coffee-man Jebran, here alluded to, is dead; there is, therefore, no means of substantiating this statement which witness alleges the deceased to have made. If the statement had been really made by deceased, it may have conveyed a very different signification.

Sitting of November 15, 1860.—*Derwish Rosa* introduced.*

Court. What have you to say about the conduct of Said Bek?—*Witness.* He was the origin of the events that took place at Hasbeya, Rasheya, and Deir-el-Kamar.

Court. How do you know that?—*Witness.* At the time of the attack on Deir-el-Kamar I was at Mokhtara. He used to write to the neighbouring districts assuring the inhabitants of peace and security, and engaging that nothing should happen. He used to call the Druses to him, and being their head he used to say to them, "My children, I have brought you up for a day like this." His Secretary, Kassim Hosn-ed-Din, did the same acting by his orders. On the night of the attack on Deir-el-Kamar he had me conveyed from the room which he had given me to an inner room in the women's apartments, and placed guards over me. He drew up papers, and required me to sign them, and I signed them, for life is precious: these papers are certificates in his favour, as for instance, that he exerted himself to maintain tranquillity and the like. The second day of the assault he rode over to B'teddin, and took me with him, to Abd-es-Salam Bek, the Military Commander, with the understanding that I was to take twenty-five soldiers, and bring to him the notables of Deir-el-Kamar, in order that he might confer with them with a view to stop the hostilities. I took the soldiers and proceeded to Deir-el-Kamar, and on coming near the town I saw multitudes surrounding it—about 15,000 Druses and Metualis and Moslems, of the district of Kharub, and even ten Jews with arms, whom I recognized by the dye on their hands. When I saw this I was terrified, and said to Said Bek, "How can I reach the persons you want with such a state of affairs?" He answered, "Don't be afraid, I will send and disperse the assemblage;" and he wrote a paper, and sent it by one of the Turkish officers. As soon as this officer reached them, and they read the paper, every one of them retired, and to the Amads he sent an agent. The people of Shuf and Arkub retired on a motion of the hand from Suleiman Hamadi, who said to them, "By order of the Bek, withdraw." Then the notables came, and he had a conference with them, and they surrendered through him. He then asked them for their arms; but they refused to deliver them. He sent word to the Abu Nekadi to enter Deir-el-Kamar, and they entered, and that day burnt about 150 houses in it, and killed two people. He took four of the notables with him to Mokhtara, and reassured them that nothing more would be done to the town, saying that if anything took place he was responsible. He had assured the Principal of the Convent of Deir-el-Mokhallis of safety, and afterwards sent his people, who killed fourteen monks whilst they were seated at table, and then plundered the convent, and burnt it. The same with the Christians of the Kharub, where he sent Kasim-el-Youssuf, who burnt the Christian villages, and killed the men; and he sent Ali Hamadi to Hasbeya and Rasheya, and destroyed them. This is my information, and I can produce proofs of each item, and I heard that on the day of the massacre at Deir-el-Kamar 300 young men were slaughtered before him in the house of Khalil Shawish. (Sworn.)

Court (to Prisoner). You have heard the deposition of Derwish Rosa; is it true that you removed him to an inner room, and placed guards over him, and then required him to sign the testimonials?—*Prisoner.* It is not true. When the witness and Habib Akawi, who were residing with me at the time, heard of what had occurred at Deir-el-Kamar, they sent me word that they were afraid, and I went to them in person, and reassured them, and said that unless anything happens to me they are quite safe; but they asked to be removed further into the house, and I removed them. I did not require them to sign papers.

Court. When did you, then?—*Prisoner.* The dates will show.

Court. Is it true that you used to write to the neighbouring districts to assure the Christians of safety?—*Prisoner.* As was my duty, I used to write to the Christians as well as the Druses to remain tranquil.

Court. Did you hold the language to the Druses mentioned by the witness?—*Prisoner.* I did not; but in quite the contrary sense, as so many have testified.

Court. Did you send the paper he states to the Druses by an officer ordering them to disperse?—*Prisoner.* I do not remember about a paper; but I sent to tell them that in virtue of an order I had received (which was not true,

* The evidence of this witness must be taken with due reserve.

but I said it as a stratagem) I would attack them with troops unless they refrained from making war against the town, and by the prestige of the Government I succeeded. The Christians that accompanied me to Mokhtara came of their own accord. As to the witness, he had come to bring away his daughter from Deir-el-Kamar.

Abd-es-Salam Bek was called in and questioned about the paper referred to; he confirmed the witness' statement in that respect.

Court. How is it that you then had power to disperse the Druses at the first attack on Deir-el-Kamar, and at the second attack you state that you had not the power to do it?—*Prisoner.* At the first I dispersed them in the manner I have described in the name of the Government; at the second, I was absent from my place, having gone to Sidon to escort thither a number of Christians from Hasbeya, Deir-el-Kamar, &c., whom I had protected.

Court. You used to assure the Christians of your Mokataa, both by writing and verbally, that nothing would happen to them, and yet afterwards Jezzin was destroyed. Since you had not the power to protect them, why did you thus reassure them?—*Prisoner.* By the will of the Government I had power to a certain extent. I did this with the object of calming the agitation and preserving peace, and wrote to all parties in this sense. I thought that under the auspices of the Government nothing would have occurred.

Court. Were the Druses who surrounded Deir-el-Kamar the first time from your Mokataa or from other districts?—*Prisoner.* From other districts and from my Mokataa.

The letter of assurance written by the prisoner to the Christians of the district of Jezzin was here read: it is dated 8 Zilhidge, 1276:—

(Translation.)—"I have learnt that in consequence of the events that have occurred at Deir-el-Kamar you entertain apprehensions, whereas I at once sent to inform you of the true state of the case. With the Divine favour, and under the auspices of our illustrious Government, the matter is a transitory one and will soon pass away, and negotiations are taking place with them (the people of Deir-el-Kamar), who are intelligent and discerning people.

"You are, therefore, to feel reassured, free from uneasiness, occupied with your avocations, and giving no heed to idle rumours; and you will experience nothing from me but that which will give you cause for rejoicing, and tend to your welfare. Please God, order will soon be re-established, better than it was before, as is the pleasure of our Imperial Master, and this is sufficient."

Court. Is the seal affixed to this document your seal, and are you the writer of it?—*Prisoner.* The seal is mine, and I am the writer.

Court. Were the assurances it contains sincere, or meant to deceive the Christians, that they might be unprepared to resist the Druses?—*Prisoner.* My object in giving these assurances was to calm the prevailing agitation, and not as a guarantee; and the reason was, the agitation which prevailed amongst the people of Jezzin, who, after the first conflicts between the people of Deir-el-Kamar and the Druses, marched against the Druses of the Shuf, as appears from the letters of their leaders declaring for war, and the mazbattas I have handed in.

Court. If it is, as you state, that the people of Jezzin came and attacked the Druses of Shuf, who was it that attacked and burnt Jezzin, and killed its inhabitants?—*Prisoner.* The Druses, when they were thus attacked, defended themselves and defeated the Christians, and pursued them into Jezzin, and then did what you say.

Court. Admitting that it was the Christians of Jezzin who marched upon the Shuf, you are equally responsible, for your jurisdiction was as much over the Christians of your Mokataa as over the Druses, and you should have prevented them?—*Prisoner.* I did endeavour to prevent them by exhortation and orders, but they did not pay attention, but came to the attack as is shown by their own letters.

Court. You laid stress on the testimony of the military officers in your favour; but you have heard the letter of Abd-es-Salam Bek to Tahir Pasha, in which he says that he and his brother officers could not do otherwise than sign the certificate you have handed in, to enable them to send their families to

* This cannot be said to be a letter of assurance in the sense wished to be conveyed by the witness.

Sidon?—*Prisoner*. In order that I may understand the said letter, I would beg for a translation into Arabic.

Abd-es-Salam Bek was then introduced, and answered in presence of Said Bek:—

Abd-es-Salam. Although Said Bek asked for this certificate, I and my brother officers deferred giving it upon certain considerations. Afterwards, wishing to send our families to Sidon (there being no security on the road) under the escort of a man of Said Bek's suite, we for this reason gave him notice, and by night he sent to us the Sergeant Mustapha Agha, who asked us for the mazbatta. This demand made me understand that my family would not reach Sidon in safety unless the mazbatta were furnished with our seal; I therefore found myself under the necessity of sealing the mazbatta, and of addressing it to him.

Court. Could not Said have prevented the Druses from doing all this harm; was not his influence strong enough?—*Abd-es-Salam*. He was influential and powerful, and it was under his orders that the Druses retired from Deir-el-Kamar the first time.

Court. The facts reported in your certificate, are they true? You ought to speak the truth, because you are condemned by the Extraordinary Tribunal of Damascus?—*Abd-es-Salam*. He sent some women and others to Damascus. He saved some people from Deir-el-Kamar, and took them to his house; and when Emir Ahmed, one of the notables of Hasbeya, came to Bteddin, this person declared that it was the sister of Said Bek that had saved them.

[*Note by Mr. Vice-Consul Moore*.—With reference to the evidence of Derwish Rosa, that individual spoke in such an excited and exaggerated strain (witness his statement that there were 15,000 Druses, &c., around Deir-el-Kamar), and indulged in such personalities against Said Bek, that his testimony should be accepted with due reserve. The Court remarked upon this circumstance.]

Said Bek and Tahir Pasha.

Tahir Pasha. You stated that when I came to Deir-el-Kamar, you did not guarantee that that town should be spared; but I declare that you, and those who were with you, swore to me that Deir-el-Kamar should not be attacked. What do you say to that?—*Said*. The others may have given you that promise, but I did not. I said that I feared evil. I neither swore nor signed a guarantee.

Tahir Pasha. You had promised that nothing should take place against Deir-el-Kamar; the Treasurer of Khoorshid Pasha was present. Said Bek being Mokataji and Government functionary, why did he not make us aware of the danger awaiting Deir-el-Kamar? When you asked me for 100 soldiers to collect the Christians of Jezzin, and make them remain at their places in security, I told you to make the request in writing; after which I gave you thirty soldiers, and afterwards twenty more. When Khoorshid Pasha went there, he left fifty soldiers, who remained there at your disposal until the end of the troubles.—*Said*. As I have already said, I told you that I had my strong apprehensions about Deir-el-Kamar, and told the inhabitants to beg you to remain there. As for the sending of troops, I begged you to let me have a number sufficient to effect the re-installation of the Christians, but you only sent me thirty. As I also declared that when Khoorshid Pasha arrived, he only gave me twenty soldiers, and this was after the events of Deir-el-Kamar and Jezzin.

Tahir Pasha. It is true that that was after the events of Jezzin. Whilst guaranteeing the security of the Christians, you asked for soldiers to re-install them. Security being established, the inhabitants of Deir-el-Kamar and Jezzin used to go backwards and forwards between one place to the other. This security was established by the promises you had made. If you had not given your word, why did you take the Christians of Deir-el-Kamar to your house? and why should you re-install the inhabitants of the Mokataa?—*Said*. The inhabitants of Deir-el-Kamar came to me from fear, and I had no knowledge that the people of Deir-el-Kamar and of Jezzin went backwards and forwards to those places, and I have given no guarantee.

Said Joublat, questioned by the Court.

Did you send Ali Hamadi to Hasbeya to bring away your sister?—*Said Bek*. Yes; I sent him because he was brought up by the Shehab family, and, being in the employ of Government, he could protect my sister on the road. I sent him by order of Tahir Pasha. He did not enter Hasbeya, for I strictly enjoined him to send for my sister with some soldiers, as is proved by the statement I received from him, and which I have handed in.

(No. 2.)—*Examination of Sheik Hussein Talhook*, 27 Rebi-ul-Akhir, 1277.

Court. Why did you not prevent the Druses of your Mokataa from taking part in the civil war of the Lebanon?—*Prisoner*. We never left our Mokataa.

Court. Did any single individual of the inhabitants go?—*Prisoner*. I am not aware of it.

Court. You must have known, as a Mokataji, what the feeling of the people was before the civil war broke out?—*Prisoner*. All the people of our Mokataa being farmers, they entertain no opinions.

Court. About the restitution, and relative to the indemnity which you engaged to recover from the Beni-Yezbek, was it done?—*Prisoner*. I only engaged myself in consequence of a buyuruldi appointing me, and the things I was able to recover I did so, and delivered them over to the Government.

Court. On which side of the combat did you range yourself?—*Prisoner*. I neither went, nor was I present, at the battle.

Court. Did any member of the Talhook family go?—*Prisoner*. None of them went.

Court. Before these events, and whilst they were passing, in what manner did you take the pleasure of the Government? and how was it responded to?—*Prisoner*.—I informed the Kaimakam that, previously to these events, some of the inhabitants of Deir-el-Kamar had arrived, and, with a view to the security of Deir-el-Kamar, had demanded that a meeting of Druses should be convoked; upon which, and upon my demand that the matter should be communicated to the Government, and a buyuruldi be granted to convoke the Mokatajis, I received an answer from the Kaimakam to go and lay the matter before the authorities, who told me that a buyuruldi, in the sense required, had been already sent to the Kaimakam. From thence I went to my house. No one wanted me, and the meeting did not take place.

Court. Why were you not wanted? and why did the meeting not take place?—*Prisoner*. There was no time for it.

Court. During the fight at Hadad and Baabda, that is to say, after the Christians had been repulsed, what did the Vali Pasha tell you when you saw him?—*Prisoner*. After the defeat of the Christians, and after my arrival at the village of Hadad, the Druses were assembled near the church called Barowani, and I saw the Vali standing in front of them. He then ordered me to prevent the Druses, who were burning the houses, from doing so. I told him that I could not prevent them, adding, "Send an officer on your part with me." He sent an officer with me. On the arrival of the officer and myself at the Church of Hadad, we found a body of men there intent upon breaking open the church door. I drove them away and guarded the church until they had retired. I sent with the officer one of my cousins to put a stop to any further burning of houses.

Court. To what Mokataa did the Druses who were there belong?—*Prisoner*. There were some from Gharb-el-Fowkani, which district belongs to the family of Raslan, and others from Gharb-el-Tahtani, belonging to the family of Talhook.

Court. These persons being inhabitants of your Mokataa, how is it that they went to fight without your knowledge?—*Prisoner*. When the Christians came up, every Druse in order to save himself left our Mokataa, because a body of Christians had come to Alei, and for the reason that the roads of the said Mokataa had been intercepted by another party of Christians, therefore every Druse fired upon the enemy from his own village; there was no meeting (assemblage).

Court. Had the Druses flags with them, or not?—*Prisoner*. Some of the Druses had.

Court. As there was no meeting, and no preconcerted plan, where, then, did the flags come from?—*Prisoner.* There are always flags in the Mountain.

Court. What members of your family were present at this combat?—

Prisoner. There were present at the time my first-cousins Assad Talhook, Selim Talhook, Said Talkook, Mahmood and Nassif Talhook.

Court. Were you armed on that occasion?—*Prisoner.* How could I go about without arms when the Christians had two days before killed two respectable Druses?

Court. What motive had you for going to the scene of action?—*Prisoner.* I did not go to the scene of action in connection with the fighting, and I only got there an hour later.

Court. What was the object of it, of your going there at all?—*Prisoner.* To bring back those persons who had gone there.

Court. A person who goes to prevent hostilities, does he do so before or after their occurrence?—*Prisoner.* I have no power to bring them back.

Court. This is contrary to fact. As you are a Mokataji, and as the inhabitants of your district had gone to fight, if you repaired to the scene of action to bring them back, you should have done so at the commencement, and before the fighting and the burning down of houses, &c., had begun. Moreover, it is an ascertained fact that you were under arms at the time, and with the bands of insurgents; on this score what answer can you give?—*Prisoner.* About my having been with the insurgent bands, I was not with those bands of insurgents; and about my having left my house, it was after the fighting between the Druses and the Christians, and the burning down of houses, had taken place at Jempoor and Wadi Shahroor, both places distant about an hour and a-half from my house.

Court. Were you never present at any battle?—*Prisoner.* No.

Court. Who were the Chiefs of the Druses on the occasion?—*Prisoner.* They had no Chiefs.

Court. What business had the above-named members of your family with the Druses?—*Prisoner.* As all the inhabitants had departed, they also went along with them.

Court. As these persons were members of your family, why did you not restrain them?—*Prisoner.* I have no authority over them.

Court. Is it not wrong that you and your relations should have been, under any circumstances, at the scene of action with the insurgents?—*Prisoner.* We did not go to attack the Christians. The Christians entered our district with the object of attacking and killing us, and the people of the district drove them back.

Court. In this affray, how many Druses were killed?—*Prisoner.* Only one Druse was wounded.

Court. How many Christians were killed?—*Prisoner.* I do not know.

Court. Did you not see?—*Prisoner.* I only saw one Christian killed.

Court. What was the nature of the verbal communication made to you by Khoorshid Pasha through your man Yousef Assaf, whom he sent for when he was at the camp and you in the Mountain?—*Prisoner.* As I was in the service of the Government, and his Excellency had a good opinion of me, he enjoined me to keep quiet, not to join in any movement, and to keep within my limits. Although his Excellency then sent Yousef Assaf to me, he brought me no letter. The Christians having intercepted the roads to our village, I had desired the said Yusef to bring us provisions by the way of the River Gadir. As to whether these injunctions were really the Pasha's, or merely pretended by the said Yusef to have been given by his Excellency, I do not know. It is to be presumed he would not have said so without the authority of the Pasha.

Court. Is it true that the Christians intercepted the roads between Beyrout and your village?—*Prisoner.* It is well known that the Christians intercepted all the Druse roads. For instance, Yousef Abbass, a Christian of our village, was on his way from Beyrout; the Christians mistaking him for a Druse, stopped him near the shops of Hadad, and shaved his beard. The perpetrators of this insult were Reshdan Ibn Yousef, from Hadad, and his two companions, names unknown. Their intention was to kill this person; but on discovering that he was a Christian, they liberated him.

Court. Who were the persons that intercepted the roads?—*Prisoner.* It was stated that these persons were from Hadad. Amongst them was Nassif

Kamili, from Shwyfat, and other bad characters from Deir-el-Kamar, living in the Plain.

Court. Had they no leader?—*Prisoner.* I do not know whether they had a leader; but they lived at Baabda and Hadad, where the Shehab Emirs reside. Sheikhs Nassif and Mahmood Talhook sent a message by the Priest of Kahale to the sons of the Emir Milhim Kais, and his brothers, requesting them to desist from intercepting the roads, and to break up their assemblage. These Emirs replied to the priest that they had no intention of fighting, but that all the mountaineers were bent upon immediate hostilities. On the return of the said priest, and on arriving at Jempoor, he saw Ibn Abu Samra Tapoori, a Christian of Alei, with others from Baabda, seize upon two camel-loads of corn belonging to Sheikhs Nassif and Mahmood. The priest could not get back the corn without first binding them, and also persuading them that the corn was Christian property.

Court. Whilst Khoorshid Pasha was on his way to Khan Medairij, and on meeting the bands of Druses under your and Emir Hammoud Raslan's command, what was the nature of the secret conversation you had with him in private at the khan?—*Prisoner.* Whilst we were at Khan Rowisat, on the border of our Mokataa, with a view of defending ourselves, and to pacify the Druses of the Meten, if necessary, the Pasha arrived, and enjoined us not to commence hostilities, and inquired the name of the nearest place to the Druses of the Meten at which the Christians were assembled. We informed his Excellency that the Christians of Zahleh, Arkool, and Meten, were assembled at a Druse village called Kafersilwan, and that we were endeavouring to prevent hostilities between the Christians of those places and the Druses of Kafersilwan. His Excellency then asked for the names of the Christian leaders, and he was informed that they were Abdallah Abu Khatir and Ayoob Hujeij, of Zahleh. His Excellency considered it advisable to summon these two leaders to appear before him, and pledged his word not to molest them. He deputed Hanna Efendi for that purpose, and desired that he should be accompanied by two respectable Druses. Thereupon, Selman Bahmet, the Druse Vakeel, and Selman Hatoun, of Kafersilwan, were sent with him. How far they proceeded on their journey I do not know, but before reaching the place where the Christians were assembled, the said Christians had left Kafersilwan and advanced upon the Druses of Talooga, where fighting took place. Hanna Efendi then returned, the Christians retreated upon Zahleh, and the Druses returned to their villages of Falooga and Kornail. On that day the Pasha returned to the camp, and we went back to our village, Alei.

Court. Before Hanna Efendi had arrived at Kafersilwan how did you know that the Christians had advanced upon Falooga?—*Prisoner.* Though the distance between where we were and Kafersilwan is two hours, yet that village being opposite us we could see what was going on there.

Court. During the combat at Baabda were the two guns fired at the Druses shot?—*Prisoner.* I had not arrived when the guns were fired.

Court. After your arrival did not Khoorshid Pasha tell you whether they were shot or not?—*Prisoner.* Before our arrival at Baabda the village of Hadad was burnt down; and on my joining Khoorshid Pasha he ordered me to put a stop to the burning of houses. On my telling him that I could not do so alone, he sent an officer with me, and we then put a stop to the burning. On my arrival at the Maronite church of Hadad I found some Druses endeavouring to break open the door of the church. I drove them away, and, with a view to protect the church, I remained there. After the departure of all the people I rode off to my village. Two days later I heard from some Druses that the Pasha had fired two guns at them, but they did not tell me whether they were shot or not.

Court. You state that when Khoorshid Pasha ordered you to put a stop to the burning down of houses, you replied you could not do it alone, and that subsequently on his attaching an officer to you, you succeeded in carrying out his wishes: how was it that you then succeeded?—*Prisoner.* We did not use force to stop the burning, but merely told the people that such was the wish of the Pasha, and that produced the desired effect.

Court. According to your statement the burning was put a stop to by the Pasha's simply expressing a wish to that effect: why did you not, therefore, before the houses were set on fire, ask for an officer, on the part of the Pasha, and prevent the destruction of houses?—*Prisoner.* The incendiaries desisted

from their work owing to the presence of the Pasha. As regards the destruction of other places, how could I leave my family to the mercies of the Christians and repair thither? On the first day hostilities took place between the people of Zahleh and the son of Hattar Amad, and the Christians of the neighbourhood of Deir-el-Kamar attacked the village of Kafer Nabreh and fought with Milhim Amad. Moreover, that same night the Christians left Ant Elias and Boshirieh, and advanced upon Beit Miri and fought with the Druses at Kahalé, which is distant an hour and a-half from my village.

Court. How did the Druses venture to burn down Hadad, a village distant fifteen minutes from Khoorshid Pasha's camp, and why did not the Pasha prevent them. There must certainly be a reason for the Druses to push their audacity so far, and for the silence of the Pasha. What have you heard, and what positive information do you possess on this head?—*Prisoner.* I do not know, nor did I hear any reason assigned.

Court. Where did hostilities in the Lebanon [*sic*], and at what engagements were you present?—*Prisoner.* I was not present at a single battle, and I have already stated the reasons why I did not quit my village.

Court. Information has been given that you were present at the attack upon Zahleh, at the first attack upon Deir-el-Kamar, and that you sent men to take part in the second attack upon Deir-el-Kamar?—*Prisoner.* I did not go to Zahleh, and I only heard from the people of the attack upon Deir-el-Kamar, which I did not then believe.

Court. You say you did not leave your village; what business had you then at Khan Medairij, in company with the bands of Druses, when you met Khoorshid Pasha?—*Prisoner.* I was not then at Medairij, but on the borders of my Mokataa, which extends from Khan Rowisat, on the Damascus road, to the village of Alei. The Christians were then assembled in great force, and their road lay above my village.

Court. Did you then thereby intend to protect your own house?—*Prisoner.* Yes, if the Christians should have attacked us.

Court. Does a person who protects his house do so with a body of men at another place?—*Prisoner.* I was protecting the Mokataa at its borders.

Court. Were the places at which the Christians were assembled near your house?—*Prisoner.* The distance was two hours and a-half.

Court. Did the Christians afterwards come to your district, and did any fighting take place between you and them?—*Prisoner.* The Christians did not come on, and we did not go out against them; consequently no hostilities took place between us.

Court. You did not take part in the war, but what do you know about the movements and conduct of the Druse Mokatajis, and especially of Said Joublat?—*Prisoner.* I heard that the Said did not quit his house, and that he had troops in his house for protection.

[Emir Mohammed Kassim Raslan affirmed that Hussein Talhook was present at the combats of Hadad and Baabda.]

Court. Did you not go to the combats at Hadad and Baabda?—*Prisoner.* I did go, but I found those two places burnt down.

Court. How did you go to those combats?—*Prisoner.* My house is as the village of Alei. On the Christians attacking our village, the Druses of the village and of the Mokataa naturally sallied out to oppose them; we, too, went in order to prevent hostilities or to defend ourselves.

The foregoing is the interrogatory of the Druse Mokataji Hussein Talhook, bearing his confirmation, before the Extraordinary Tribunal of Beyrout.

(Seal of the Extraordinary Commission.)

(No. 3.)—*Examination of Ali Said.*

The accusation of the woman Leya, of Andara, against the Druse Ali Said for murder, on the 8 Gemad-evvel, 1277.

The woman Leya, daughter of Elias Shedid, a Maronite of the village of Andara, appeared, and deposed as follows:—

At the commencement of the disturbances in the Mountain, before the attack on Zahleh, my husband Abu Hattar Diab was in the employment of Mohammed Harb as an overseer of his farm, and enjoyed his trust and confidence.

One day Hattar Bey Amad came to our village of Andara; with him came Ali Said, of Solima. As my husband was one Sunday afternoon crossing the courtyard of the house of Mohammed Harb, and whilst I was standing by, the said Ali Said drew his sword and cut off my husband's head, which he carried to Hattar Bey, who was sitting in the outer court of the house of Sheikh Kassim. He killed my husband in this arbitrary manner without cause or provocation. When he cut off my husband's head all the Druses were present. There were no Christians in the village besides my husband. After murdering my husband he set fire to our house.

On inquiring of the prosecutrix the names of the eye-witnesses to this deed she replied that Mohammed Abu Assaf, Mohammed Abu Harb, and Sheikh Kassim were present.

The said Ali Said was called in; and, on the matter being stated to him, he denied the whole of it; and, as he did not confess that he was the author of this deed, the Mudir of Deir-el-Kamar was written to, and instructed to cite before him the three individuals above-named, ascertain the matter from them, and report the result in a mazbatta.

The documents received from the Mudir of Deir-el-Kamar on the 20th of Gemad state that the aforesaid Mohammed Abu Assaf and Mohammed Harb had affirmed, in the way of testimony, that they had seen with their own eyes the severed head of the said Hattar Diab in the hands of Ali Said; that they had heard from eye-witnesses that he was the murderer, and that he, Ali Said, was one of the worst characters amongst the Druses.

On the foregoing being stated to Ali Said he again persisted in his denial; but his denegation is considered to be futile.

The foregoing is the interrogatory of the Druse murderer Ali Said, bearing his confirmation, before the Beyrout Extraordinary Tribunal.

(Seal of the Extraordinary Commission.)

(No. 4.)—*Examination of Sheikh Gemal-ed-deen Hamdan.*

Court. Where were you on the day of the attack on Djezzin?—*Prisoner.* I was in my house.

Court. Did you not go anywhere during the disorders in the Mountain?—*Prisoner.* No, I did not.

Court. What were your conduct and proceedings?—*Prisoner.* I was occupied in my own affairs.

Court. Did any one go from your village?—*Prisoner.* By what I heard they went on the Christians coming to attack them.

Court. What Christians had so come?—*Prisoner.* The Christians of Djezzin came to the vicinity of the village, whereupon the inhabitants went out to meet them.

Court. Did any one from your village go to Djezzin?—*Prisoner.* A body of men went.

Court. No doubt they had a leader?—*Prisoner.* They had no leader.

Court. Who among the notables went?—*Prisoner.* Of the notables who, as I heard, went, there were Sheikh Amin Hamdan.

Court. Did many people go with them?—*Prisoner.* It was said that all the inhabitants of the village went.

Court. Did you require them not to go?—*Prisoner.* I did not see them.

Court. Are there any Christians in your village?—*Prisoner.* There are about ten Christians there.

Court. Are there any amongst them who knows that you did not quit your house?—*Prisoner.* Yes, there are; they are Gerius Nejim, Faris Assaf, and Nicola Assaf.

Court. Did you not leave your house from the commencement of the disturbances till their termination?—*Prisoner.* No, I did not.

Court. You had said, on a previous occasion, that you went to no combat whatsoever, and did nothing at all; thereupon we sent to the Mudir of Djezzin for information on the subject. In the mazbatta which he has just transmitted in reply, it is stated that you were present with the Druses at the attack on Djezzin; that you excited disorders, and you killed a person named Abu-el-Kamar, of Djezzin. This mazbatta has been read out in Court. What have you to

say in reply?—*Prisoner*. I took no part whatsoever in the events. There are ten or fifteen Christians in the village of Bater; inquire of them also; if they say that I committed any bad action during the disturbances do what you will to me, and let my blood be shed.

The foregoing is the interrogatory of the Druse Sheikh Gemal-ed-Deen Hamdan, bearing his confirmation before the Extraordinary Tribunal of Beyrouth. (Seal of the Extraordinary Commission)

(No. 5.)—*Interrogatoire du Chibli Mouhieddin de Kefer Catra, assassin; le 26 Rebi-ul-akher, 1277.*

(Traduction.)

Questions adressées à Hourî Ghoustin, supérieur du couvent Grec Catholique de Deir Amik:—

Demande. Lorsque Hourî Etrassios, supérieur du couvent de Deir Amik, fut assassiné, vous y étiez présent; dites-nous donc comment ce crime fut commis?—*Réponse*. Mouhieddin Chibli, du village Kefer Catra dans le district de Ménassif, fréquentait notre couvent et y venait manger et boire. Cette relation n'était établie que grâce à Béchir Bey Néked; Mouhieddin avait aussi des relations avec le supérieur du couvent. Sept ou huit jours avant l'assassinat du supérieur, Béchir Bey Néked le fit venir auprès de lui et lui dit que des personnes allaient la nuit chez lui et qui lui faisaient des menaces. Le supérieur, qui n'avait vu venir personne pendant la nuit, répondit que ni lui ni ses moines n'avaient vu venir personne. Béchir Bey lui dit qu'il ne devait craindre d'aucun malheur, qu'il pouvait dormir avant la porte de sa chambre ouverte. Sept ou huit jours après que cette assurance fut donnée nous trouvâmes un matin le supérieur assassiné. Ni la porte ni les fenêtres de sa chambre n'étaient brisées, seulement la porte était ouverte. Cependant le susdit supérieur avait l'habitude de fermer sa porte avec des serrures. Il paraît qu'on a frappé à sa porte, et que le supérieur l'ayant ouverte pour voir qui c'était, fut assassiné. Sa figure, son nez et sa bouche portaient des meurtrissures faites par une main, et des blessures d'ongles se trouvaient sur son cou, qui portait des traces d'étranglement; en outre ses parties secrètes paraissaient aussi être serrées. Son corps portait aussi des meurtrissures faites par le canon d'un fusil. Le numéraire qui se trouvait dans la chambre avait été volé et les pipes renfermées dans deux caisses étaient brisées. Après l'assassinat du dit supérieur des Chrétiens et des Druses des environs sont venus déposer qu'ils ont entendu dire qu'Ali Cherouf, étant allé dans un champ d'olivier du couvent y a vu abandonnée une caisse brisée et quelques objets du couvent. Nous avons porté l'affaire devant Béchir Néked, qui a envoyé des délégués pour faire une enquête; cette Commission, composée de Druses et de Chrétiens, présenta un rapport. L'affaire fut aussi portée devant l'ex-Gouverneur, qui envoya un agent pour sa vérification. Cet agent est venu sur les lieux où le crime a été commis, accompagné de Béchir Ebou Néked et Cassim Ebou Néked, et ayant vérifié l'affaire ont dressé un rapport. Craignant de Béchir Néked nous n'avons pas osé accuser Mouhieddin Chibli qui était à son service, comme l'assassin du supérieur. Personne autre ne fut non plus accusé par nous. Ce n'est qu'après que nous avons su que c'est Chibli qui avait assassiné le supérieur puisque, lors des événements de Deir-el-Kamar, il a lui-même déclaré devant plusieurs personnes qu'il avait tué le supérieur. Cassim Néked pourra certifier cela puisque Néked a envoyé le Chrétien Djibrail Khouri aux habitants de Deir-el-Kamar pour leur dire que les assassins du supérieur étaient sept individus dont le chef était Chibli, que ces assassins sont Youssuf Berekiat, Mahmoud Suleiman et les neveux de Hamed Hamoud, et que tous sont du village Kefer Catra; qu'en outre Zeineddin Ebou Matar et ses neveux, habitants de Bichetfin. Le susdit Djibrail se trouve actuellement à Beyrouth.

D. Quelles sont les personnes en présence desquelles Mouhieddin a déclaré, à Deir-el-Kamar, qu'il avait assassiné le supérieur? Vous devez dire leurs noms.—

R. Ces personnes sont: Youssuf Chaib, Bolsi Souha, Djelib Elhadan, et Nimé Elkeint, tous de Deir-el-Kamar.

D. Où se trouvent actuellement ces individus?—*R*. Ils se trouvent à Beyrouth.

D. Quand le crime fut-il commis?—*R*. Le supérieur fut assassiné en l'année Chrétienne 1859, le 7 Mars.

D. Où vous trouviez-vous à cette époque?—*R*. J'étais dans le dit couvent d'Amik.

D. La porte du couvent n'était-elle pas fermée à clef?—*R*. Oui, elle était à l'entrée de la nuit; mais le matin nous l'avons trouvée ouverte: en outre le couvent n'est pas entouré de mur.

D. N'y avait-il pas d'autres chambres auprès de celle du supérieur?—*R*. Quoiqu'il y a d'autres chambres dans le couvent, mais celle du supérieur était située isolément à l'entrée du couvent.

D. Quand Mouhieddin a-t-il fait sa déclaration susmentionnée, et y étiez-vous présent?—*R*. Je ne me suis pas trouvé lorsqu'il a fait cette déclaration, qu'il a faite un ou deux ou trois jours avant les événements de Deir-el-Kamar.

D. Le susdit supérieur assassiné n'a-t-il pas d'héritiers?—*R*. Oui, il a des parents; entre autres Hourî Telabianos, prêtre, est le neveu de l'assassiné. Lors de cet assassinat Hanna Naoum, son frère et la femme de Boubaré Jebat, sa sœur, étaient vivants, mais depuis elles sont mortes. Son frère vit encore et se trouve à Beyrouth.

Suite de l'interrogatoire de Mouhieddin Chibli, du village Kefer Catra, au service de Bécher Néked.

D. Fréquentiez-vous le couvent à Deir-Amik?—*R*. Oui, j'y allais souvent, puisqu'il est situé à une demie heure de distance de notre village, pour saluer le supérieur et les moines du couvent.

D. Aviez-vous de relations avec le supérieur?—*R*. Oui, j'en avais; il est venu chez moi et je suis allé deux fois auprès de lui.

D. Vous êtes-vous couché au couvent?—*R*. Oui, j'y ai passé en d'autre temps la nuit au couvent.

D. Était-ce seulement le jour que vous alliez plus tard au couvent?—*R*. Du temps de l'ex-supérieur je n'y suis allé que deux fois et cela le jour; le dit supérieur n'était dans le couvent que depuis environ sept ou huit mois.

D. N'aviez-vous pas des relations avec les autres moines?—*R*. Non, je n'en avais pas.

D. Quel est le nom du dit supérieur; vit-il encore, ou lui est-il arrivé quelque malheur?—*R*. Je ne sais pas son nom. Il fut assassiné; nous nous sommes rendu au couvent pour faire une enquête.

D. Quelle fut le résultat de l'enquête, et sur qui avez-vous eu des soupçons?—*R*. Je ne l'ai pas su. Seulement on a emprisonné alors le nommé Tan, Druse du village Kinsé, et Hias Ebou Cassim, Chrétien de Rachéa.

D. Pourquoi ces deux individus furent-ils emprisonnés?—*R*. Le dit Hias fut emprisonné parce que ses réponses et ses déclarations étaient contradictoires. Le Chrétien avait touché, quelques jours avant l'assassinat, un médjidié en argent du supérieur pour solde d'une vente de poutres; on a su après que ces poutres n'étaient pas vendues. Quant aux soupçons qui pesaient sur le dit Druse je ne sais pas de quelle nature ils étaient.

D. On a dit que c'est vous qui avez assassiné le supérieur et que vous l'avez déclaré vous-même: dites la vérité.—*R*. Non, je n'ai aucune connaissance à ce sujet, et je n'ai fait aucune déclaration.

D. Avez-vous été présent dans les événements de Deir-el-Kamar?—*R*. J'y ai été pendant les premiers événements puisque les Chrétiens de Deir-el-Kamar ayant marché sur le district de Ménassif, lorsque cette nouvelle arriva à Béchir Néked, les Druses commençaient à se rendre vers le dit endroit, malgré l'opposition fait par Béchir Néked, qui voyant l'inutilité de ses efforts se rendit lui-même à Ain Merzib, en dehors de Deir-el-Kamar, et envoya moi et Cheikh Mohammed Nasreddin à la dite bourgade pour en faire sortir les Druses. Lorsque nous entrâmes à Deir-el-Kamar, cinquante Druses étaient déjà tués; quant au nombre des morts Chrétiens je l'ignore. Nous en fîmes sortir les Druses après que le feu y était mis. En ce moment Cassim Néked arriva au quartier dit Meydan Atik et y resta avec Béchir Néked. Lorsque les seconds événements eurent lieu je n'y étais pas présent, et je me trouvais à Beyrouth avec Muchaka, Abali, et Vakim Djedhoun. Selon ce que j'ai su Cassim Néked et Béchir Néked ne se sont pas trouvés non plus dans ces événements. La première fois ces deux chefs ne sont allés qu'à Meydan Atik, d'où ils ont envoyé des hommes aux Druses pour les faire sortir de Deir-el-Kamar.

D. Qui était Chef de Chrétiens lors du premier combat?—*R*. Ainsi que j'ai appris le Chef des Chrétiens était un certain Dahir Nassif de Berdjîn. Les

Druses n'avaient pas de Chef, puisque ayant appris tout à coup l'attaque des Chrétiens, chacun s'est rendu à Deir-el-Kamar; ce n'est qu'après que Béchir Néked s'est placé à leur tête pour les faire disperser et rentrer chez eux.

D. Que direz-vous lorsque les personnes devant lesquelles vous avez fait cette déclaration viendront déposer à votre charge?—R. Je dirai que je n'en ai aucune connaissance.

D. Ceux qui déposeront à votre charge ont-ils quelque animosité contre vous?—R. La première enquête a duré pendant deux mois; pourquoi n'a-t-on pas déclaré alors ce qu'on prétend que j'ai dit?

D. Vous n'aviez pas encore parlé; ce n'est qu'après deux jours avant les événements de Deir-el-Kamar que vous avez fait votre déclaration?—R. Je n'ai pas de connaissance à ce sujet.

Interrogatoire de Cassem Ebou Néked.

D. Vous êtes-vous trouvé avec les délégués chargés de faire une enquête sur l'assassinat du supérieur de Deir-Amik, et qu'en savez-vous?—R. Aucun de nous ne s'est joint aux Agents chargés de faire l'enquête. Ce n'est que lorsque ceux-ci exprimèrent le désir d'avoir dans leur Commission des hommes de toute classe je me suis rendu auprès d'eux, mais on ne me fit aucune question et j'y suis resté deux jours. J'ai appris par la voix publique qu'on soupçonnait avant l'ouverture de l'enquête, pendant et après l'enquête, que le supérieur était assassiné par Mouhieddin Chibli et Zeineddin-ebou-Matar de Béchitfin. Le dit Mouhieddin fut mandé auprès du Caimacam et je ne sais plus ce qui s'est passé.

D. Par qui avez vous appris que ce sont eux qui ont commis le dit assassinat?—R. Je l'ai su par un bruit répandu à Deir-el-Kamar et autre part, mais comme cette affaire ne me touche pas je n'ai pas eu soin de me rappeler les noms des personnes qui me l'ont dit.

D. Vous avez appris cela avant l'enquête, et lorsque l'enquête eut lieu; comment cela se fit-il?—R. Beaucoup de personnes furent soupçonnées dans cette affaire. Mouhieddin avait des relations avec l'ex-supérieur, qui était riche, et on a dit que Mouhieddin l'avait assassiné pour voler son argent.

D. N'avez-vous pas fait dire aux habitants de Deir-el-Kamar que c'était Mouhieddin avec des complices qui avait tué le supérieur?—R. J'ai fait dire par Djibrail Hourri aux habitants de Deir-el-Kamar qu'on disait que c'est Mouhieddin qui avait assassiné avec des complices le supérieur, pour qu'ils déposassent à leur charge. Je les ai aussi prévenu que si ces individus étaient arrêtés par l'autorité et interrogés la vérité viendrait à se faire connaître.

D. Que savez-vous sur la conduite de Mouhieddin?—R. Comme il se trouvait au service de Béchir Néked, avec qui je suis brouillé depuis sept ans, je ne sais rien sur sa conduite.

Questions adressées à Polis Houssa, Grec Catholique, négociant et habitant de Deir-el-Kamar:—

D. Pourquoi êtes-vous venu ici?—R. C'est pour donner des renseignements sur le compte de Mouhieddin Chibli.

D. Quels sont donc vos informations?—R. Deux jours avant les événements de Deir-el-Kamar, c'est-à-dire, Mardi, Mouhieddin se trouvait à Deir-el-Kamar, chez Bechara Soussa. La conversation s'étant engagée sur ce que cette bourgade se rendait à Béchir Ebou Néked, Mouhieddin avait dit, c'est pour cela que vous vous rendez malheureux et c'est moi qui ai tué le supérieur de Deir Amik. C'est pour lui que les Chrétiens s'agitent.

D. Quelle est la cause que Mouhieddin s'étant rendu chez Béchara a proposé pour que la bourgade se rende à Béchir Néked? que veut-on dire par se rendre?—R. Mouhieddin avait l'habitude d'aller chez Béchara toutes les fois qu'il venait à Deir-el-Kamar. Lorsqu'il nous proposa pour que nous ayons à rendre nos armes et la bourgade à Béchir, nous répondîmes qu'étant sous la juridiction du Gouvernement Impérial comment pouvions-nous nous rendre à lui? C'est alors que Mouhieddin déclara qu'il était l'assassin du supérieur de Deir-Amik.

D. N'avait-il par dit comment il avait tué le supérieur?—R. Non, il n'a dit que de l'avoir tué.

D. Quels sont ses complices? vous l'a-t-il dit? et aucun de vous ou le

propriétaire de la maison ne lui avez-vous pas demandé la cause de cet assassinat?—R. Il n'a pas nommé ni dit s'il avait des complices. Nous ne lui avons par demandé, non plus, la cause.

D. Pourquoi ne lui a-t-on pas demandé la cause?—R. Je ne sais pas.

D. Pour quelle affaire étiez-vous, alors, chez Béchara?—R. Béchara étant mon cousin, j'étais chez lui pour le voir.

D. Où se trouve-t-il actuellement Béchara?—R. Il a été tué lors des événements de Deir-el-Kamar.

D. Qui se trouvait là présent lorsque Mouhieddin parla de cette manière?—R. Il s'y trouvait mes cousins, mon frère et nos enfants, qui ont été tous massacrés.

Questions adressées à Habib Selloum Haddad, Grec-Catholique et négociant:—

D. Pourquoi êtes-vous venu ici?—R. Pour porter témoignage sur le compte de Mouhieddin.

D. Sur quoi porterez-vous votre témoignage?—R. Pendant les seconds événements de Deir-el-Kamar, c'est-à-dire, Mercredi, j'ai entendu Mouhieddin qui, au moment où les Druses étaient devant la porte du sérail, restait à une distance d'un vingtaine d'archine de la porte du sérail criait, Les Chrétiens n'écoutez plus, ils ruineront le monde pour un prêtre; j'ai tué le supérieur de Deir-Amik; qu'est-ce qu'ils peuvent me faire?

D. Qui autres a entendu ces paroles?—R. Il y avait des Druses et des Chrétiens.

D. Quels étaient ces Chrétiens?—R. Ce sont Habib Ebou Nedjem, Essad, Habib, Yazan et Habib Rib Chibli Dib.

D. Ceux-ci étaient-ils près de vous?—R. Non, ils étaient un peu loin de moi.

D. Mouhieddin était-il venu ce jour avec les Druses qui sont venus dans le but de commettre des massacres?—R. Il n'y a pas eu de combat ce jour-là, et Mouhieddin était venu pour amener la famille de Mouchaka à Beyrouth.

D. Avec qui Mouhieddin causait-il?—R. Il causait avec les personnes que je viens de citer, puisque celles-ci se trouvaient auprès de lui.

D. Comment avez-vous entendu ce qu'il a dit à une distance de vingt archines?—R. Il parlait à haute

voix. —R. Il parlait à haute voix.

D. Vous avez dit que lorsqu'il parla ainsi le jour-là, il était venu à Deir-el-Kamar pour amener la famille de Mouchaka à Beyrouth; quelle nécessité alors avait-il de dire ces paroles?—R. Il avait une nécessité il avait pour dire ces paroles. C'est chose pour qu'il ait été obligé de parler ainsi.

D. A quelle heure a-t-il dit cela?—R. C'était vers le milieu du soleil.

D. A-t-il amené ce jour-là la famille de Mouchaka?—R. Il a amené ce jour-là la famille de Mouchaka, et ne s'est pas trouvé dans le combat.

D. Où l'a-t-il amenée?—R. Il l'a conduite à Beyrouth.

D. L'avez-vous vu après?—R. Non, je ne l'ai pas vu.

D. Où se trouvent-elles maintenant les personnes qui ont été tuées à Deir-el-Kamar?—R. Elles ont été tuées à Deir-el-Kamar.

Questions adressées à Youssuf Chaib, maronite, habitant de Deir-el-Kamar:—

D. Pourquoi êtes-vous venu ici?—R. Pour porter témoignage sur le compte de Mouhieddin Chibli du village Cater.

D. Quel est votre témoignage?—R. Deux jours avant les événements de Deir-el-Kamar, c'est-à-dire, Mercredi, vers le soir, j'étais avec Ilias Tame, où moi, Andoun Djoghoun, et Ebou Aïoud nous nous trouvions. Mouhieddin arriva et nous dit: "Pourquoi vous ne vous rendez pas à Béchir Néked? Moi un simple individu j'ai tué le supérieur de Deir-Amik, me faire?" Une heure et demie après la tombée du jour, Béchara Soussa.

D. Pourquoi Mouhieddin y était-il venu?—R. Il était venu pour nous conseiller de nous rendre à Béchir Néked, et c'est pour nous conseiller de nous rendre à Béchir Néked.

D. N'a-t-il pas dit comment il a commis cet assassinat?—R. Non.

D. N'avait-il pas le supérieur de quel couvent avait-il tué?—R. Il n'a dit que j'ai tué le supérieur.

D. Les personnes que vous dites qu'elles été présentes lorsque Mouhieddin parla de cette manière, où se trouvent-elles à présent?—R. Elles ont été tuées.

Les témoins ayant été interrogés s'ils voulaient prêter serment sur ce qu'ils viennent de dire sur le compte de Mouhieddin était la pure vérité, ils se déclarèrent prêts à le faire.

Mouhieddin ayant été de nouveau appelé devant le Tribunal, connaissance lui fut donnée des déclarations des témoins. Mouhieddin répondit qu'il n'avait rien dit et que quoiqu'il s'est rendu chez Ilias, mais qu'il ne se rappelle pas quel jour c'était. Il nia d'avoir été chez Béchara et d'avoir dit quelque chose. Les témoins répétèrent leurs dépositions en présence même de l'accusé, qui persista dans les dénégations. A la fin le Tribunal lui a demandé s'il avait des témoins à sa décharge; Mouhieddin répondit de nouveau qu'il n'avait prononcé rien de semblable, et que si le Patriarche confirmait les témoignages à son charge il était prêt à se soumettre à la volonté de Dieu.

Le Tribunal ayant prié le Patriarche Grec-Catholique pour le prier d'envoyer un prêtre pour faire prêter serment aux susdits témoins, le supérieur du couvent Mar Ilias sis à Zahlé, le nommé Hourî Selâm est venu le 29 Rêdjeb ayant ensemble un évangile. Les témoins susdits prêtèrent serment sur la vérité de ce qu'ils avaient entendu Mouhieddin Chibli dire qu'il avait tué le supérieur du couvent Deir Amik, en présence même des accusateurs de Chibli, du neveu du supérieur assassiné, et du nouveau Supérieur du dit couvent Hourî Ghoustis.

Sur ce, les paroles suivantes furent adressées à Chibli: "O Chibli, les témoins Polis Soussa, Habib Selloun et Youssuf Ebou Charib prêtèrent serment par l'entremise de leur prêtre sur l'exactitude de leur témoignage, dont il ressort que vous avez tué le supérieur Asnasbous. Ce fait est établi et vous allez être condamné. Dites donc, avez-vous commis ce crime sur l'instigation de quelqu'un; ou l'avez-vous fait de votre propre mouvement? Vous ne pouvez pas nier; dites donc la vérité." Mouhieddin répondit qu'il n'avait nulle connaissance sur le dit assassinat, et il a commencé à jurer et prêter serment, et a persisté à déclarer qu'il ne l'a fait ni sur l'instigation de quelqu'un ni de son propre mouvement.

Ceci est l'interrogatoire de Mouhieddin Chibli du village Kefra Catra, fait devant le Tribunal Extraordinaire de Beyrouth le 26 Rébi-ul-Akher, 1277.

(Translation.)

(No. 6.)—*Interrogatory of Emir Mohammed Kassim Rasslan.*

Court. What information can you give to the Court respecting the instigators and promoters of the outbreak that occurred in the Mountain, and who were the actual leaders in the combats?—Prisoner. After the well-known reciprocal murders the Christians organised an assemblage at the village of Baabda, and marched against the Upper Gharb; at Kahalé an engagement took place between them and the people of Alei, whilst the Christians of Wadi Shahoar and the inhabitants of the Upper Gharb fell in with each other on the road to Aitah, and a battle ensued between them.

Court. Who were the Christian leaders at Baabda, and who the leaders of the Druses who met the Christians at those places?—Prisoner. I do not know who were the leaders of the Christian assemblage at Baabda; I only know that there are Christian Emirs at Baabda and Haded. The leaders of the Druses at the combat of Kahalé were the Sheikhs of the house of Talhook; those of the other division I am ignorant of; both those divisions were Druses of the Gharb; I am not aware whether there were any Druses from other places.

Court. Where were you when those combats took place?—Prisoner. I was at the time in my village of Ain-Anoob; after the Druses of that village and those of the Gharb had hastened to the scene of action, I mounted and followed them, fearing lest anything happening to the Convent of Karkafé and to Kafr-Sheema. On my arrival at Bsaba, I had not the power to make the Druses turn back. The Druse Kaimakam just then arrived at the place, with the Druses and Christians of Showyfat, and ordered me to go on and bring back the

Druses who had got a-head. I then proceeded as far as the fountain of Haded and turned back the Druses.

Court. On your arrival at Haded, had not the village been plundered and burnt?—Prisoner. The buildings at the head of the village towards Baabda were burning.

Court. You say you did not see the Druse leaders, whereas you say that you followed as far as Karkafé in order to bring back the Druses, and that afterwards on your arrival at Haded, the place had just been set on fire; how therefore did you not see the Druse leaders?—Prisoner. Those whom I saw were Hussein Talhook, and his cousin Selim and Daher; they were at the fountain of Haded; and with them. Thence I returned to the Kaimakam.

Court. Who then burnt Haded?—Prisoner. I do not know.

Court. When you started from Ain-Anoob, who went with you?—Prisoner. The Druses and Christians of the village; the Druses having rushed to Haded and Baabda, I followed them out of fear for the Christians.

Court. Who were the Christians that went with you?—Prisoner. Habib and Gerius Harb, and Fadel Giabour and his brother, and Nejim and Wihbé Blah and Mansoor Nichola, all inhabitants of our village and Greek Catholics.

Court. How many Druses were with you at the time?—Prisoner. There were five or six of the Elders.

Court. How many other Druses were there?—Prisoner. On hearing the report of fire-arms, all went out.

Court. What are the names of those Elders?—Prisoner. Suleiman Mookharba and his cousin Kassim, Mohammed Abro Hassan, Izzid-deen-Hamdan and his cousins, Mohammed Faris, and the priest, Yousef Nejim and Faris Abu-Ali and others.

Court. Where did you come up with the Christians when you followed?—Prisoner. At a place called Bsaba.

Court. Since you feared for them, why did you not turn them back?—Prisoner. We walked together; as there are more roads than one, each went in a different way.

Court. Did they then separate themselves from you and proceed towards Haded?—Prisoner. Some of them went with me as far as Haded, others went other ways.

Court. Who were those who went with you as far as Haded?—Prisoner. They are those whose names I have stated above.

Court. Had they gone to join in the combat?—Prisoner. I do not know, except that both parties were greatly excited; at hearing the report of firing, and seeing the flames at Baabda, every one ran from every direction; as the houses of the village are scattered, I could not make them turn back.

Court. Why did you afterwards go with them to Haded?—Prisoner. What was I to do? the Kaimakam had ordered me to bring them back.

Court. Why did the Christians go with you to Haded?—Prisoner. As the Druses were raging, the Christians ran from every direction.

The foregoing is the interrogatory of the Druse Emir Mohammed Kassim Rasslan, bearing his confirmation before the Extraordinary Tribunal of Beyrouth. (Seal of the Extraordinary Commission.)

(No. 7.)—*Interrogatory of Selim Joublat, of Baadran, a relative of Said Bey Joublat.*

Court. What do you know respecting the occurrences in the Mountain?—Prisoner. According to report the cause of the outbreak was the reciprocal individual assassinations, and it commenced with the engagement between the Christians and the son of Huttar Bey Amad, who, on learning the fact, proceeded with a body of men to Dahr-el-Beidar. Afterwards, the combat of Beit Miri took place, but as my village is distant, we did not hear between whom it occurred except that it was between Druses and Christians, and that it gave rise to the subsequent events.

Court. Is not Djazzin close to your part of the country?—Prisoner. It is distant three hours.

Court. How did the attack on Djazzin take place?—Prisoner. I do not know.

Court. Did you not hear?—Prisoner. Yes, I heard.

Court. How did you hear it stated?—*Prisoner.* I only heard that an engagement had taken place between the Druses and Christians, but do not know in what manner.

Court. If some of the Christians of Djezzín, or others, come and state that you were yourself present at the attack on Djezzín, what would you say?—*Prisoner.* As they will be themselves the plaintiffs how can their evidence be received.

Court. Should they be from among the inhabitants of your own village, what would you say?—*Prisoner.* What can I say then?

Court. Give the names of any Christian of your village whom you would wish to be examined, and we will summon them.—*Prisoner.* I want nobody, let the Court summon whomsoever they wish. I was not present at any of the combats of the Mountain. Only when the war-cry was raised against Gharb el Bekaa, as the village of Saaghbin belongs to us and its people are Christians, I went there with my cousin in order to protect it against the Druses. On our arrival at the village, we found that a few houses had been set on fire; we extinguished the flames and drove the Druses out of the place; we then returned home; but two days afterwards, the Druses again attacked and burnt the village, and plundered our produce there; this is what took place.

Court. When you went with your cousin, did you not go with the Druses?—*Prisoner.* Men were going and we went amongst others.

Court. If you went with those who were going, in order to protect the village, how came it to be burnt?—*Prisoner.* There were in advance of us other Druse villages whose inhabitants got there before us and burnt it.

Court. Who were the Druse leaders on that occasion and how many Druses were there?—*Prisoner.* I do not know how many Druses there were: they were from the village of Merista, and from my village of Badran; their leader was Kassim Baz of Badran and Hassan Daibro of Merista.

Court. Since people went from your village, it is to be inferred that you went with them; what have you to say?—*Prisoner.* I went with them, but when I saw them go, I was obliged to go too, in order to protect my property.

The mazbatta signed by the Christians of Djezzín and confirmed by the Mudir and Members of the Medjlis of Djezzín, received in reply to the order to inquire into the conduct and proceedings of Selim Joublat, and stating that the said Selim commanded at the attack on Djezzín and committed murder, violated and pillaged, was produced.

Court. A statement and general mazbatta has been received stating that you were present at the attack on Djezzín and committed excesses, such as murder and pillage; what have you to say to that?—*Prisoner.* I had no hand in any such doings; at that time I was in my house at Badran: there are thirty or forty Christians in that village; if they testify against me, let my blood be shed.

Mansoor Maoushi of Djezzín, at his confrontation with Selim Joublat stated as follows: Did you not go to Djezzín, and were you not the leader of the Druses, and did you not slay, violate and pillage?—The prisoner denied having gone. Whereupon the witness took an oath and said that if it was not so, he would forego the claims he had upon the prisoner.

Yacoob Djahel appeared and stated: When I was taking refuge at Mokhtara, I did not see Selim Joublat go to Djezzín, but I saw him start with a great number of horse and foot men for Zahlé. The prisoner again denied.

The foregoing is the interrogatory of Selim Joublat, one of the Druse Notables, bearing his confirmation, before the Extraordinary Tribunal of Beyrout.

(Seal of the Extraordinary Commission.)

(No. 8.)—Interrogatory of Beshir Bey Mery Noked.

On the 10th of Gemad-ewel, Fathalla Djehami, of Deir-el-Kamar, appeared at the Tribunal and deposed as follows:—

I was a teacher in the school of Mr. Bird, the American at Deir-el-Kamar, on the occasion of the occurrences at Deir-el-Kamar; on the Thursday, I assumed the European garb, and proceeded to the house of Halil Shawish to bring away to Mr. Bird's house my uncle Daood Djehami and others who had

taken refuge in it; I there found Beshir Mery Noked, and asked him to deliver over to me my uncle and Youssef and Beshara and his brother; he demanded of me 1,200 medjidies as the price of their blood; upon which I immediately procured the money from the family of Mookaikih, and handed it over to him; and I now come to claim back the money. Hereupon the said Beshir was called in and inquired of on the subject. He said that on the day previous to the occurrences at Deir-el-Kamar, he had come there at the request of Halil-el-Basha in order to fetch him away from the place; but not finding that person there he spent that night at the house of Halil Shawish. On being asked who was in the house that night, he replied that his brother was there; that on the following day some individuals came to the house, but he did not know who they were, and that he went nowhere that day until the house was set on fire; when he proceeded to his home at Kaf-heem. On the claim of Djehami being stated to him, he wholly denied its truth. Halil Shawish was summoned and inquiry made of him whether he knew anything of his claim of Djehami; he answered that Daood Djehami had been in his house, but had afterwards fled to Mr. Bird's house, that he saw Fathalla wearing a European hat on his head, but that he had no knowledge of the affair of the money, and that his house was set fire to by the said Beshir Mery and others.

Interrogatory.

Court. You have said that you were present at the first affair of Deir-el-Kamar; why were you there?—*Prisoner.* I had gone to bring away Halil-el-Basha and conduct him to Beyrout.

Court. Did you go of your own accord, or had Halil-el-Basha sent for you?—*Prisoner.* He had sent for me.

Court. Why had he sent for you?—*Prisoner.* In order to conduct him to Beyrout.

Court. What is your office?—*Prisoner.* I have none.

Court. Did the occurrences take place on the day of your arrival?—*Prisoner.* I arrived at Deir-el-Kamar towards the evening; I passed that night at the house of Halil Shawish; on the following day the occurrences took place, and they burnt the house in question whilst I was still in it.

Court. Who were in the house of Shawish at the time?—*Prisoner.* Himself and his brothers; with me there was a Druse of the name of Amin Hawadja.

Court. Had he come with you?—*Prisoner.* Yes, he had.

Court. Did you see no Christian in the house besides Halil Shawish?—*Prisoner.* I did not.

Court. When on the following morning the house was set on fire, what did you do?—*Prisoner.* I proceeded at once to my house.

Court. Did Halil Shawish remain in the house?—*Prisoner.* He left it and went to Kfer-heem.

Court. Did you go together?—*Prisoner.* No, he had preceded me.

Court. Where had you gone?—*Prisoner.* I was behind him on the road.

Court. Why did you not go together?—*Prisoner.* I could not keep with him, being ill.

Court. Who burnt the house?—*Prisoner.* There were about 4,000 Druses, and others from here and there.

Court. Did all these set fire to the house?—*Prisoner.* Yes, there were a great many.

Court. Which of the Chiefs were with them?—*Prisoner.* I saw no one.

Court. Is it possible that there were as many as you say, and you saw no one?—*Prisoner.* I saw them, but I did not see any leader with them.

Court. Why did you go home at the time?—*Prisoner.* I was not a functionary; why should I remain?

Court. Were all those present functionaries?—*Prisoner.* They were Druses and others; as my tongue is short, I did not remain.

Court. Did you not see such leaders as Beshir Noked or Kassim Noked?—*Prisoner.* No, I did not.

Court. When Halil Shawish went to Kfer-heem, did he go to your house or somewhere else?—*Prisoner.* He went to Beshir Noked's.

Court. Was not Beshir Noked at Deir-el-Kamar at the time?—*Prisoner.* No, he was not at Deir-el-Kamar; he was at his own village.

Court. Can it be that a man is in a house which is set on fire, and he not

find out the cause or that of the assembled multitude?—*Prisoner*. I was ill; I neither found out nor inquired.

Court. If you were ill how could you go to conduct Halil-el-Basha to Beyrout?—*Prisoner*. He was a friend of mine and forced me to come.

Hanné, daughter of Naklé Dakey of Deir-el-Kamar, and wife of Nahra Abou-Shamoun Faris, presented herself at the Tribunal and deposed that on Thursday, the day of the massacre of Deir-el-Kamar, her son Ibrahim Shamoun had concealed himself in the house of Halil Shawish; and that on the following day, Friday, Beshir Mery Neked, who was in the house of Halil Shawish, seized her said son Ibrahim and beat him first with a stick, and afterwards with his carabine and with his sword till he killed him, and then rifled his pockets of 50 Turkish siras, and twenty other pieces of money which they contained; she now appeared to claim redress and restitution.

Court (to witness). Who were present at the time?—*Witness*. There were many persons present; amongst others there were Namé Kayat, Halil Shawish, the wives of Abou Samra, of Ibrahim Abou Shaab, and of Abou Hassan Manoli.

Fahoum, the wife of Ibrahim Abou Samra, of Deir-el-Kamar, appeared, and deposed that on Friday, the day following the massacre, Beshir Mery Neked was in the house of Halil Shawish; there was also in the same house Ibrahim Abou Shamoun; a Druse came and wanted to slay Ibrahim, when Beshir said, "Leave him, he is mine;" after which he took a stick and commenced beating Ibrahim; then he hacked at him with his sword as if he was chopping wood, and after taking his money he died, and that she, witness, was present and saw the transaction with her own eyes. Three other women appeared and gave the same testimony as Fahoum.

On the Court inquiring of the prisoner what he had to say to this, he denied it all. On the witnesses telling him, at the confrontation, that they saw him beat and kill Ibrahim before their eyes, he persisted in his denial.

Assaad Naccash, of Deir-el-Kamar, appeared, and stated that in order to save him during the massacre, the prisoner had taken from him 31,800 piastres; and Youssef Madi, of Jahie, said that during the occurrences the prisoner had seized his animals and grain; both claimed restitution. The prisoner wholly denied the charges.

The uncle of the Druse Kaimakam, Emir Mohammed Kassim Rasslan, stated that when he went to fetch away Halil Shawish from his house, in order to save him, the prisoner was in the house, together with his cousin Sheikh Youssef and about 300 Druses; that on his leaving the house it was set on fire, and that although he did not see them actually set fire to it, he thought it was them that did it. The prisoner denied having had anything whatsoever to do with the burning.

The foregoing is the interrogatory of Beshir Bey Mery Neked, one of the notables of the Druses, bearing his confirmation, before the Extraordinary Tribunal of Beyrout.

(Seal of the Extraordinary Commission.)

(No. 9.)—Interrogatory of Sheikh Assaad Amad, Mokatadji.

The Chiefs who went to Zahlé were Hattar Amad, Kenj Amad, Milhim Amad, and Mahmoud-el-Eed.

The persons who killed the Christians of the villages of Barook and Fardis are the inhabitants of the village of Btalloon.

Court. Who were the Druse Chiefs who went with the Lebanon Druses to the siege of Zahlé?—*Prisoner*. As the Druses were returning from Zahlé, I saw at a place near Zahlé, the Druse Chiefs Hattar Amad, Kenj Amad, Milhim Amad, and Mahmoud-el-Eed.

Court. Were you not with them on that occasion?—*Prisoner*. No, I was not; but met them as they were returning.

Court. At what place did you meet them?—*Prisoner*. At a place called Ain Kasara.

Court. At what distance is that place from Zahlé?—*Prisoner*. Less than half-an-hour.

Court. What was your business in those parts?—*Prisoner*. I was going to bring back my people, who had gone to Zahlé.

Court. You state that you had gone for the purpose of bringing back your people who had left for Zahlé. Does a person who goes in order to restrain his people from committing a particular act go after them, after they commit the act which they went to accomplish?—*Prisoner*. I and my people, that is, my attendants, fifteen in all, were at a place in the Bekaa, called Hosh, distant two hours from Zahlé; the Hauran Druses were at Ber-Elias and Merj, whilst the Lebanon Druses were encamped at Kub-Elias and Moohaiditi. A party of the Hauran Druses proceeded to the village of Saad Nail, distant one hour from Zahlé, and on their arrival there they fell in with the Zahliotes, and an engagement took place; both parties received reinforcements. At the time I was at Hosh, and my people began leaving for the scene of action; I then followed them to bring them back.

Court. Were you not present at the combat?—*Prisoner*. I was not, only on arriving at the above-named place near Zahlé, I turned back as many as I could and returned with them; we halted at Ain Kasara when the Druses commenced passing the place on their return from the battle; it was then I met the Chiefs whose names I have given.

Court. It is stated that you were present at the combat of Zahlé; you must tell the truth about it.—*Prisoner*. I was not present at the combat; I only got as far as the vineyards of Zahlé, which were near the place of fighting, and returned.

Court. How did you see the fighting, then?—*Prisoner*. The battle began at Saad Nail, and gradually extended till sunset to Zahlé.

Court. Having got as far as the vineyards, did you not know what was passing in Zahlé?—*Prisoner*. As the vineyards are half-an-hour from the town, I did not see what was passing within.

Court. The members of your family of Amad were present at the assemblages and at the different engagements; how is it you, who are one of them, were not?—*Prisoner*. Both in this affair and in others I was not with them, but kept aloof from them.

Court. If you had no intention yourself of taking part in the war, nor wished that your people should do so, why did you, on their preparing to start, allow them to go, and then placed yourself under the necessity of following them to the field of battle, in order to bring them back?—*Prisoner*. They did not go with my consent; they went in spite of me, and I followed in order to bring them back.

Court. If you had no power to restrain them from going, how could you have been able to make them turn back from the field of battle?—*Prisoner*. I was to make them turn back inasmuch as on my arrival the battle had ceased.

Court. Did you, then, know before you started that the battle had ceased, and did you calculate that they would therefore listen to you and come back?—

Prisoner. Although when I started the firing had commenced, yet it was unknown who were the victors and who the defeated; only on my arrival there the conflagration had begun, and the people were returning in bodies.

Court. If when you started the fighting had not ceased, and considering that your people had gone in spite of you, how could you expect that they would obey you and return?—*Prisoner*. I followed them in the hope of causing them to turn back; some did return, and we alighted together at Ain Kasara.

Court. How soon after your arrival there did the people commence returning from the combat?—*Prisoner*. Half-an-hour afterwards.

Court. State the names of those of your people who refused to obey you, and went to the war.—*Prisoner*. Hattar Kassim, Mohamed Shedid, Selman Ahmed, Hassan Saleh, Youssef Hassan, and Mahmoud Waked, from Barook; Wahbé Merry and his brother Saad-ed-Din, from Batroom; Daher Abu Wady from Btalloon; Mahmoud Shekif from Ain Ouzai, and others whose names I do not recollect.

Court. Are all these your attendants?—*Prisoner*. Yes, they are.

Court. When they went to the war were there any others who remained behind? How long have the former been in your service; and what is the nature of their employment?—*Prisoner*. I followed them slowly in order to bring them back: no one remained behind with me at the time. Some of them have been in my service a long time: others were new.

Court. If there are any persons who can testify to your good conduct, and that you took no part in any of the contests which took place in the Mountain, give their names, in order that the Court may summon them and hear their depositions on the subject; and if you have any proofs that will exonerate you from the charges against you, produce them?—*Prisoner.* Inquire of the people—my conduct and proceedings will then become manifest.

Court. If you have any witnesses state to the Court who they are?—*Prisoner.* Inquire of the people of my Mokataa—from them you will learn what my conduct has been.

Court. What do you know as to the conduct of Said Joublat and the other Mokataadjis?—*Prisoner.* Said Joublat remained at his house. I did not hear that he went to the war. He did nothing but good to the Christians.

Court. Was not Said Joublat able to restrain the people of his own Mokataa?—*Prisoner.* I do not know.

Court. Have you yourself no influence in your Mokataa?—*Prisoner.* If I had, should I have had to go after my men in order to bring them back?

Court. Then what were you a Mokataadji for? What is the duty of a Mokataadji?—*Prisoner.* His duty is to collect the taxes, and to carry out the orders of the Government, and to refer to the Government when occasion requires.

Court. When the people of your Mokataa and your own men refused to obey you, did you refer to the Government?—*Prisoner.* There are fifteen Mokataadjis in our Mokataa. I am one of them. As they did not refer, I did not do so on this occasion.

Court. Why did you not, being a Mokataadji?—*Prisoner.* I was not able at that time, inasmuch as the Government was at Beyrout and I in the Mountain, and the roads were intercepted, and I remained at home for safety.

Court. Since you remained at home for safety who was it that was in the Bekaa, and that went to Zahlé?—*Prisoner.* I had gone to the Bekaa, and I went as far as the vineyards of Zahlé under the circumstances I have stated.

Court. Your answer as to the reason why you did not refer to the Government is not a satisfactory one. What was it prevented you from doing so, considering that your people refused you to obey you, and that you had no longer any influence in your Mokataa, whose people became rebels?—*Prisoner.* It is true I was a Mokataadji; but the people of the Mokataa, and of the whole country had become like wild animals; and, as I did not take part in what was going on, my family looked upon me with hatred and contempt.

Court. What was that in which your family were engaged, and in which you refused to take part?—*Prisoner.* Hattar Amad went to the relief of his son who was wounded at the battle of Andara, and died. Milhim Amad and his cousins were present at different combats, but I neither went there nor anywhere. From this the disagreement which existed between us is manifest. The reason why I did not refer to the Government was because I could not do so in person, nor could I send any one on account of the roads.

Court. Did you not give the replies which have been written down?—*Prisoner.* Yes, I did.

This Minute having been handed to the prisoner he read it, and stated that, although the replies recorded therein were his own, and he had himself spoken them, yet as they were confused replies, he would write answers at leisure to the questions put, and hand them in; and that he, therefore, would not sign the present Minute.

(No. 10.)—Examination of *Kasim Bek Noked*, one of the Mokataadjis of Shahhan and Menasif.

Court. Were you present at any or all of the combats which took place in the Mountain?—*Prisoner.* On the day of the first combat at Deir-el-Kamar, as I was staying in my house, I heard the report of firing and excitement around. Thereupon, apprehensive lest the Druses should attack the Christians, whom they had reassured in their villages, and do them harm, I proceeded, in order to ascertain the state of affairs, with about 60 persons, Druses and Christians, towards Menasif in order to pacify matters with the people I had with me, and thence to the vicinity of Deir-el-Kamar. We then heard much firing and repaired to the old Meidan of Deir-el-Kamar, and found that the people of Deir-

el-Kamar and the Druses of Baaklin, Deir-el-Kamar, and Menasif were fighting with each other and burning the houses, that is to say, that the Christians were setting fire to the Druse houses and the Druses to the houses of the Christians. I then halted at a place and sent persons to require the Druses who were in Deir-el-Kamar to desist and return. After much exertion, and the loss of about forty-five Druses, I made them return. Beshir Noked was standing at the other extremity of the Meidan where I was. The house of Hamadi and other Druses were on the heights of Deir-el-Kamar. On inquiring of Beshir Bey why this thing had occurred, he answered that the people of Deir-el-Kamar had begun, and that he had no intention of entering Deir-el-Kamar with his followers.

Court. Were the Druses whom you caused to come out of Deir-el-Kamar your own followers?—*Prisoner.* As I have just stated, the Druses around Deir-el-Kamar were those of the district of Menasif and Baaklin, and Deir-el-Kamar. We caused all those to come out of Deir-el-Kamar. Those belonging to us and our followers who were present were the Druses of Kefr Fakood.

Court. Who were the Christians who accompanied you when you started for Deir-el-Kamar, and of what villages were they?—*Prisoner.* They were from the villages of Abey and Kafr Metta; their names are Falid Mery and his brother Lahood, and some of their cousins whose names I do not know, of Kafr Metta; from Abey those were Mery Tanoos and Habib Aboo Canaan, and Tanoos Elias and some of their cousins whose names I am not aware of; some of these were Maronites and some Greek Catholics.

Court. Had you previous knowledge of an intended attack on Deir-el-Kamar?—*Prisoner.* No, I had not.

Court. Did you not all go there together?—*Prisoner.* Yes; we went together, and Mr. Calhoun, the schoolmaster of Abey, met us, and also saw who were with me.

Court. What is your own knowledge of the facts? Did the Druses first march against Deir-el-Kamar; or how was it?—*Prisoner.* From the day of the battle until I came to Beyrout it was said that the Christians attacked the Druses whilst the latter were sowing their grounds; and the Christians said the Druses had attacked them. As on my arrival at Deir-el-Kamar the battle had been raging for five hours, I could not know the truth.

Court. How can it be said that the Christians had gone to attack the Druses, whilst the combat took place at Deir-el-Kamar itself?—*Prisoner.* The Druses said that the Christians had come out to attack them, and that they defeated them, pursued them, and drove them into Deir-el-Kamar.

The foregoing is the interrogatory of Kassim Bey Noked, one of the Druse Mokataadjis, bearing his confirmation.

(Seal of the Extraordinary Court.)

(No. 11.)—Examination of *Assaad Talhuk*, one of the Mokataadjis of Gharb-el-Fokani.

Court. Where were you on the day of the combat between the Druses and the Christians at Hadeth and Baabda?—*Prisoner.* I was at my house at the village of Aitat.

Court. Were you not present at that combat?—*Prisoner.* That combat took place at an hour and a-half's distance from our village.

Court. When Sheikh Hossein Talhuk went to that combat, did you not accompany him?—*Prisoner.* Although I accompanied him, we did not go to fight, but to prevent strife.

Court. Did you succeed in doing so?—*Prisoner.* We did not arrive in time.

Court. Were there any of the inhabitants of your village with them?—*Prisoner.* I did not see any one.

Court. When Sheikh Hossein Talhuk met Koorshid Pasha, were you not there also?—*Prisoner.* I went to the outskirts of the village of Baabda, and saw the troops halting in the distance; people were then returning, but whether the Pasha was, or was not, with the troops I am not aware; and I returned with my cousins.

Court. Where did you return to?—*Prisoner.* To our house at Aitat.

Court. After your return to Aitat, did you not learn whether any of its inhabitants had previously gone to the war?—*Prisoner.* I did not.

Court. You are a Mokatajji, and you do not know who went to the war, of the people of your village?—*Prisoner.* I was in my house, and everybody was engaged in his business, and I do not know who went.

Court. Why did you go yourself?—*Prisoner.* To pacify and prevent.

Court. Who were with you?—*Prisoner.* My cousin Hossein Talhuk, and his son Abas, and Said, and my brother Shihli, with their attendants, numbering some ten or twelve persons; some of the people of Harb were there too, but I do not how many.

Court. How far did you get?—*Prisoner.* As far as Hadeth.

Court. When you arrived, had Hadeth been burned?—*Prisoner.* It had just been set on fire.

Court. Had the bands there dispersed?—*Prisoner.* They were returning.

Court. What did you do next?—*Prisoner.* We did nothing; as people were returning, we did the same.

The foregoing is the interrogatory of Assaad Talhuk, one of the Mokatajji of Gharb-el-Fokani, bearing his confirmation.

(Seal of the Extraordinary Commission.)

(No. 12.)—Interrogatoire de l'Emir Mohamed Raslan, Caimacam des Druses, le 8 Rebi-ul-erod, 1277.

Demande. Quels sont les personnes qui ont été tués à Ramlé Elhamra, et qui les a tués?—*Réponse.* J'ai les noms de ceux qui ont été tués, demain je les nommerai; seulement je ne sais pas les noms des assassins, mais ils doivent être des habitants du village Ketoulé et d'autres environs.

D. Qui a assassiné les quatre personnes Chrétiens à Kahlounié?—*R.* Je connais bien aussi les noms des tués, demain je les dirai; ce sont les habitants de Kahlounié avec les habitants de quelques villages du Chouff.

D. Lorsque vous avez averti le Gouvernement de ces assassinats, quelle a été sa conduite?—*R.* Le Gouvernement a envoyé Kara Cheurli Hassan Agha à Saïd Bey Joublat pour emmener les assassins, muni d'un ordre; il a été avec un Kol Agassi et un Milazem accompagné d'un membre du Conseil de Btedin à Mokhtarrah. J'ai écrit aussi à Saïd Bey de faire les démarches nécessaires dans son devoir, comme sa réponse n'était pas conforme; j'ai rapporté cela au Gouvernement, mais je n'ai pas reçu de réponse.

D. Qu'est-ce qui a tué les Chrétiens au Chouff?—*R.* Les Chrétiens du Chouff qui ont été tués à Kahlounié sont les personnes mentionnés ci-dessus.

D. Lorsque vous avez exposé cela au Gouvernement quelle a été la suite?—*R.* Quoique j'ai écrit officiellement il n'a rien été fait, ni même j'ai reçu de réponse.

D. Lorsque ces assassinats devenaient plus fréquents, que des assemblées se réunissaient à Nahr-el-Kalb du Bekaa et Kesrouan, quelle a été votre conduite et celui du Gouvernement?—*R.* Le Chef de ces assemblées d'hommes était Tanouss Chahin du Kesrouan; il se rendait avec mille hommes à Baabda, et a passé dix minutes loin du camp pour aller vers Garb-el-Fokani, district de Druses. Ces hommes ont passé le fleuve qui se trouve à une demie-heure de Beyrouth. Si quelques pelotons de soldats leur avaient barré le passage, ils les auraient empêchés et tous ces événements ne seraient pas arrivés. Ils ont été dix jours à Nahr-el-Kalb; le Medjlis en a connaissance. Cheik Mahmoud, Cheik Nassif, Cheik Saïd, de la famille Talhouk, avec d'autres Druses, ont été à leur rencontre; ils ont eu ensemble quelques engagements à une heure de distance du camp; ils sont arrivés presque de là, deux coups de canons ont été tirés dit-on.

D. Deux Druses à Nahr Beyrouth de Behemoun, un Chrétien de Deir-el-Kamar dans le village de Ainab, et à Deir-el-Kamar un autre Druse du village Kefr Fakour, ont été assassinés; quels sont les assassins? et qu'est-ce que le Gouvernement ainsi que vous a agi en cela?—*R.* Quoique les deux Druses sont du village Behemoun, sous mon Caimacam, tués dans les environs de Beyrouth, j'ai exposé et fais alors mon rapport au Gouvernement, qui n'a rien fait. Les assassins sont Chrétiens, je ne connais pas leurs noms. Les Druses qui ont tués le Chrétien à Ainab sont du village Behemoun, Hussen Aid, et du village Serhmoul Hamze, Nour-el-Din. Je n'ai pas entendu le nom du Chrétien qui a tué le Druse à Deir-el-Kamar, il n'a été exécuté envers ceux là de la part du Gouvernement;

quoique j'ai envoyé des hommes de mon Caimacam, les assassins se sont enfuis, après trois jours de nouveaux meurtres ont été commis dans le Meten et la Montagne.

D. Quels sont les personnes ouékils des Chrétiens à Beyrouth?—*R.* D'après ce que j'entends dire ce sont Naoum Kikano, Manssour Eddé, Assad Tabet, Aioub Traboulssi, et d'autres dont je ne connais pas les noms.

D. Qu'est ce qui s'est conformé, oui ou non, aux avertissements et à vos recommandations pour apaiser le tumulte de tous les Moukataagi, et quels sont leurs noms?—*R.* J'ai écrit à tous les Moukataagi, et je les ai averti en envoyant de ma part des exprès: tous me répondaient qu'ils se conformeraient à mes avis. Seulement Bet Talhouk et Bet Abdelmalak ont préservé et protégé; mais des cinq parties (Moukataa) qui sont sous les ordres de Saïd Bey Joublat, il a préservé seulement la partie du Chouff. Mahmoud Aid en a protégé une de ses parties, la même chose de Kassem Bey.

D. Ces cinq Moukataagi ont-ils fourni des armes et munitions aux gens de mauvaise conduite?—*R.* Ils n'ont pas prêté assistance. Les Moukataagi qui n'ont pas protégé leurs villages sont Béchir Bey Abou Noked, Hattar Bey, Milhem Kenge Assad, Hamad, Béchir, Neman Saad-elddin, et Kassem de la famille Bet Aimaad; tous ceux-là faisaient la guerre avec les mauvais gens.

D. Quel a été le résultat de vos dépêches à Deir-el-Kamar et la réponse aux pétitions adressées au Gouvernement?—*R.* Les habitants Chrétiens de Deir-el-Kamar me répondaient qu'ils faisaient tout leur possible pour éteindre le feu de la révolte, et le Gouvernement me recommandait d'agir selon les avertissements Connues.

D. Quel est la cause pour que les forces qui ont été demandés du Gouvernement ne s'étaient pas rendus avec Hussen Talhouk, et quel pressentiment aviez-vous? Combien de jours se sont passés depuis au premier engagement?—*R.* A ce que j'ai entendu dire je pressentais qu'il n'y avait pas assez de soldats.

D. Combien de soldats seraient alors suffisants pour empêcher cette révolte?—*R.* Mille à mille cinq cents soldats pouvaient faire disparaître tous, pour se décider de l'une ou de l'autre manière; le Gouvernement avait déjà dans l'espace de cinq ou six jours donné sa décision; le massacre avait paru six jours après.

D. Quel est l'assassin d'un Chrétien qui a été tué dans le village Oubei?—*R.* Je ne connais pas l'assassin, mais pour le découvrir et procéder en justice j'ai écrit au Moukataagi Kassem Bey; il m'a répondu qu'il faisait les démarches: après deux jours d'autres ont eu lieu; l'affaire en est resté là.

D. Lorsque vous aviez demandé l'assassin de Kassem Bey et de Béchir Bey, quelle réponse avez-vous eu?—*R.* De ma première réponse vous comprendrez.

D. Quel a été le résultat de ceux qui ont été envoyés vers l'assemblée à Maalaka?—*R.* Un exprès seul a été envoyé auprès de cette assemblée; on lui a répondu qu'ils ne se sépareraient que lorsque leur Moukataagi les assuraient sur leurs biens, vie, honneur, et que par le moyen du Consulat de France il s'engagerait par écrit à toutes ces formalités.

D. Avez-vous écrit à Kassem Bey et avez-vous par écrit son engagement?—*R.* Je n'ai rien pris; seulement Kassem Bey m'avait répondu qu'il me donnerait cet écrit pourvu que ce soit hors du Consulat.

D. A-t-il donné un écrit aux habitants?—*R.* Le jour où il avait dit de donner cet écrit aux habitants, il y a eu en quatre points différents quelques engagements entre les Druses et les Chrétiens; comme ceux-ci étaient vaincus, et avaient perdu la sûreté, quelques uns se sont embarqués pour venir à Beyrouth, d'autres voulant venir par terre ont été empêchés par les habitants de Choueifat.

D. N'a-t-on pas demandé que les forces réunis à Baabda soient dissipées, et quelle réponse a-t-on reçu?—*R.* On leur a demandé cela; des exprès ont été envoyés aussi.

D. Qu'est-ce que vous avez écrit au Consul-Général; quelle réponse avez-vous reçu? Quelle réponse a-t-on donné à ceux qui ont été envoyés vers la réunion, et qu'est-ce qui vous a répondu?—*R.* Voici ce que j'ai écrit aux Consuls. Si les forces réunis dans le village de Baabda ne rentreraient pas chacun dans son foyer, et s'ils viennent nous attaquer, nous ne serions pas coupables si nous nous défendions. Quelques uns d'entre eux me répondaient qu'ils avaient parlé avec Kourchid Pacha, qui se rend sur les lieux mêmes; j'ai envoyé les copies de ces lettres au Caimacam du Vali.

D. Lorsqu'on avait demandé que le camp se transporte à Bir-Eloiroir ou bien au village Kefr-Chima, pour quel cause n'a-t-on pas consenti?—*R.* J'ai

demandé cela, je n'ai pas reçu de réponse. Après que le massacre a eu lieu, je suis retourné au camp. Tahir Pacha m'avait dit qu'il n'y avait pas d'eau dans ces endroits pour que les soldats puissent camper, tandis qu'il y en avait.

D. Quels renseignements pourriez-vous nous donner sur la conduite des Cheiks Talhouks Mahmoud Nassiff, et Said, et à quel degré de révolte en étaient-ils, et s'ils ont guerroyé, et où?—R. Ils ont été seulement dans l'engagement de Baabda, mais ils ne sont pas sujets à la révolte.

D. Quels sont les principaux qui ont voulu faire le coup à Chouffat, et qu'est-ce que le Gouvernement a fait?—R. Les principaux Chefs réunis à Baabda sont l'Emir Kisschhab, ses frères, l'Emir Dervich; le Gouvernement ne donnait que les conseils.

D. Quels sont les Chefs qui ont voulu sortir de Chouffat?—R. Je les ai cités ci-dessus.

D. Lorsque vous vous débattiez pour protéger les habitants, qui est-ce qui vous secondait ou non?—R. Outre mes parents l'Emir Mahomet et l'Emir Milhem, personne ne m'a aidé.

D. Quels sont les Chefs Chrétiens sortis de Zahlé pour se rendre à Koubelias ainsi que les Chefs Druses?—R. Les Chefs des Chrétiens sont les principaux de Zahlé, je ne connais pas les noms; mais les Chefs des Druses sont Hattar Bey Aimaad, son fils Ali Bey Hamoud Fendi, Cheikh Mahmoud Aïd.

D. Quels sont les principaux qui ont été à la rencontre des Chrétiens sortis de Aindara?—R. Ceux qui sont à Koubelias.

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D. Avant que l'engagement ait lieu à Aindara, la réunion de Koubelias, qu'a-t-elle imploré du Gouvernement et quelle réponse a-t-elle reçue?—R. Avant le premier engagement un habitant du village Derattie avait tué un Chrétien, et la réunion de celui-ci avait demandé de Youssef Abdelmalak qu'on leur envoie l'assassin. Youssef Bey m'a envoyé cette lettre; de mon côté j'ai fait mon rapport en accompagnant les papiers des deux partis au Gouvernement; j'ai entendu dire que ce dernier avait envoyé des exprès à Zahlé; j'ai les lettres, je les montrerai.

D. Quels sont les principaux qui ont eu des démêlés avec les habitants de Deir-el-Kamar, de Milhem Aimaad avec les habitants de Mazraa?—R. Je ne sais pas les noms des Chrétiens, mais outre Milhem Bey Aimaad et ses cousins je ne connais point d'autres.

D. De qui avez-vous appris que les habitants de Deir-el-Kamar se sont rendus à Keir Katra, et qu'ils voulaient fondre sur le district de Manasseff?—R. La nouvelle est arrivée de Sleman Bey à son frère Ali Bey Hamadi, et à Bechir Bey Abou Noked.

D. Sur le massacre qui avait eu lieu Kassem Abou Noked avec les habitants de Chouhar, Milhem Bey Aimaad avec les habitants de Arkoub, comment se fait-il qu'on s'est rassemblé tout de suite? D'où savaient-ils qu'on voulait donner le coup? Quel jour? Qui sont les principaux?—R. Les endroits de Kassem et Milhem Bey ne se trouvant pas loin de Deir-el-Kamar, qui tout à l'entour se trouve des villages Druses, la réunion pourrait se faire en une heure. Le jour où l'on avait appris la nouvelle le massacre commençait déjà; je ne sais pas la date, il est désigné dans le journal. Les principaux sont Bechir Bey Abou Noked, ses parents Ali Bey Hamadi, Milhem Bey Aimaad, Kassem Bey Noked.

D. Outre ceux-là qu'est-ce qui a été dans le massacre?—R. Outre les principaux, il y avait Cheikh Hamoud, Manssour Cheikh, Manssour Kaddi, quelques Cheikhs de la famille Narmouch.

D. Quels sont les habitants du Chouff qui ont commis le coup à Jezzin, et dans le Garb-el-Boukah?—R. Ceux qui sont allés à Jezzin sont les habitants de Bata et Niha; je ne connais pas ceux qui se sont rendus à Garb-el-Bouka, mais si on demanderait du Moukattaagi Said Bey, il les saura.

D. Comment l'engagement est arrivé entre Youssef-el-Moubaiied et Kassem Youssef dans les terres de Saïda?—R. Qui était des Chefs Druses avec Kassem Youssef?—R. Je ne sais pas comment cela est arrivé, mais j'ai entendu dire que Youssef Moubaiied est arrivé contre Kassem Youssef, qu'ils se sont battus, et le premier a été obligé de fuir; le second jour Kassem le vainqueur commença par rôder partout, frappant les Chrétiens qu'il trouvait sur son passage. Les Cheikhs qui étaient avec lui sont, son frère, son fils, à ce qu'on dit.

D. Comment avez-vous peint l'affaire de Youssef Bey Karam, et quel réponse avez-vous reçue?—R. J'ai écrit que j'avais entendu dire que Youssef Bey Karam, avec Halil Hubech, et un grand nombre de gens armés, venaient; j'ai reçu pour réponse que quoique ces gens viennent en nombre ce sont de ceux qui ont eu leurs maisons brûlées, et n'étaient pas venus pour faire la guerre ainsi que les principaux Chrétiens les avaient informé.

D. Lorsque Ismail-el-Attrach est arrivé près le Bekaa, qu'est-ce qui a été chez lui des habitants de Chouf, Arkoub, Manasseff?—R. Simples particuliers sont allés le voir; j'ignore le nombre, mais leurs Chefs Hattar Bey Aimaad, Milhem Aimaad, Cheikh Kenge Aimaad, et d'autres dont je ne connais pas.

D. Lorsqu'on a averti le Gouvernement de cela quelle réponse a-t-on donné?—R. La réponse en a été que le Colonel avec les soldats se rend sur les lieux pour l'empêcher; les Consuls m'ont dit la même chose.

D. Quels sont les gens de mauvaise conduite des habitants Chouf et Manasseff? Combien de jours se sont passés entre le premier et le second engagement; dans ce dernier quels sont les Chefs Druses qui s'y trouvaient?—R. La cause du désordre provient de Bet Hemadi, de Moustafa Douek, Abdalla Aikeli, et d'autres; la date existe dans le journal. Dans le second engagement les Chefs sont Ali Bey Hemadi, ses frères Mahmoud, Milhem, son cousin Koueder Bechir Bey Noked, son fils Meeri, Cheikh Sadeldin Aimaad, Moustafa Douek, Cheikh Namoud Manssour.

D. Les biens qui ont été pillés de Deir-el-Kamar ou d'autres endroits, chez qui se trouvent-ils maintenant?—R. Les biens pillés se trouvent presque chez les Druses de Deir-el-Kamar, de Baklin Ammatour, district de Said Bey Joublat, dans le Arkoub, district Bet Aimaad, Manasseff, district Bet Abou Noked, et la plupart à Zahlé.

D. Quels sont les effets que la conduite du Gouvernement en agissant pour apaiser les tumultes a produit sur les esprits des Druses, et ne pouvait-il pas empêcher tous ces malheurs?—R. Le Gouvernement n'a fait ni mal ni bien, seulement le silence a plus excité l'erreur; il pouvait dès le commencement empêcher tous ces malheurs.

D. S'il ne pouvait pas empêcher tout, il ne pouvait pas non plus empêcher un petit massacre?—R. Il le pouvait.

D. La première fois lorsque Tahir Pacha, et la seconde Khoorchid Pacha se sont rendus à Deir-el-Kamar, quels sont les événements qui se sont succédés; savez-vous quelque chose?—R. La première fois que Tahir Pacha est sorti, les engagements avaient cessé; il avait appelé les Vékils de Kassem Bey, de Said Bey, et de Bechir Bey, leur a adjoint de ne faire aucun acte contraire aux lois; il a emmené un tabour de soldats, et l'a campé à Deir-el-Kamar; après avoir assuré les habitants il leur a défendu de sortir, et est resté quatre à cinq jours; puis il est retourné au camp emmenant avec lui quelques vieux du village, lorsque Khoorchid Pacha est parti pour le même village. Comme il était tard, il a laissé les soldats qu'il avait pris avec lui à Ainab, arrive à Deir-el-Kamar la nuit, dort à Bteddin, demande voir mon cousin l'Emir Mahomet qui était resté avec les soldats, arrive en même temps qu'eux le lendemain; l'Emir va à la maison de Halil Chavich, qui restait jusqu'alors intacte; il y avait aussi beaucoup de meuble; avec Bechir Meri Noked, son cousin Youssef s'accordent à brûler la maison du Chavich, un milazem qui la gardait le quitte, et le feu prend aux quatre parties de la maison; on a pu sauver la vie à quarante personnes. Ce jour là Khoorchid Pacha se trouvait à Bteddin; il est resté quatre à cinq jours, puis il est reparti pour Saïda.

D. Comment se fait-il que vous ayez demandé de l'assistance et du secours; est-ce que le Gouvernement montrant de la force dans les engagements de la Montagne n'enfreindrait-il pas les Traités de la Montagne?—R. Dans de pareils moments les Traités ne souffrent nullement au contraire dans de petits désaccords le Gouvernement prête son appui, à plus forte raison dans une aussi grave affaire comme celle-là.

D. Lorsque Khoorchid Pacha a été à Deir-el-Kamar y avait-il des mauvais gens dans le village?—R. Il y avait plus de 1,000 hommes, mais le pays était détruit; outre la maison dont je viens de parler, il n'y avait pas une seule maison sauve.

D. Après que le village ait été détruit que faisaient-ils ces gens?—R. Ils transportaient les biens des Chrétiens.

D. Lorsque ces gens faisaient cela que fait Khoorchid Pacha?—R. Le second

jour, c'est-à-dire la veille de son arrivée, tout était déjà fini; il a appelé Said Bey Joublat ainsi que l'Emir Mahomet et leur a ordonné de faire sortir ceux qui étaient dans le village: ceux-là ont obéi.

D. Est-ce qu'Ahmet Efendi ainsi que le Kaja ont paru se taire devant les Druses, si vous connaissez quelque événement sur eux, qu'ils aient montré ou paraître les secourir?—*R.* Je ne sais pas si ces deux personnes ont été l'intermédiaire; seulement le Gouvernement ne tenait aucun compte, surtout qu'il y avait à Deir-el-Kamar des soldats suffisants, en en permettant que les biens pillés se transportent les choses se comprennent.

D. Est-ce que le Gouvernement avait-il le droit d'intervenir pour chercher les assassins dans la Montagne lorsque vous ne trouviez pas l'assassin, ou vous répondiez d'une manière vague, est-ce que ce n'est pas contre le Nizam du Mont Liban d'envoyer de temps à autre des envoyés pour trouver les assassins?—*R.* Le Gouvernement a parfaitement le droit de demander les assassins du Caimacam; s'il se trouve impuissant de s'en emparer, il pourra aussi envoyer des exprès et les Traités l'exigent.

Le 18 Rebi-el-evvel, 1277.

D. Vous dites dans votre lettre que le Caimacam est un intermédiaire entre le Gouvernement et les Mokataaji; quel est cette expression? Le Caimacam ne se trouve-t-il pas le principal Chef du Gouvernement?—*R.* Il est vrai que le Caimacam est le Chef d'un Gouvernement, mais pour diriger les affaires civiles et financières le Caimacam est lié aux Mokataaji. Une affaire qu'on demanderait du Caimacam, celui-ci s'adresserait aux Mokataaji.

D. Si le Mokataaji n'exécute pas les ordres, est-ce que le Caimacam doit-il passer sous silence sa conduite, ou bien il doit faire son rapport au Gouvernement? Quel est celui contre lequel vous vous êtes plaint?—*R.* Je suis faible parmi les Mokataaji, je ne puis les fâcher. L'année dernière à l'affaire de Beit Miri lorsqu'on a obligé Youssef Abd-el-Malak de restituer les biens pillés, qu'il ne s'est pas conformé, j'ai écrit une lettre au Kaja inclus une pétition à son Excellence par le moyen de Ahmet Efendi; je n'ai pas reçu de réponse; seulement ce dernier m'a répondu que ces affaires s'arrangeraient plus tard. Sur qui dois-je porter plainte? Ces Mokataaji non seulement me sont rebelles, mais encore au Gouvernement. De nom ils sont obéissants: depuis dix-huit années que la Montagne n'a pas présenté ses comptes de finances, cela provient de la désobéissance des Mokataaji.

D. Le nom de ces Mokataaji?—*R.* Tous sont dans le même degré.

D. Vous avez dit que le Caimacam ne peut pas forcer un Mokataaji à suivre ou non les ordres; quel serait alors l'emploi du Caimacam?—*R.* Si un Mokataaji ne se conforme pas régulièrement à son devoir il serait destitué, par là s'expose à la honte parce que le Mokataaji des Druses se divise en deux manières:—1. La famille de celui-ci gouverne ceux qui en dépend; 2. Droit de gouverner restreint à un ou deux de la famille, par exemple le premier est destitué, il ne le sera pas parce que sa famille ne le voudra pas. Le second Mokataaji, qui est le plus fort et le plus riche de la famille, s'il venait à être destitué, on ne trouverait pas un autre meilleur, de la sorte c'est impossible de pouvoir venir à bout.

D. Si par exemple le Mokataaji qui serait le plus fort et meilleur venait à mourir; qui le remplacerait?—*R.* De force on est obligé de chercher le meilleur et de le remplacer.

D. A-t-on demandé la destitution d'un des Mokataaji, et le Gouvernement a-t-il refusé?—*R.* Quand même le Gouvernement ne refuse pas ou bien approuve la destitution d'un des Mokataaji, impossible de le destituer.

D. Si un Mokataaji venait à commettre un fait contraire à la justice et qui méritait sa destitution, est-ce que le Caimacam n'a-t-il pas le droit de le destituer?—*R.* Quand même il le pourrait et entrerait dans son droit de le destituer, lorsque il ne le peut pas.

D. Ces pétitions que vous aviez présenté implorant, et indiquant les moyens pour la sûreté et la tranquillité du Mont Liban, est-ce que c'est avant ou après les révolutions?—*R.* Les pétitions étaient présentées dès le principe de la démoralisation et la révolte.

D. Le Gouvernement ne vous envoyait-il pas de réponse?—*R.* Il n'y a en rien d'exécuté.

D. Selon le Nizam de la Montagne ayant sous vos ordres 200 hommes, zabtiés, cavaliers, et piétons, vous n'avez jamais été à pouvoir vous emparer

d'un assassin dans le temps de paix?—*R.* C'est vrai, j'ai sous mes ordres 200 hommes, mais ils sont payés de leurs villages respectives, aussi avec beaucoup de difficultés ils touchent l'argent que le Mokataaji les paye en retranchant quelque chose après un certain temps, à son gré. Ces zabtiés sont Druses et Chrétiens; l'irrégularité de ceux-là m'empêche de faire plus que je n'ai fait.

D. Qu'est-ce que vous avez fait?—*R.* C'est de protéger dans deux districts 10,000 Chrétiens, et de ne permettre que rien n'est arrivé.

D. Pourquoi n'avez-vous pas dissipé tous ces réunions de gens? D'où vient que vous permettez de tels assemblées?—*R.* Il n'y avait pas de gens d'un autre village: ceux qui trouvaient à Choueifat se composaient de 60 zabtié, le reste habitant du village.

D. Est-ce qu'il n'y a pas eu de révolte à Choueifat, et n'a-t-on pas ouvert un drapeau?—*R.* C'est vrai lorsque l'événement et le combat a eu lieu à Baabda, les habitants sont sortis hors du village; mais avec le bâton et les épées je les ai obligé de retourner.

D. Aucun d'eux ne s'est-il pas rendu à Baabda?—*R.* Après que l'engagement a passé, que le village Baabda et Hadat ont été brûlés, j'ai été pour protéger la côte; dans mon absence ils sont partis, mais j'ai envoyé mes cousins pour les faire retourner.

D. Est-ce que les habitants de Choueifat n'ont-ils pas pillés les biens des Chrétiens?—*R.* Oui, ils en ont pris dans l'engagement de Maalaka.

D. Avez-vous obligé les habitants à restituer ces biens?—*R.* Je n'ai pas pu, mais j'ai les noms qui avaient pillé.

D. Vous devez porter cette liste; pourquoi n'avez-vous pas obligé les habitants à restituer ces biens?—*R.* J'ai voulu commencer, mais comme c'est une chose générale les habitants du village n'ont pas consenti; je présenterai la liste.

D. Lorsque le combat a eu lieu à Hadat et Baabda, ce jour vous étiez parti pour les deux villages, pourquoi n'avez-vous pas rebroussé chemin aux Druses?—*R.* Je suis allé pour protéger le village Kefre Chima et ses environs; on avait brûlé Hadad, mais pour obliger les Druses à retourner, il y avait un autre personnage plus grand que moi; je les ai même fait retourner.

D. Est-ce qu'il y a eu de retour ni de ceux-là?—*R.* Après avoir commis et fait ce qu'ils ont voulu, ils sont retournés.

D. Quels sont les villageois de Choueifat qui se sont rendu à Hadad et à Baabda, et quels étaient leurs Chefs?—*R.* Après que tout était fini que quelques habitants de Choueifat sont partis; mais ils n'avaient pas de chef.

D. Qui sont ceux qui sont partis?—*R.* La plupart de ses habitants.

D. Pourquoi les habitants de Choueifat ont empêché les habitants de Maalaket Damour de passer pour venir à Beyrouth, qu'ils en ont tués la plupart; où vous étiez, et qu'est-ce que vous avez fait?—*R.* L'événement en question a eu lieu de la manière suivante. Les habitants de Herbé avaient mis des sentinelles près du village pour être prêt lorsque l'ennemi venait à fondre sur eux; tout à coup ces sentinelles avaient entendu des coups de fusil venant du village Maalaka; les habitants étaient sur pieds, quelques uns ont été pour inspecter ce qui se passe. On m'éveille; j'entends la fusillade dirigée contre les gardiens; j'ai crié que personne ne quitterait sa maison; peu de temps après, ceux qui étaient revenus de l'inspection avaient vus des gens armés, trouvés un gardien mort, et qu'ils les ont chassés. Je vous dirai le nom des éclaireurs.

D. N'avez-vous pas été?—*R.* Non.

D. Y a-t-il eu beaucoup d'hommes tués, et de biens pillés?—*R.* Quelque chose pareil.

D. Si un nombre du Conseil de votre Caimacam venait à témoigner que vous étiez présent, qu'en diriez-vous?—*R.* S'il vient une personne à témoigner de la sorte je verrai.

D. La nuit ne montiez-vous pas un cheval nommé Zahmdar et qui a été crevé?—*R.* Je n'ai pas de cheval, je monte une jument, et n'ai jamais eu Zahmdar pour cheval et qui a crevé.

D. De la part des Talhouks, il a été donné au Caimacam des Chrétiens cinquante à soixante Druses; en avez-vous connaissance?—*R.* C'est-à-dire que neuf mois avant ces événements les habitants de Metten se sont soulevés et ont chassé le Caimacam, alors par le moyen de Hussen Talhouk il a emmené quelques Druses du Metten pour être à son service.

D. Sous quel but?—R. Parceque depuis bien longtemps il se trouve quelque mésintelligence entre Cheikh Hussein et l'Emir Bechir; lorsque celui-ci trouve embarrassé il prend à son service des Druses.

D. Comment-on entend dire que les Druses chicanaient les habitants?—R. Je ne sais rien seulement depuis que l'Emir Bechir a été chassé, il n'a pas pu gouverner.

D. Ceux là faisaient-ils des excursions en dehors?—R. Peut-être.

D. Est-ce que c'est par l'assistance d'Ahmet Efendi que ceux-là ont été employés?—R. Comme Ahmed Efendi est ami de l'Emir Béchir et de Hussein Talhouk, peut-être.

D. Est-ce que les Moukataagi Druses en venant loger dans la maison d'Ahmed Efendi lui donnent-ils de l'argent ou d'autres choses?—R. Venant à Beyrouth ils n'y trouvent pas d'autre endroit plus convenable; ils sont ses amis, quelques-uns loyaient chez lui.

D. Qu'est-ce qui venait le plus loger chez lui?—R. Le plus c'est Said Bey Ibn Talhouk; les autres viennent très peu à Beyrouth; d'autres ont des maisons à eux pour y loger.

D. Est-ce qu'il se concertait avec les Moukataagi?—R. Il se concertait, mais comment et sous quel rapport je n'en sais rien.

Mardi, le 8 Rebi-el-evvel, 1277.

D. Quel distance y a-t-il de Nahr Yabess à Choueifat?—R. Une demie-heure.

D. Est-ce que c'est par vos ordres que les sentinelles ont été mis des habitants de Choueifat?—R. Selon l'usage on met toujours des gardiens du village; ils sont venus me demander avant; c'est moi qui leur ait dit de mettre.

D. Quel parenté avez-vous avec l'Emir Hamoud Ressleran?—R. Le fils de ma tante maternelle.

D. Qui est Abbass Ibrahim; a-t-il quelque lien à vous?—R. Il se trouvait chez mon père, il l'avait mis sur la route de Saida, après sa mort; il est venu chez moi, va et vient.

D. Quel sorte de gens est Kassem Abou Kassem, Manssour Kadi, Manssour Ahmed, les fils Nussen Ali Jaber, Assad Abou Nageh, Selim Ibn Ibrahim, Bechir Abou Salloum, Charaf-el-Din, Hussein Johari, Mahomed Saad-ed-Din, Chahin Salman, Rafah Faher; s'ils ont quelque parentés ou attachés à votre service?—R. Quelques-uns d'entr'eux sont mes hommes de service, comme Kassem Abou Kassem, Chahin Salloum, Manssour-el-Kaddi, Manssour Ahmed, Hussein Ali, Jaber Ali, et son frère Kassem Assad Abou Nigem, Selim Ibn Ibrahim, Bechir Ali Salloum, Rafié Faher, il n'y a pas de Manssour Charaf-ed-Din, seulement il y a Massoud Charaf-ed-Din, qui ne sont pas au service, mais qui viennent de temps à autre. Hussen-el-Johari, avec Mahomet Saad-ed-Din, du village Aramoun, ne sont à mon service que quelquefois.

D. Avant qu'on n'attaque le village Baabda, avez-vous donné quelques assurances à ces habitants, et comment?—R. Je n'ai pas donné des assurances aux habitants du village, mais je conseillais aux prêtres qui venaient de temps en temps me voir de dissiper les assemblées.

D. Lorsqu'on avait attaqué le village où vous trouviez-vous avec l'Emir Hamoud, Abass Bey, Mir Mahomet Kassem?—R. Ce jour, j'étais avec l'Emir Hamoud et Abass Bey à Choueifat; l'Emir Mahomet Ressleran était dans son village de Ain Ounoub.

D. Les habitants de Maalaket Damour avec ceux de Dbié en venant à Beyrouth ont été frappés, pillés par les habitants de Choueifat; vous avez présenté une note des biens pillés, n'avez-vous fait rembourser quelques effets?—R. Je voulais commencer par faire restituer les biens pillés, mais les habitants disent que c'est une affaire générale, qu'ils garderaient ces biens à temps; je prenais alors des informations et je notai tout ce que j'apprenais.

D. Il a été déposé contre vous que vous étiez présent lorsque les habitants de Maalaket et Dbié ont été frappés par les habitants de Choueifat; qu'en diriez-vous?—R. Je n'étais pas, mais quelques uns de mes serviteurs se trouvaient.

D. Nommez ceux qui étaient présents.—R. De mes serviteurs Manssour Ahmed, Ali Ibn Nussen Jaber, et Assad Abou Nigem, Bechir Ali Salloum, Massoud Charafeldin, Hussen-el-Johari.

D. Pourquoi ces gens se trouvaient-ils parmi ceux qui allaient à la

rencontre des premiers?—R. Parce que la plupart de ceux-ci ont leurs maisons à Choueifat. Ceux qui étaient au dehors se trouvaient cette nuit dans le même village; ma maison se trouve au bout; entendant la fusillade ils sont partis avec les premiers.

D. Ne fallait-il pas les empêcher?—R. Je dormais avec Mouhiddin Yaffi dans une même chambre; on est venu m'éveiller disant que les habitants de Maalaka voulaient attaquer les villages; ils m'ont dit aussi que de temps à autre les coups de fusil se répétaient; alors je les averti que personne ne doit quitter le village, si l'ennemi vient on ne doit non plus l'abandonner; j'ai envoyé pour cela des personnes pour savoir la vérité.

No. 43.

Earl Cowley to Lord J. Russell.—(Received April 13.)

(No. 547.)

My Lord,

Paris, April 11, 1861.

I HAVE the honour to transmit herewith to your Lordship a despatch of this day's date from Colonel Claremont, reporting preparatory orders for the evacuation of Syria by the French.

I have, &c.
(Signed) COWLEY.

Inclosure in No. 43.

Colonel Claremont to Earl Cowley.

My Lord,

Paris, April 11, 1861.

I WAS told to-day at the Commissariat branch of the Ministère de la Guerre that they had received orders to prepare for the evacuation of Syria by the French troops by the 5th of June next.

I have, &c.
(Signed) E. S. CLAREMONT.

No. 44.

Earl Cowley to Lord J. Russell.—(Received April 14, 1:30 P.M.)

(Telegraphic.)

Paris, April 14, 1861, 11 A.M.

I CERTAINLY understood Thouvenel to say that if the Porte chose to commute Said Bey's sentence he could have nothing to object to; and my impression is that if you hold to this he will give way. A second trial would be, I believe, an unheard-of thing in Turkey. If the Porte was not so dilatory this question might already have been settled.

Let me know your Lordship's decision by telegraph, as I shall see Thouvenel to-morrow, and shall know how to shape my language.

No. 45.

Lord J. Russell to Earl Cowley.

(Telegraphic.)

Foreign Office, April 14, 1861, 9:30 P.M.

I CONSULTED the Cabinet, and we mean to hold to the commutation of Said Bey's sentence. A second trial would be unjust, and probably lead to all sorts of intrigue on the part of the Turkish Ministers.

Lord A. Loftus to Lord J. Russell.—(Received April 15.)

(No. 135.)

My Lord,

Berlin, April 13, 1861.

IN conformity with the instructions of your Lordship's despatch No. 81 of the 10th instant, I have placed in Baron Schleinitz's hands the copy of Lord Dufferin's despatch therein referred to.

I profited of this opportunity to communicate to his Excellency the substance of your Lordship's instructions to Sir H. Bulwer respecting Syria, and the line to be pursued with respect to the European Commission as contained in the inclosure of your Lordship's despatch to me No. 70 of the 3rd instant.

Baron Schleinitz perfectly concurred in the opinions expressed by your Lordship and agreed to by the French Ambassador, and stated that he would address instructions in the same sense to the Prussian Minister at Constantinople.

His Excellency observed, that when the English and French Governments were agreed on matters of Oriental policy, all difficulties were removed, and a general understanding was easy of attainment.

In referring to the fresh propositions of the Commissioners for the re-organization of the Lebanon, his Excellency stated that he could not understand the change in the opinions of the Commission. They had previously recommended a plan which had been accepted by all parties, whereby the government of the Mountain was to be placed under one Chief of the Christian faith. No agreement had certainly been come to as to the selection of that Chief, but that his Excellency considered to be a point of minor importance. Now, it was proposed to have three Governors for the three separate sects, and to cause a portion of the population to be removed so as to congregate the several sects, as far as possible, within separate spheres. His Excellency considered this plan as wholly impracticable, and little calculated to produce harmony and contentment between the different sects. Then again, he observed there were other sects to whom a like privilege could scarcely be denied, and he considered that only increased confusion and chaos would result from the adoption of a measure of this nature. In short, his Excellency expressed himself as decidedly opposed to this proposition, and considers that it is neither practicable nor desirable.

I have, &c.

(Signed) AUGUSTUS LOFTUS.

No. 47.

Lord J. Russell to Earl Cowley.

(No. 458.)

My Lord,

Foreign Office, April 16, 1861.

THE French Ambassador called upon me on Saturday, and read to me a despatch of M. Thouvenel complaining of the instructions which had been given to Sir Henry Bulwer to break off relations with the Government of Turkey. M. Thouvenel appears to think that the European Powers ought not to interfere with the decisions of a Turkish Tribunal, or the execution of sentences of which the Sultan should approve.

I asked the Count de Flahault to return on Monday. I saw him yesterday in pursuance of my appointment, and told him I had gone carefully over the correspondence on Syria, so far as it related to the Tribunal at Beyrout and Said Bey Joublat, and had consulted the Cabinet. Having read to him or referred to the papers in the accompanying list, I said that it was clear that no implicit confidence or blind reliance could be placed on the sentences of the Turkish Tribunal; that Fuad Pasha would have executed twenty persons condemned to death at Mokhtara had not M. Thouvenel interfered, and written to M. Bédard that only one or two of the ringleaders ought to be put to death; that, with regard to persons known to be actively concerned in committing murders, this clemency appeared to us somewhat excessive, but we had supported M. Thouvenel's recommendation at Beyrout and Constantinople. Why was not the British

Government to be humane as well the French? We had recommended mercy in the case of Said Bey Joublat; and it was only when foreign influence was used to induce Aali Pasha to break his word that we gave the orders complained of.

The Austrian and British Commissioners, in reviewing the sentences, refused to concur in the execution of Said Bey Joublat. Surely when there was so much doubt, the punishment next to death might suffice for the ends of justice without enforcing the irreparable sentence of death.

Your Excellency need not discuss the subject with M. Thouvenel, unless he should invite you to do so.

Our instructions to Sir Henry Bulwer are not altered.

I am, &c.

(Signed) J. RUSSELL.

Inclosure in No. 47.

Extracts from the "Correspondence relating to the Affairs of Syria," having reference to the Trial of Said Bey Joublat, &c.

LORD DUFFERIN, October 26 (Blue Book, page 189):—Informs Sir H. Bulwer that Commissioners have claimed and established a right to be present at the proceedings of Tribunal at Beyrout, the Porte having conceded the right of assisting at the trials. Lord Dufferin intimated that he should present himself at the Court-house "in consequence of information he had received as to the scandalous manner in which the trial of Said Bey Joublat and other prisoners was being conducted."

Lord Dufferin, October 26 (Blue Book, page 190):—Thinks Said Bey Joublat was privy to all that occurred, and that he might have prevented or mitigated all that occurred. He entertained El Atrash several days when he returned red-handed from the slaughter of the Christians. But he ought to have an impartial trial.

Lord Dufferin to Fuad Pasha, October 25 (Blue Book, page 193):—The sentence of the Court will be vitiated by a mode of procedure flagrantly opposed to what a sense of impartial justice would dictate.

Vice-Consul Moore, October 23 (Blue Book, page 191):—

"I deem it my duty to inform your Lordship that the trial of Said Bek Joublat by the Extraordinary Commission is not conducted in a spirit of impartiality. Points in the evidence of witnesses favourable to the accused are not inserted in the minutes of the proceedings; much of what he himself states in his defence is likewise omitted. He is not allowed sufficient time to challenge the allegations of the witnesses; whilst every statement made by him reflecting upon the conduct of the Ottoman functionaries is harshly, though indirectly, repressed.

"Under these circumstances, it is not surprising that Said Bek should to-day, at a certain stage of the proceedings, have risen, and loudly complaining of the manner generally in which the inquiry was conducted, announced his firm resolve to answer no more questions, or appear again before the Commission, who, he said, might henceforward act and decide as they thought fit.

"Whilst Said Bek was still speaking, the arrival of his Excellency Fuad Pasha was announced to the members of the Commission, and the sitting abruptly terminated."

Lord Cowley, February 7 (Blue Book, page 382):—Twenty Druses condemned. M. Thouvenel has written to say that "it is not a holocaust which is wanted, but the execution of one or two of the ringleaders of the Druses, with a view of inspiring a wholesome terror among the rest."

Instructions to Lord Cowley, Sir H. Bulwer, and Lord Dufferin, in conformity with M. Thouvenel's suggestion (Blue Book, page 383).

To Lord Dufferin, March 2 (Blue Book, page 422):—"The evidence produced on the trial of Said Bey Joublat had failed to establish his guilt."

"I think it, nevertheless, right to instruct you without a moment's delay to insist with Fuad Pasha that Said Bey Joublat shall not be executed."

M. de Weckbecker's note (Blue Book, page 496).

Lord Dufferin to Lord J. Russell.—(Received April 17.)

(No. 89.)

My Lord,

Beyrout, April 4, 1861.

I TRANSMIT to your Lordship copy of a Resolution forwarded to the Anglo-American Relief Committee at Beyrout by the Committee of the Parent Society in London. The expression of opinion therein contained has caused some little dissatisfaction to the gentlemen to whom it has been addressed, but their President, Mr. Consul-General Moore, has succeeded with his usual tact in dispelling any painful impression to which it may have given rise.

With regard to the topic to which the Resolution in question refers I am myself decidedly of opinion that the Beyrout Committee have acted with sound discretion in not devoting a larger amount of the funds at their disposal to the relief of the Druses, and it is probable that in conveying a contrary recommendation the Central Committee were labouring under an erroneous impression of the relative necessities of the Druse and Christian communities.

It is quite true, as my own despatches will already have informed your Lordship, the circumstances of the Druses during a portion of the winter season were considerably straightened, and the inhabitants of a certain number of villages were undoubtedly reduced to the verge of ruin; but I do not imagine a single Druse family was ever in danger of starvation, and the general condition of the nation was superior to that of the houseless Christians.

American missionaries and other corresponding members of the Beyrout Committee resided through the winter in the Druse districts, and any appeal emanating from them on behalf of the Druse population was promptly attended to. In the presence, however, of the utter destitution of such vast multitudes of Christians, most of them women and children, whose husbands and fathers had been destroyed, it would have been most imprudent for the Committee to have diverted the limited means at their disposal to the relief of any other classes than those whose claims were so pre-eminently pressing.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure in No. 48.

Resolution.

(Extract.)

British Syrian Relief Fund, February 27, 1861.

THAT the Secretary be instructed to inform the Beyrout Committee that this meeting are indebted to Colonel Burnaby's comprehensive communication for much valuable information respecting the state of things in Syria, and more particularly concerning the destitution prevailing among the Druses; that they rely upon the exertions of the Committee for giving full effect to the original intention conveyed to them on the part of this Committee, in order to ensure a perfectly impartial distribution of the funds subscribed irrespective of race and creed, and trust that such an amount of relief may be afforded to the destitute Druses as their personal necessities may be found on proper investigation to require.

Lord Dufferin to Lord J. Russell.—(Received April 17.)

(No. 90.)

My Lord,

Beyrout, April 4, 1861.

I HAVE the honour to inform your Lordship that, on further consideration, I have recalled the instruction I had addressed to Mr. Noel Moore as reported in my despatch No. 87 of the 29th ultimo, respecting the statements made by the Maronite and Greek Catholic Bishops in their note to the Commissioners of the 15th ultimo.

It appeared to me undesirable to enter into any personal controversy with

persons so little entitled to consideration or respect, more especially as I had had the honour of recapitulating to your Lordship all the facts referred to in that document.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Lord Dufferin to Lord J. Russell.—(Received April 17.)

(No. 91. Confidential.)

My Lord,

Beyrout, April 4, 1861.

FROM a despatch from Lord Augustus Loftus to your Lordship, No. 73 of the 16th March, as conveyed to me in your Lordship's despatch No. 74 of the 18th ultimo,* it would appear that Baron Schleinitz is under the impression that the Prussian Commissioner acted rather in concert with myself and the Russian Commissioner than with the French Commissioner, when we were engaged in discussing the nature of the sentence to be passed on the Turkish and Druse prisoners tried by the Extraordinary Tribunal at Beyrout.

As such an opinion is not in accordance with my report of what took place on the occasion referred to, I would beg to draw your Lordship's attention to the Protocols of the 22nd and 23rd sitting of the Commission.

From these documents it will be seen that of the sixteen prisoners whose fate was about to be decided, M. Bécclard condemned to death 14, M. de Rehues 13, M. de Novikow 6, myself 4, M. Weckbecker 2.

Under these circumstances I think your Lordship will consider that I was justified in describing M. de Rehues' opinions as more nearly coinciding with those of M. Bécclard than with those of M. Novikow, of M. Weckbecker, or my own.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Lord Dufferin to Lord J. Russell.—(Received April 17.)

(No. 92.)

My Lord,

Beyrout, April 5, 1861.

I HAVE the honour to transmit herewith, for your Lordship's information, copies of two despatches which I have received from Mr. Consul Finn, detailing the steps taken to sift a statement made to me to the effect that certain Christian women were detained at Kerak.

Your Lordship will perceive from the inclosed despatches that the report in question is devoid of all foundation.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 51.

Consul Finn to Lord Dufferin.

My Lord,

Jerusalem, March 6, 1861.

I HAVE the honour to acknowledge receipt of your Lordship's communication respecting Christian girls said to be found at Kerak; and in commencement of my reply, to invite your Lordship's attention to the inclosed copy of my despatch to Lord John Russell on that subject.

Since the date of that despatch, I have found no reason to change my opinion that the whole narrative is an imposture for the purpose of obtaining money.

The tale was first invented at Jaffa after the man was in difficulty with the

* See Part I, No. 509.

local Governor, on account of some fine horses which he and another had brought for sale, and which it was reasonably considered could not be their own property. He escaped from confinement, and told Dr. Kayat and the French Vice-Consul that he had something important to communicate on condition of being protected from the Turks. He then gave the story of the young women being at Kerak. Dr. Kayat then wrote to me, and inclosed a letter to Sureya Pasha on the subject. The French Vice-Consul also sent notice of it to his Consul in Jerusalem. The latter sent down his dragoman to Jaffa to interrogate the man, and he brought back the details as above.

Then after a conference of M. de Barrière and myself, the man was sent off with some small presents for himself to go to Kerak, and bring the girls hither. Meanwhile M. de Barrière and I had agreed not to trust to him alone; but I sent off my messenger, who afterwards returned with information and a letter as described in my despatch to London.

We also consulted at that time with the Greek Convent here, among whose authorities was found, as usual, the Bishop of Kerak; and they declared themselves certain that no such persons could be in Kerak without their knowledge, and they had not heard of them. Again they assured me yesterday that, notwithstanding their frequent letters received from thence, they have received no such information.

Lastly, by a very unusual occurrence, several of the leading people of Kerak, including the Christian Sheikh, are at this moment at Jerusalem, imprisoned for offences against the Government and against myself. One of these has positively affirmed that there are no such persons at Kerak, neither have been.

Your Lordship will now distinctly understand why Ibrahim Hanna was unwilling to accept your liberal offer to assist him in proceeding to Jaffa and to my Consulate for the object of bringing away the young women from Kerak.

In my judgment, therefore, I do not consider it expedient to spend any more money on this business.

I have, &c.
(Signed) JAMES FINN.

Inclosure 2 in No. 51.

Consul Finn to Lord J. Russell.

Sir,

Jerusalem, February 15, 1861.

I HAVE the honour to state that on the 6th instant I received the despatch (copy here inclosed) from Dr. Kayat, reporting the arrival of some Christian young women in the Arab town of Kerak, beyond Jordan, through the Desert from Damascus; and that I immediately had the letter which it inclosed sent to Sureya Pasha, although fully aware of the inutility of doing so, as lately confessed to me by his Excellency, while complaining of the people of Kerak.

At the same time, M. de Barrère, the French Consul, received notification to the same effect from his Vice-Consulate at Jaffa, and he sent down his dragoman to Jaffa to confer with the man who had brought the intelligence.

On his return he expressed himself not quite satisfied with the man's story, although the latter gave the names of the persons one by one.

The French Consul still felt desirous to investigate the matter, so as to place the result beyond all dispute; so we agreed to send off the informant to Kerak, with some small presents; and I sent, unknown to him, a trustworthy man of the Taamra Arabs round the Dead Sea, with a letter to the Moslem Sheikh of Kerak, and under orders to make strict researches in every direction.

After nearly a fortnight's absence he returned, bringing the answer to the letter, and his oral report of his own inquiries; from all which it appears that no Christian girls had been brought to Kerak; and that our informant who had told the tale in Jaffa had never been seen there, and the name that he had given us, as of himself, was totally unknown in that country.

The expense of this messenger has been 300 piastres, which I hope your Lordship will allow me to charge to public account.

The French Consul will pay for his message of the dragoman to Jaffa, and the presents that he gave.

I have, &c.
(Signed) JAMES FINN.

Inclosure 3 in No. 51.

Consul Kayat to Consul Finn.

Sir,

Jaffa, December 31, 1860.

I HAVE the honour to inclose herewith a letter under flying seal, from me to his Excellency Sureya Pasha, from which you will see the report I give to his Excellency relative to four Christian girls from Damascus, one of them English, said to be at Karak, brought there by Bedouins of Beni Sachar, and you will know all the details from the said letter.

I request you to have the goodness to cause the letter to be delivered to his Excellency, and to use your just influence with the Pasha to take active and prompt steps for bringing these girls from Karak, which is under the jurisdiction of his Excellency.

Whether the report be true or not, I believe it is our duty to have inquiries made at Karak.

I have, &c.
(Signed) A. KAYAT.

Inclosure 4 in No. 51.

Consul Finn to Lord Dufferin.

My Lord,

Jerusalem, March 11, 1861.

IN continuation of my recent despatch on the subject of the young persons said to have been conveyed across the Desert from Damascus to Kerak, I have the honour to inclose translation of a letter in Greek, addressed to me by the Orthodox Bishop of Patra (including Kerak), commonly called the Metropolitan of Jerusalem, who is also the Deputy of the absent Patriarch.

I have, &c.
(Signed) JAMES FINN.

Inclosure 5 in No. 51.

The Metropolitan of Jerusalem to Consul Finn.

(Translation.)

Sir,

WE have seen your question about four Christian girls in captivity at Kerak, as was the report some time ago, that they had been conveyed by Bedaween after the massacre at Damascus.

In reply, it is certain, Mr. Consul, that such girls are not to be found at Kerak. We have been assured of this positively, and a similar declaration have we given to the Local Government when asked some time ago about the same matter. The report has been proved to us to be false.

We have also inquired from certain Arabs of Kerak, of the Orthodox Church, lately present in the Holy City, and we are assured as above, according to our investigation for this answer to you.

We have therefore placed our signature to this letter
(Signed)

No. 52.

Lord Dufferin to Lord J. Russell.—(Received April 17.)

(No. 93.)

My Lord,

Beyrout, April 5, 1861.

I HAVE the honour to transmit herewith, for your Lordship's information, copy of a despatch from Colonel Fraser, dated Damascus, April 4, describing the state of the country, and reporting his arrival at that city.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure in No. 52.

Colonel Fraser to Lord Dufferin.

My Lord,

Damascus, April 4, 1861.

SINCE I quitted Beyrout, eight days ago, for the purpose of joining his Excellency Fuad Pasha at Damascus, I have, as then proposed, made a journey, through the less frequented Druse districts of Lebanon, to the detached Christian district of Jezzin, Hasbeya, and the Huleh; reaching Damascus last evening, by the borders of the Hauran. By naming the principal villages through which I passed, all or nearly all of which are known to your Lordship, my route will be easily traceable.

From Beyrout, then, I passed through B'hamdun, Ain Zahalté, Baruk, Maaser, Baaderan, Niha, Jezzin, Kefr Huneh, Jebal Rihan, Burghuz, Kokaba to Hasbeya. Thence by Hibbaryeh, Kefr Shubba on Mount Hermon to Baneas; whence by Ain Fit to the plateau of the Jaulan, where parties of El Fudl Arabs were encamped; keeping to the southward of Lake Phiala, I proceeded to Saasa, and from Saasa by Kesweh to Damascus.

Your Lordship will be glad to learn that for the present matters are comparatively quiet throughout this extensive region. The Druses are obedient and submissive to the Government authorities, and giving no cause for complaint; and the Christian population, though not so fully reassured as might be desired, are yet free from panic or exaggerated alarm. Yet all seem to feel that the country has not returned to its normal condition, and yearn to experience the benignant influence of a protecting Government. I comforted them as far as I conscientiously could, and assured them of the earnest desire of the British Government to secure their future peace and well-being; and I believe that my visit, without raising hopes which may fail to be realized, at least helped to increase the patience and fortitude which their circumstances so much require.

Little or nothing has been done to rebuild the Christian villages through which I passed, on account of the delay in the supply of the necessary funds by the Government.

To Jezzin about 1,800 persons had returned, who were awaiting the long-promised Government aid; and feared to lose their silk crops from the absence of houses for the shelter of their silk-worms.

At Hasbeya literally nothing had been done, and there were not above half-a-dozen men, and 100 women and children, in the village. I distributed pecuniary aid to the most needy among them, as well as to those in other villages whose necessities appeared urgent, without distinction of creed.

Great scarcity of food prevails everywhere, and it is to be feared must continue, as both Druses and Christians have sown very little corn indeed, the one from scarcity of seed, the other from their want of ploughs, oxen, and absence during the sowing season.

I found the French Cavalry had been making a promenade as far as the Huleh, two days before my arrival, and had returned to their quarters at Kub Elias. I was much surprised to learn from the officer commanding at Hasbeya that a formal complaint had been made to him by the Arabs of the Huleh that their women had been violated, and their oxen seized and slaughtered by persons whom they stated to be French soldiers, though I felt much difficulty in crediting such an accusation. The Sheikhs who had made this complaint were absent when I passed the Huleh, having gone to Hasbeya, in all probability to seek redress, so that I was unable to sift their allegations; but the Sheikh of the adjoining village of Baneas informed me he had himself heard the tale of the Arabs, and believed it. Ten women were said to have been violated, and four oxen slaughtered. The documents having been transmitted to the Pasha will no doubt become the subject of an official inquiry.

As I approached the plain of Damascus, the villagers complained bitterly of the exactions made by Bashi-Bozüks and Government officials, and I propose to bring these, with other observations made during my tour, under the notice of his Excellency Fuad Pasha, who arrived here four days ago.

At Kesweh I found the head-quarters of Khalid Pasha, commanding some 3,000 troops, who are disposed in the villages along the River Awaj (Pharpar) at a distance of eight to ten miles from Damascus, for the purpose of protecting the villages of the plain of Damascus from the inroads of the Bedouins and

other denizens of the Hauran; though where the troops themselves seize by force, instead of purchasing their supplies, the villagers seem unable to appreciate the advantage derived from the presence of their protectors.

I do not touch upon current events of the city, as these will more appropriately be dealt with by Mr. Acting Consul Wrench.

I have, &c.
(Signed) A. J. FRASER.

No. 53.

Lord Dufferin to Lord J. Russell.—(Received April 17.)

(No. 94.)

Beyrout, April 6, 1861.

My Lord,

I HAVE the honour to transmit herewith, for your Lordship's information, copies of further despatches which I have this day addressed to Her Majesty's Ambassador at Constantinople.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 53.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 4, 1861.

I HAVE the honour to transmit to your Excellency copy of a petition purporting to be addressed by the European residents at Beyrout to the Plenipotentiaries of the five Powers assembled in Conference at Paris, praying for an indefinite prolongation of the military occupation of this province.

It has been signed, I understand, by the principal French and Greek merchants of the place; but, with one or two exceptions, by no Austrian, American, or English subjects; all of whom have declined affixing their signatures to a document which, in their opinion, misrepresents the necessities of the occasion. The correspondent of the "Levant Herald," a person whose opinion enjoys but little consideration, is the only Englishman who has not acted in concert with his countrymen.

I do not think your Excellency need regard this demonstration as one of a very serious character. It is quite natural that gentlemen in the situation of those who have signed this Memorial should consider the presence of an army in their neighbourhood an advantageous circumstance, and that they should pay attention to their own peculiar interests rather than to those which concern the general good of the country.

At the same time I must admit it is a great misfortune that the Government should be able to do so little to restore confidence, or to set the machinery of society in this country again in motion.

The Christian population is still streaming from Damascus; and, although the Anglo-American Relief Committee persist in the rule which they have adopted from the beginning, of refusing every description of relief to the refugees from that city, they still continue to arrive.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 2 in No. 53.

Petition.

Messieurs,

LES Soussignés, négociants et industriels Européens établis à Beyrout, et sur le Liban, affligés, vu la gravité du mal, de l'hésitation du Congrès réuni à Paris à l'effet de délibérer sur le temps plus ou moins long à donner à l'occupation Européenne en Syrie, croient devoir adresser la présente supplique aux

Représentants du dit Congrès pour les supplier, au nom de l'humanité, de vouloir bien prendre en considération qu'une prolongation permanente, jusqu'à l'organisation de la Syrie, est indispensable à la solution de la question qui les occupe.

Cette nécessité, toute excessive qu'elle puisse paraître, de prime abord, à ceux qui n'ont pas approfondi la situation sur les lieux, est cependant la seule rationnelle pour sauvegarder les intérêts de tous, en ce que les parties qui peuvent y voir une occupation trop prolongée s'en assurent, au contraire, le plus prompt fin, en ce qu'elles seront naturellement amenées à prêter leur plus efficace concours au plus prompt rétablissement de l'ordre, de la sécurité, et enfin à la réalisation complète du but pour lequel elle a été entreprise, de l'aveu des grandes Puissances, pour que l'occupation cesse au plus tôt.

Les Soussignés, étrangers à tout esprit de nationalité, ne demandent pas que l'occupation soit exclusivement Française, comme pour le moment, mais Européenne s'il le faut, suivant l'esprit du Traité de Paris, et dans le cas où une décision contraire à la présente requête serait prise pour un temps fixe qui ne puisse tranquilliser l'opinion publique, les Soussignés supplient le Congrès de vouloir bien faire connaître sa décision afin que chacun puisse aviser au moyen de salut qu'il croira le plus convenable, soit pour sa vie, soit pour ses intérêts particuliers et commerciaux; n'espérant plus de sécurité pour l'avenir en attendant cette suprême décision toutes affaires restent suspendues et nul ne peut ignorer les pertes qui en découlent.

Les Soussignés confiants dans la haute sagesse du Congrès pour sauver un peuple entier d'un abîme sans fond, se disent, avec tout le respect dû aux membres d'une aussi haute assemblée de vos Excellences les très humbles et très soumis serviteurs.

Fait à Beyrouth, le 30 Mars, 1861.

Inclosure 3 in No. 53.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrouth, April 4, 1861.

IT having hitherto been my disagreeable duty to convey to your Excellency anything but cheerful accounts of the progress of events in this country, it is a real satisfaction to me to be able to announce that there is every prospect of our being blessed with an irregularly fruitful harvest.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 4 in No. 53.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrouth, April 4, 1861.

I HAVE the honour to transmit to your Excellency copy of a letter addressed by the Commandant of the French troops at Deir-el-Kamar to General de Beaufort respecting the uneasiness caused among the people of that town by the reported withdrawal of the army of occupation.

As your Excellency is aware the town of Deir-el-Kamar is situated in the very heart of the Druse districts, although the chief portion of its population is Christian. However much we may regret the disasters which have led to their disinclination to remain, I am decidedly of opinion that it would be a fortunate circumstance were Deir-el-Kamar to cease to be a Christian town. It has been the constant theatre of disorder and bloodshed, and its situation as the habitation of Christians is most unfortunate. Whether it shall be annexed to the Druse Kaimakamship, or continue as at present under the jurisdiction of the Turks, is a question for future consideration. This point once disposed of, the rest of the Menassif would naturally fall into the Druse Kaimakamship.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 5 in No. 53.

Colonel d'Arrikan to General de Beaufort.

Mon Général,

Ibteddin, le 30 Mars, 1861.

LA nouvelle que les troupes Françaises doivent quitter ce pays le 5 Juin, et le laisser dans l'état actuel, s'étant répandue dans la Montagne, toute la population est aujourd'hui en émoi et les éléments qui la composent cherchent à s'entendre et à se réunir dans le but d'émigrer en masse et de quitter définitivement le pays.

Cette idée nourrie depuis longtemps, en prévision de notre départ, présente déjà tous les caractères d'une résolution sérieuse, et dès à présent il est difficile d'en arrêter l'exécution.

Cette nuit les habitants de Deir-el-Kamar se sont réunis pour discuter la question du départ. Tous se sont trouvés d'un avis unanime. Je ne doute pas que leur exemple ne soit suivi partout.

Je crois, mon Général, qu'il est urgent de prendre des mesures immédiates pour contenir ce mouvement et de rassurer les populations.

Agréé, &c.

(Signé) D'ARRIKAN.

Inclosure 6 in No. 53.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrouth, April 5, 1861.

I HAVE the honour of inclosing to your Excellency copy of a Minute I have addressed to Colonel Fraser, now with Fuad Pasha at Damascus, containing the items which might conveniently form his Excellency's quota to our joint project for the reorganization of the Lebanon.

I have already forwarded to your Excellency a printed copy of the initialled draft of the Articles which are to form the basis of our plan, and which we have communicated to the Turkish Commissioner. In a few days we may expect his Excellency's reply, and we shall then proceed at once to the definitive revision and signature of our Report. This will, probably, be the work of a single sitting.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 7 in No. 53.

Minute.

1. THE Aklim El-Kharub should be elected into a separate Moslem Kaimakamiyeh. Though no Druses actually reside in this district, the soil appertains exclusively to Druse and Moslem proprietors, and the majority of the inhabitants are Moslems. As every other appreciable element of the population of the Lebanon has been endowed with a separate Municipal jurisdiction, it would seem but fair that a similar benefit should be extended to this important Mahometan centre. Should such an arrangement be objected to, the Aklim El-Kharub must be re-annexed to the Druse Kaimakamiyeh.

2. The Porte should insist on claiming the guardianship of all the principal roads, such as those leading from Tripoli, Beyrouth, and Sidon, to Damascus, and those leading from Beyrouth to Sidon and Tripoli.

3. Barracks and military stations should be erected along these roads, and in various suitable localities throughout the Mountain.

4. The Porte should reserve to the Vali of Saida the right of marching troops into the Mountain, on his own responsibility, whenever occasion may require. The Commission has demanded the head of the late Vali because he was not sufficiently energetic in executing such a movement. It seems strangely inconsistent to render it henceforward an illegal act on the part of his successors.

5. The Vali of Saida should possess the power of summoning to Beyrou, at stated intervals or on urgent occasions, two Representatives from each Kaimakamiyeh or circumscription into which the Mountain is to be subdivided, for the purpose of forming under his superintendence a kind of Medjlis or Administrative Council on matters connected with the general interests of the Mountain. By this means a central executive authority would be created, which would remedy the effects of the somewhat disjointed constitution which has been proposed for the Lebanon by the Commissioners.

6. In addition to the Public Prosecutor which it is purposed the Vali of Saida should appoint in each Kaimakamiyeh, it would be well if he were given some direct control over the police force of the Mountain.

7. Jezzin and Tuffah are two districts in the neighbourhood of Sidon inhabited exclusively by Christians, but of which the greater portion of the soil is possessed by Druse landlords. Hitherto the Mokatajis of these two Aklims have been Druses. This arrangement has naturally led to a great deal of discontent on the one hand and of jealousy on the other. It might, perhaps, be for the interests both of Druse landlords and of Christian tenants that the Government should give the Druse proprietors estates in the Bokaa and in the neighbourhood of Hasbeya and Rasheya, which will be probably abandoned by the Christians, and allow the refugees to enter into possession of the portion of the property in Jezzin and El-Tuffah which is now the property of the Druses. No definite opinion, however, can be formed on these points until the localities in question shall have been carefully inspected.

(Signed) DUFFERIN AND CLANEBOYE.

No. 54.

Acting Consul Wrench to Lord J. Russell.—(Received April 17.)

(No. 6.)

My Lord,

Damascus, April 4, 1861.

I HAVE the honour to transmit herewith copy of my despatch of to-day's date to Her Majesty's Ambassador at the Sublime Porte, reporting the arrival of his Excellency Fuad Pasha, and also that of Colonel Fraser.

I have, &c.

(Signed) WILLIAM H. WRENCH.

Inclosure in No. 54.

Acting Consul Wrench to Sir H. Bulwer.

Sir,

Damascus, April 4, 1861.

I HAVE the honour to report to your Excellency that Fuad Pasha arrived at Damascus on the evening of the 28th ultimo, since which time his Excellency has held several secret councils with the civil and military authorities of the town.

A memorial to Fuad Pasha has been written, emanating from the Christian employés of the Government, but purporting to come from the people, thanking his Excellency for his exertions in favour of the Christians, and expressing their gratitude to the Sultan's Government for the tranquillity they now enjoy. Very few signatures of Christians, non-employés, have as yet been obtained, and another memorial is spoken of, to be framed by these latter, begging his Excellency to secure to them the tranquillity so long desired, and some compensation for their losses.

I have heard of little news from the country for the last few days.

Khaled Pasha is now at Kesweh, about six hours south of Damascus, with the troops, to the number of about 2,000 men.

Daas Agha is reported to be in the neighbourhood of his own village, Jerud, with about fifty followers, the number of whom he could greatly increase on emergency. He lately took about thirty camels laden with Government wheat on their way to this city, and is said to have declared that he will spare neither Government property nor soldiers that may fall into his hands.

Meer Suleiman has joined his cousin, Meer Mohamed Harfoush, near Baalbeck, and has up to the present time remained inactive.

Colonel Fraser arrived here yesterday, for the purpose of remaining with Fuad Pasha during his Excellency's stay at Damascus, after having made a tour through the Druse districts of Lebanon and the borders of the Hauran.

I have, &c.

(Signed) WILLIAM H. WRENCH.

No. 55.

Earl Cowley to Lord J. Russell.—(Received April 20.)

(No. 594.)

My Lord,

Paris, April 19, 1861.

THE Marquis de Lavallette has written to M. Thouvenel to say that it is very desirable that the members of the Syrian Commission should come to Constantinople, in order to be ready to give information on questions which may arise out of their report. M. Thouvenel is of the same opinion. He thinks that their advice will be necessary on many points, and that much valuable time will be lost if communications are to be carried on in writing between Constantinople and Beyrou. His Excellency hopes therefore that your Lordship will not object to the Commissioners coming to Constantinople, should the Representatives of the Great Powers in that capital think it necessary to request their presence. He observes that they might afterwards return to Syria to superintend the installation of the Government decided upon at Constantinople, and that the Consuls in the meantime would suffice for any urgent case that might present itself.

I have, &c.

(Signed) COWLEY.

No. 56.

Lord J. Russell to Earl Cowley.

(No. 481.)

My Lord,

Foreign Office, April 20, 1861.

I HAVE received your Excellency's despatch No. 594 of the 19th instant, and in reply I have to instruct you to state to M. Thouvenel that Her Majesty's Government will not object to the Syrian Commissioners proceeding to Constantinople for the purposes referred to by his Excellency, in the event of the Representatives of the Great Powers considering such a step necessary.

My despatch to Sir Henry Bulwer No. 190 of the 28th of March last, a copy of which was inclosed in my despatch to your Excellency No. 406 of the 3rd instant, gives his Excellency authority, as far as Her Majesty's Government are concerned, to summon the Commissioners, if their presence at Constantinople should be clearly necessary.

I am, &c.

(Signed) J. RUSSELL.

No. 57.

Lord Napier to Lord J. Russell.—(Received April 22.)

(No. 58.)

My Lord,

St. Petersburg, April 12, 1861.

THE French Ambassador has strongly pressed upon Prince Gortchakoff the views of his Government in reference to the future organization of Mount Lebanon, and has endeavoured to obtain the assent of the Prince to the plan of a single Christian Governor, taken from the House of Shehab.

I am happy to say that the Russian Minister has not suffered himself to be drawn into a premature engagement. He has told the Duke de Montebello that the question is one which seems to interest and to divide the Governments of England and France most prominently; that his sentiments and policy in the

matter had no connection with political rivalries, but were solely governed by considerations of justice and humanity. England and France must, therefore, come to some understanding in the first instance, and communicate their views to him. When they were brought into harmony, he would then give his best attention to the wishes of the two Governments.

Observing that the Prince seemed to regard the opposition of Great Britain to the desires of France as being prompted in a great measure by political jealousy, I denied this, remarking that I sincerely believed Her Majesty's Commissioner, in demurring to the nomination of a Shehab, was solely affected by a conviction that a Maronite ruler could not be selected with justice to the other Christian sects, or with the least prospect of obtaining authority over the Druses. The Commissioners of the other Powers, M. Novikow included, were of the same mind; the Russian Commissioner had, indeed, shown the liveliest interest in the welfare and recognition of his coreligionists, for whom he proposed to form a new Greek Kaimakamate.

It appeared to me that although Prince Gortchakoff had not yielded to the solicitations of the Duke de Montebello, the arguments of the latter had produced some effect on his Excellency's mind. He did not seem to view the nomination of a Maronite Emir with decided repugnance.

Should Her Majesty's Government accede to the French proposal, your Lordship will not, perhaps, find it stiffly opposed here.

I have, &c.
(Signed) NAPIER.

No. 58.

Lord Bloomfield to Lord J. Russell.—(Received April 22.)

(No. 184.)

My Lord,

Vienna, April 18, 1861.

IN obedience to the instruction contained in your Lordship's despatch No. 95 of the 10th instant I have delivered to Count Rechberg one copy of Lord Dufferin's despatch marked No. 378 of the 23rd of March, containing his Lordship's observations on a letter which has been addressed to the European Commissioners in Syria by Bishop Tobia and three other Maronite Prelates, respecting the denunciatory lists of Druses furnished to Fuad Pasha.

I have, &c.
(Signed) BLOOMFIELD.

No. 59.

Lord Bloomfield to Lord J. Russell.—(Received April 22.)

(No. 190.)

My Lord,

Vienna, April 18, 1861.

I HAVE thought it advisable to read to Count Rechberg your Lordship's despatches to Sir Henry Bulwer No. 222 of the 9th, and No. 227 of the 10th instant, on the affairs of Syria, copies of which were inclosed in your despatch to me No. 92 of the 10th instant.

His Excellency expressed his thanks for the communication, but did not make any observation on the contents of these despatches that need be recorded.

I have, &c.
(Signed) BLOOMFIELD.

No. 60.

M. Thouvenel to Count de Flahault.—(Communicated to Lord J. Russell by Count de Flahault, April 23.)

M. le Comte,

Paris, le 12 Avril, 1861.

VOUS m'avez parlé, dans la lettre que vous m'avez fait l'honneur de m'écrire en date du 5 de ce mois, de l'intérêt que Lord John Russell attachait à voir modifier par la Porte la sentence rendue par le Tribunal Extraordinaire de Beyrouth contre le Sheikh Druse, Said Bey Joublat. M. l'Ambassadeur d'Angleterre, tout en ayant soin de me dire qu'il n'en avait pas reçu l'ordre, m'a entretenu du même objet, et je crois nécessaire de vous rapporter exactement la substance des explications que j'ai échangées avec lui. J'ai d'abord déterminé dans cette affaire le rôle de la Commission Européenne. Elle n'a eu à agir ni en qualité de Tribunal, ni en qualité de jury. Le Commissaire de la Porte a communiqué à ses collègues un arrêt prononcé, sous sa seule responsabilité, par une cour de justice Ottomane contre des sujets Ottomans. Tout ce que Fuad Pacha pouvait demander aux délégués des Puissances, c'était de déclarer si les réparations qu'ils avaient été chargés de poursuivre leur semblaient suffisantes. Quatre sur cinq ont trouvé que les condamnations encourues par les autorités Turques étaient trop faibles, deux sur cinq ont pensé que les condamnations édictées contre les Chefs Druses étaient trop fortes. Je suis convaincu de la sincérité et de la conscience avec lesquelles toutes ces opinions ont été émises, mais je ne sais pas qu'au point de vue judiciaire elles engagent la responsabilité de ceux qui les ont formulées, et le doute qui peut résulter de leur divergence n'altère en rien, selon moi, le droit exclusif de la Porte à statuer librement, et sans pression étrangère, sur l'arrêt que Fuad Pacha lui a déféré, après avoir opiné lui-même dans le sens d'une confirmation pure et simple. Toute contrainte à cet égard me paraît attentatoire à la dignité et à l'indépendance morale du Sultan. Le principe que le pouvoir judiciaire ne relève que de la conscience de ceux qui l'exercent et de l'opinion publique est le seul valable en Turquie comme ailleurs.

Ces préliminaires posés, M. le Comte, j'ai dit à Lord Cowley que nous ne pouvions pas vouloir d'une lutte des Ambassadeurs de France et d'Angleterre à Constantinople sur la tête d'un homme, et que cette considération se joignait à celles exposées plus haut pour me fortifier dans l'idée que le Marquis de Lavalette et Sir H. Bulwer n'avaient qu'à laisser la Porte entièrement maîtresse de ses résolutions.

Si ce système, ai-je ajouté, ne convient pas à Lord John Russell, la question ne me paraît pas, dans l'ordre d'idées même où se place le Principal Secrétaire d'Etat de Sa Majesté Britannique, devoir être bornée à Said Bey Joublat. Ce personnage, comme vous pouvez en juger par l'extrait ci-joint de la partie de l'arrêt du Tribunal de Beyrouth qui le concerne, n'est pas digne assurément d'un intérêt particulier. De deux choses l'une: s'il est coupable des crimes qu'on lui impute, il mérite la mort; s'il est innocent, une commutation de peine ne redresserait pas l'erreur juridique dont il serait l'objet, et cette erreur devrait être tout aussi bien invoquée en faveur des autres condamnés.

Pour que Lord John Russell intervienne en faveur de Said Bey Joublat, il faut donc que sa Seigneurie soit convaincue qu'il a été mal jugé. C'est alors à la composition du Tribunal et à la procédure qu'il a suivie qu'il y aurait à s'en prendre, et tout les arrêts devraient être cassés au lieu d'être simplement modifiés par un effet spontané et volontaire de la clémence du Souverain. Si telle est la manière de voir du Principal Secrétaire d'Etat de Sa Majesté Britannique, on pourrait, ce me semble, remettre soit à la Commission Européenne en Syrie, soit à une Conférence composée des Représentants des Puissances à Constantinople et des Ministres Turcs, le soin de décider la question et de convenir des garanties à exiger d'une nouvelle cour de justice devant laquelle les condamnés seraient tous renvoyés. Quant à moi, M. le Comte, je suis prêt ou à recommander l'abstention à M. le Marquis de Lavalette, si Lord John Russell veut également le prescrire à Sir H. Bulwer; ou à accepter l'un ou l'autre des modes de solution que je viens d'indiquer. Je désire d'autant plus que le Principal Secrétaire d'Etat de Sa Majesté Britannique vous fasse connaître comment il envisage ma double proposition que l'Ambassadeur de l'Empereur à Constantinople me mande par le télégraphe, en date d'hier, qu'il tient d'Aali Pacha que M. l'Ambassadeur

d'Angleterre menace officiellement la Porte d'une rupture des relations diplomatiques si la sentence contre Said Bey Joublat reçoit son exécution.

Agréé, &c.
(Signé) THOUVENEL.

No. 61.

Lord J. Russell to Earl Cowley.

(No. 492.)

My Lord,

Foreign Office, April 23, 1861.

M. LE COMTE DE FLAHAULT has given me this day, by order of his Government, a copy of a despatch of the date of the 12th of April, which he had before read to me, and a copy of which I transmit to your Excellency.*

Your Excellency will recollect that one of the objects of the European Commission in Syria was to obtain the punishment of those guilty of directing or participating in the massacres which took place last year.

With this view the Commissioners urged the appointment of a Tribunal to try the accused. With this view they claimed the right of being present at the trials, which they suspected would be unfairly and partially conducted. With this view they gave their opinions from time to time, and asked to have the evidence communicated to them. With this view they declared that the sentence of death pronounced against twenty of the Druses condemned at Mokhtara was insufficient, and that a greater number ought to be capitally convicted. At this period M. Thouvenel, interposing on his side with a large measure of mercy, advised that only one or two of the ringleaders should be executed. Subsequently, in reviewing the sentences at Beyrout, the French, Prussian, and Russian Commissioners were of opinion that the sentence on Said Bey Joublat should be carried into effect, while the Austrian and British Commissioners doubted his guilt, and were of opinion that he ought not to suffer capital punishment. I supported this opinion at Constantinople, and obtained for answer the assurance from Aali Pasha which you will see recorded in a despatch of Sir Henry Bulwer of the 7th of March, and in a Memorandum given me by M. Musurus of the 16th of April.

Suddenly M. Thouvenel changes the whole aspect of the question, declares that the decisions of a Court of justice cannot be impugned except by the Sovereign of the country, and declares against any foreign interposition. Surely this representation of the subject comes too late.

If the Sultan was competent to appoint a Tribunal, and to be the sole judge of the decisions of that Tribunal, why was the Commission appointed? Why did it constantly interfere in the trials? Why did M. Thouvenel give his opinion in favour of saving from condign punishment the assassins condemned at Mokhtara? The view of Her Majesty's Government has been more consistent. Her Majesty's Government consider that if Turkish officials who were in command of troops, and who allowed and connived at the massacres, are not to be punished with death, the execution of Druses who were far less culpable is likely to shake the authority of the Sultan, and disturb the peace of Syria for many years to come. The Druses would feel that with all the apparel of justice, and in the eye of Europe, they might be put to death for offences which their Turkish masters might commit without any fear of similar penalty.

These considerations, and the particular circumstances of the case of Said Bey Joublat, have induced Her Majesty's Government to interfere, and will induce them to continue to interfere at Constantinople, with a view to save the life of that Druse Chief. But as the Ambassador of France has assured me that his colleague at Constantinople will be ordered not to use any threats to procure the execution of Said Bey Joublat, I have directed Sir Henry Bulwer to withdraw, on that ground and on that condition, his intimation to Aali Pasha that if Said Bey Joublat were executed he would break off official relations with the Sublime Porte.

Your Excellency may read this despatch to M. Thouvenel, and if he desires it, give him a copy.

I am, &c.
(Signed) J. RUSSELL.

* No. 60.

No. 62.

Lord J. Russell to Earl Cowley.

(Telegraphic.)

Foreign Office, April 23, 1861, 3.45 P.M.

I HAVE sent this day the following numbers to Sir Henry Bulwer:—

"The French Ambassador here, by order of his Government, entirely disavows any threat to the Porte to obtain the execution of Said Bey Joublat. This threat being entirely disavowed, you may withdraw the notice of breaking off relations if he is executed. But you will tell Aali Pasha that, in our opinion, his guilt is not proved; that Her Majesty's Government rely on the assurances given in your despatch of March 7, and in a telegraphic despatch given to me in writing by Musurus. You will tell him so; also, that the execution of this man, while the Turkish officials and Druses condemned at Mokhtara are not to be put to death, would outrage public feeling here, and injure Turkey in Parliament, and in the opinion of the Government.

No. 63.

M. Musurus to Lord J. Russell.—(Received April 23.)

(Confidentielle.)

1, Bryanston Square, le 16 Avril, 1861.

My Lord,

JE viens de recevoir une dépêche télégraphique de son Altesse Aali Pacha dans laquelle il me dit que, si la Sublime Porte a retardé jusqu'ici sa décision à l'égard de Said Bey Joublat, c'est parce qu'elle a voulu chercher un moyen pour satisfaire le vœu émis par le Gouvernement de Sa Majesté la Reine; mais que, malgré les difficultés intérieures et extérieures que cette question présente, son Altesse espère que la Sublime Porte la résoudra de la manière dont le Cabinet Britannique sera content.

J'ai, &c.
(Signé) C. MUSURUS.

No. 64.

Lord J. Russell to Earl Cowley.

(No. 493.)

Foreign Office, April 23, 1861.

Sir,

I TRANSMIT to your Excellency herewith, for your information, a copy of M. Musurus' communication to me of the 16th instant,* respecting Said Bey Joublat, which is referred to in my despatch to your Excellency No. 492 of this day's date.

I am, &c.
(Signed) J. RUSSELL.

No. 65.

M. Thouvenel to Count de Flahault.—(Communicated to Lord J. Russell by Count de Flahault, April 24.)

Paris, le 2 Avril, 1861.

M. le Comte,

LES dernières dépêches que j'ai eu l'honneur de vous adresser touchant la réorganisation administrative du Liban, exprimaient la confiance d'une entente prochaine des Commissaires, et je croyais pouvoir considérer comme dès à présent acquis à la discussion le principe de l'unité d'un pouvoir Chrétien. Je me fondais sur le résultat lui-même des délibérations de la Commission.

En effet, M. le Comte, dans le courant de Février, les Délégués avaient arrêté et paraphé une série de seize Articles dont le premier portait l'établisse-

* No. 63.

ment d'un Gouverneur Chrétien pour toute la Montagne. Le troisième avait pour objet l'abolition formelle du régime des Caimacamies. L'Article 12 était venu confirmer ces dispositions en traçant les nouvelles circonscriptions par district, de manière, d'une part, à donner satisfaction aux intérêts des divers groupes des populations, et, de l'autre, à concilier la distribution des territoires avec l'existence d'un pouvoir unique et fort. Après de pareilles résolutions et lorsque le travail de la Commission semblait près d'être achevé, comment pouvions-nous avoir aucun doute sur le résultat final de cette discussion ? Nous croyions avoir d'autant plus de raisons de regarder la pensée des Délégués des Puissances comme favorable au principe de l'unité de pouvoir que des divergences d'opinion s'étaient d'abord produites, et que les dispositions dont je parle avaient été arrêtées à la suite de longues discussions quand les partisans de la division en plusieurs Caimacamies avaient pu apprécier en pleine connaissance de cause les considérations auxquelles ils avaient fini par se rendre.

Je savais d'ailleurs, que les Cabinets de Vienne et de Berlin inclinaient à reconnaître avec nous la nécessité d'un pouvoir unique en même temps que Chrétien. Le Gouvernement Anglais me semblait devoir agréer, puisque son Commissaire y aurait donné son adhésion. J'aimais, enfin, à me persuader que si le Cabinet de St. Pétersbourg avait d'abord accueilli l'idée d'une Caimacamie spéciale pour ses coreligionnaires, les intérêts évidents des Chrétiens le rallieraient à notre sentiment, et je me plaisais à en trouver la preuve dans l'assentiment que M. Novikov avait accordé, de son côté, comme Lord Dufferin, à la combinaison élaborée par la Commission. Je n'avais ainsi que des motifs d'augurer favorablement des conclusions de son travail et d'espérer que la question serait réglée sans soulever aucun dissentiment sérieux.

Je n'ai donc pas reçu sans surprise la dépêche par laquelle M. Bécclard m'annonce que ses collègues, envisageant leurs premières résolutions comme non avenues, et se plaçant à un point de vue entièrement différent, se sont engagés dans un ordre d'idées opposé. Aux seize Articles sur lesquels ils s'étaient entendus après une délibération de plus d'un mois, et qui étaient rédigés en vue de l'institution d'un pouvoir unique, ils ont substitué les trente-quatre Articles entièrement nouveaux, et qui sont basés sur une division de l'autorité en trois Caimacamies.

Par quelles considérations les Commissaires d'Autriche, de Grande Bretagne, de Prusse, et de Russie, ont-ils été amenés à se déjuger de la sorte, ou plutôt quelles raisons donnent-ils du revirement qui s'est opéré dans leur manière de voir ?

Les Commissaires alléguent que, dans leur pensée, leur premier travail se rattachait à l'institution d'un Gouvernement Général de la Syrie, et que cette idée étant aujourd'hui définitivement abandonnée devait entraîner avec elle des dispositions qui n'auraient plus la même raison d'être. Cette argumentation, M. le Comte, ne me surprend pas moins que la résolution qu'elle a pour but de justifier. Nous étions loin de penser, en effet, que les bases formulées d'abord par la Commission eussent un lien nécessaire avec le projet primitivement conçu par le Commissaire d'Angleterre. Dès que ce projet a été connu l'on a pu facilement prévoir les objections fondamentales qu'il devait soulever à Constantinople. Aussi avait-il été généralement jugé impraticable. Les Commissaires ne l'ignoraient point, et, après un moment d'hésitation, ils étaient convenus de se borner à rechercher les conditions d'une réorganisation de la Montagne.

D'après ce que M. Bécclard m'écrivait à la date du 24 Février, ils avaient admis, à la vérité, que les dispositions relatives au Liban pourraient être ultérieurement rattachées, si on le jugerait utile, à un système générale embrassant toute la Syrie ; mais cette concession de pure forme était faite au Commissaire de Sa Majesté Britannique dans l'unique pensée de lui permettre de laisser son plan à l'écart pour prêter son concours à la discussion d'un plan restreint pour le Liban. Tous ses collègues semblaient l'avoir compris ainsi et la correspondance de M. Bécclard me les représentait, dès cette époque, comme d'accord avec lui ; dans une conviction qui se fortifiait de plus en plus, sur l'impossibilité d'en revenir, à aucun moment, à un projet entièrement irréalisable. Lors donc que les Commissaires traçaient le plan qu'ils répudient aujourd'hui, ils paraissent bien éloignés de le subordonner à la création d'un vaste Gouvernement de la Syrie dont le Liban n'eût été qu'une subdivision. Tout nous autorisait à croire qu'ils se proposaient uniquement d'indiquer les principes applicables à la réorganisation du Liban, sans exclure les avantages qui pourraient être accordés à

la Syrie, mais sans en faire dépendre en rien les institutions de la Montagne, objet spécial de leur mission.

Je comprends moins encore, M. le Comte, l'argument invoqué par les Commissaires lorsque j'examine en eux-mêmes les seize Articles sur lesquels ils étaient tombés d'accord. Je ne vois nullement par quel lien ce plan restreint se rattache nécessairement à l'idée d'une nouvelle administration en Syrie. Il ne porte aucune trace de cette préoccupation ; il ne renferme aucune disposition qui ne soit parfaitement indépendante d'un semblable ordre de choses et qui ne puisse se concilier aussi bien avec le maintien des subdivisions actuelles de l'administration Ottomane. Je vais plus loin, M. le Comte ; moins on peut espérer de faire prévaloir le projet d'une réforme importante dans le Gouvernement de la Syrie, plus il est utile, à mon sens, d'avoir dans le Liban des institutions sagement combinées et une autorité forte. Plus il y a probabilités que la Porte continuera de se refuser à l'arrangement suggéré par Lord Dufferin et ne voudra rien changer aux anciens rapports du Liban avec le Pachalic de Saida, plus il est dans l'intérêt des populations Chrétiennes de la Montagne de rester ou plutôt de redevenir unies dans une seule et même administration. Nous avions l'espoir, disent les Commissaires, de faire profiter tous les Chrétiens de la Syrie des avantages que nous cherchions à assurer aux populations du Liban, et cette pensée nous a dirigés. Mais de ce qu'il y a lieu de craindre que les Chrétiens étrangers à la Montagne soient privés des améliorations que la Commission se proposait de réclamer en leur faveur, est-ce une raison pour ne plus porter la même sollicitude aux Chrétiens du Liban ? N'est-ce pas au contraire un motif de plus de redoubler d'intérêt en leur faveur, et puisque la Commission en est réduite à préparer les éléments d'une combinaison restreinte de la vouloir d'autant plus conforme aux principes qu'elle avait d'abord posés ? Il m'est donc impossible de souscrire à l'explication que les collègues de M. Bécclard lui ont donnée d'un changement aussi complet d'opinion. Mais il l'est bien davantage encore d'accepter comme répondant à la pensée des Puissances la nouvelle combinaison qu'ils ont imaginée. Elle repose sur cette idée qu'il convient d'attribuer à chaque groupe de population, à chaque communauté Chrétienne dans le Liban, une administration distincte et séparée. Il y aurait, en conséquence, trois Caimacamies, l'une formée des Maronites, l'autre de tribus appartenant à la Communion Orientale ou Grecque, la troisième de Druses. Chacune de ces agglomérations serait administrée par des chefs indigènes. Assurément, si cette division en Caimacamies avait pour effet de faire cesser l'enchevêtrement des races et de séparer les intérêts, elle mériterait d'être sérieusement examinée, car le mélange des Maronites et des Druses dans les mêmes centres de population est une des causes des haines dont les Puissances ont aujourd'hui à réparer les effets et à prévenir le retour. Mais cette juxtaposition des Maronites, des Druses, des Métualis, des Musulmans, des Grecs, et des Grecs Unis, est telle qu'aucune circonscription n'y peut remédier, et que chacune des trois Caimacamies, de quelque manière que l'on en combine les limites, reste formée dans une proportion plus ou moins considérable de populations mixtes. Ainsi la Caimacamie Maronite, sur une population totale de 182,000 âmes, en aurait plus de 37,000 appartenant soit à la Communion Grecque, soit aux tribus Druses, Métualis, ou Musulmanes. Dans la Caimacamie Grecque, qui ne compterait, d'ailleurs, que 9,000 âmes, il n'y aurait pas moins de 9,500 habitants d'une autre religion, dont la plupart Catholiques et les autres Métualis ou Musulmans. Enfin la Caimacamie Druse, dont la population serait de 59,000 âmes, renfermerait environ 21,000 Maronites Catholiques, près de 6,000 Grecs et de 4,000 Grecs unis. Vous trouverez à ce sujet, M. le Comte, des données précises dans le tableau statistique ci-joint, et vous le verrez, en subdivisant le Liban, d'après le nouveau plan des Commissaires, on ne ferait que rendre plus sensible l'état mixte des populations beaucoup moins apparent et moins fâcheux lorsque 200,000 Chrétiens de tout rite, parmi lesquels sont dispersés environ 45,000 Druses, Métualis et Musulmans, se trouvent réunis sous une seule et même administration comprenant toute la Montagne.

Une objection si grave ne pouvait échapper aux Commissaires. Leur première préoccupation a été d'y pourvoir, mais par quel moyen ? C'est là que se manifeste plus visiblement encore, s'il est possible, l'irréparable imperfection de leur plan. Ce plan ne répond pas aux conditions ethnographiques du Liban. Que font-ils ? Ils changent la nature des choses. Ils décident qu'il sera procédé à une séparation géographique des Chrétiens et des Druses, que les uns et les autres seront désagrégés, c'est-à-dire, transplantés.

En vérité, M. le Comte, en inscrivant cette disposition en tête de leur nouveau projet, en la développant dans trois Articles qui sont comme les préliminaires de leur travail, les délégués semblent avoir été conduits par la force des choses à faire l'aveu des difficultés insurmontables qu'il soulève. Ils parlent uniquement de la désagrégation des Chrétiens et des Druses. Je pourrais demander si, en posant le principe, ils se croient libres d'en limiter l'application, et si en se plaçant à ce point en dehors de la réalité, ils ne se trouveraient pas entraînés par la logique même plus loin qu'ils ne l'ont prévu. Pourquoi, en effet, la désagrégation des uns, et non celle des autres? En supposant même que l'on ne vit pas de raisons aussi impérieuses pour séparer les Catholiques des Grecs, pourquoi laisser en contact avec les Chrétiens les 17,000 Métualis ou Musulmans répandus dans la Montagne? Mais je le répète, les auteurs de la combinaison que j'examine n'ont pas eu l'intention de pousser aussi loin les conséquences de leur principe. Satisfaits du nombre des trois Caimacamies, ils ne se demandent pas et ils ne veulent pas savoir si les Musulmans d'un côté, les Grecs unis de l'autre, ne seraient pas fondés aussi bien que les Grecs de la Communion Orientale à réclamer l'institution d'une quatrième et cinquième Caimacamie, soit en repoussant de leur sein les populations d'un autre rite ou d'une autre race, soit en se réunissant à leurs coreligionnaires établis sur d'autres points. Encore une fois, les Commissaires ont écarté cette question, et c'est aux Maronites et aux Druses respectivement qu'ils semblent vouloir limiter l'application de leur système. Bornons-nous donc, j'y consens, à en apprécier les effets dans les deux Caimacamies Druses et Maronites seulement.

Je n'hésite pas à le dire, M. le Comte, les résultats seraient désastreux, aussi bien pour les Druses que pour les Maronites, si avant tout le système lui-même n'était impraticable. Je vous citais tout à l'heure des chiffres empruntés au tableau statistique ci annexé. En vous y reportant vous remarquerez que dans la Caimacamie Maronite à côté de 138,000 habitants de cette race, il n'y a pas moins de 5,000 Druses, sans compter 16,000 Grecs, 9,000 Métualis, et 7,000 Musulmans que je suppose, par une exception illogique au principe de la désagrégation, maintenus dans les lieux où ils sont fixés. La difficulté serait bien autrement grave encore dans la Caimacamie Druse. Là en effet outre 4,000 Grecs Unis, et en admettant que la Russie consentit à laisser 6,000 Grecs Orthodoxes sous une administration Druse, il y aurait environ 21,000 Maronites à désagréger, car sur ce terrain même les Maronites approchent du nombre des Druses, qui n'atteignent pas au chiffre de 23,500 âmes. Voilà donc sur le seul territoire de la Caimacamie Druse 21,000 individus et plus de 5,000 dans la Caimacamie Maronite qui seraient condamnés à quitter leurs foyers et à se voir transférer dans une autre partie de la Montagne. Les Druses, pas plus que les Maronites, ne sont des tribus nomades que l'on peut déplacer sans porter le trouble dans leurs habitudes et leurs intérêts. Ils forment, les Maronites principalement, une population laborieuse, très attachée au sol, ayant un vif sentiment de la propriété et tenant à la fois à l'agriculture et à l'industrie par la culture du mûrier. La mesure que l'on se propose pour refaire la géographie de la Montagne serait dans de semblables conditions une cause de perturbation dans les existences et de ruine dans les fortunes.

Comment d'ailleurs devrait-elle s'opérer? Quelle serait la base des compensations? Sous quelles garanties s'accomplirait ce déplacement de 26,000 âmes abandonnant leurs habitations, leurs champs, leur industrie, pour aller former d'autres établissements? La Commission se tait sur toutes ces questions. Elle se garde surtout de se réserver la responsabilité de l'exécution. Elle en confie la surveillance à l'autorité locale, aux Consuls à Beyrouth, ainsi qu'à une Commission Mixte dans laquelle les diverses populations seraient représentées.

Je rends justice aux Commissaires, M. le Comte; du moment où ils adoptaient la division en Caimacamies, ils étaient naturellement conduits à l'idée de la désagrégation. Mais en suivant la combinaison dans ses conséquences on peut en apprécier la valeur, et la nécessité de la séparation géographique dans le système suggéré en dernier lieu par la Commission suffisait pour montrer combien il est contraire à l'état réel des choses.

Rien ne nous paraît donc plus propre à ramener les opinions au système de l'unité du pouvoir entre les mains d'un chef indigène et Chrétien. Puisque la séparation géographique des communions et des races est impossible à tous égards, et qu'il faut accepter la distribution des populations telle qu'elle est aujourd'hui, le problème consiste uniquement à trouver une organisation qui

en satisfaisant à tous les intérêts légitimes, contienne toutes les rivalités. Ces rivalités dégénèrent facilement en haines ardentes et en conflits armés entre tribus de races et de religions différentes, et si les divisions administratives mal combinées viennent non seulement affaiblir l'autorité, mais remettre une part à chacun des groupes rivaux, les luttes, loin d'être prévenues, seront encouragées; c'est ce que l'on a vu sous le régime des deux Caimacamies: si, au contraire, l'autorité est concentrée, il est dans son intérêt de consacrer tous ses efforts à faire vivre les populations en bonne intelligence, et si elle sait être forte et respectée, elle y parvient. Ces deux combinaisons ne sont point des théories; elles ont été mises à l'épreuve; l'expérience a prononcé. Le pouvoir unique et Chrétien avait fait régner la paix et le bien-être, là où les deux Caimacamies ont depuis amené les plus sanglants désordres. Seul aussi ce pouvoir nous paraît en état de réparer le mal qu'elles n'ont pas empêché.

Sans doute, M. le Comte, nous inclinons à penser que l'autorité doit être confiée à un chef indigène et Chrétien, mais la position des Chrétiens dans le Liban justifie entièrement cet avantage. En les envisageant, abstraction faite des communions, leur nombre dépasse 200,000 âmes, tandis que celui des Druses est seulement de 28,000 et que les Musulmans réunis aux Métualis restent au-dessous de 17,000. Il est équitable de tenir compte de cette différence, et cette considération nous paraît rentrer dans la pensée des Cabinets comme dans la situation même. Ce sont les Chrétiens, en effet, qu'il s'agit de mettre à l'abri de nouveaux malheurs. C'est en leur faveur que les Puissances sont intervenues. D'accord sur le but, les grandes Cours ne sauraient différer sur les moyens.

Ces moyens, M. le Comte, ont été unanimement admis par les Commissaires dans le premier travail adopté par eux. En exposant ici nos observations, je ne puis que défendre la pensée primitive de la Commission, et revendiquer pour elle le mérite d'avoir parfaitement saisi tout d'abord les conditions fondamentales de la réorganisation du Liban. Nous nous réservons d'examiner son plan, et nous n'en eussions peut-être pas approuvé tous les détails. Mais dans ces dispositions essentielles il nous semblait inattaquable. Nous n'eussions fait aucune difficulté d'y souscrire, et nous ne formons encore d'autre désir que de le voir repris par la Commission, qui, au surplus, d'après ce que me mande M. Bédard, n'a pas renoncé absolument à le compléter, lorsqu'elle aura achevé son nouveau projet.

Agréez, &c.

(Signé) THOUVENEL.

Inclosure in No. 65.

STATEMENT showing the Districts composing the Christian and Druse Kaimakamates.

Districts composant actuellement le Caimacamé Chrétien.

Noms des Districts.	Maronites.	Grecs Schismatiques.	Grecs Catholiques.	Druses.	Métualis.	Musulmans.	Israélites.	Total de la Population.
Zaonia	4,000	200	..	..	..	100	..	4,300
Djebbet-Beherre	30,000	..	..	..	..	..	..	30,000
Koura Supérieure	1,800	4,000	..	..	200	..	..	6,000
Qavusitch et El-Mezarih ..	1,000	1,250	..	..	..	350	..	2,600
Batroun	4,000	2,200	300	..	100	320	..	6,920
Djébaïl	17,500	1,500	..	..	..	200	..	19,200
Hermel, Djebbet-Menaïzi et Ouadi-Olmat .. ..	..	..	..	..	6,000	..	..	6,000
Fétouch	3,500	..	..	..	..	..	..	5,300
Kesrouan	25,000	..	300	..	..	..	..	25,300
Meten, Katch, Zahlé, Beskinta et Dépendances	30,000	10,000	8,000	5,000	130	300	..	53,430
Le Sahel du Nord	4,500	800	5	6	..	50	..	5,361
Totaux	123,100	19,950	8,605	5,006	6,430	1,345	..	164,436

Districts composant le Caimacamât Druse.

Noms des Districts.	Maronites.	Grecs Schismatiques.	Grecs Catholiques.	Druses.	Métualis.	Musulmans.	Israélites.	Total de la Population.
Sahel du Sud ..	2,000	100	250	..	1,000	..	..	3,350
Gharb (2 districts) ..	4,000	3,500	200	4,400	200	..	..	12,300
Menassif et Chear ..	8,500	400	1,100	4,600	..	50	300	14,950
Djoud (2 districts) ..	3,500	1,200	150	3,500	..	..	..	8,350
Arkoub ..	3,300	450	600	2,500	..	..	..	6,850
Chouf (2 districts) ..	1,500	..	2,000	8,500	..	..	..	12,000
Aklm-Djezzineet Djebel-Rehan	10,000	..	1,000	60	1,490	250	..	12,500
Aklm-Karroub, une partie de	..	..	..	..	..	..	..	..
Aklm-Teffah ..	4,000	..	4,500	..	700	5,500	..	14,700
Totaux ..	36,900	5,650	9,800	23,560	3,390	5,800	300	85,400
Koura Inférieure ..	500	1,500	..	..	..	1,000	..	3,000

No. 66.

M. Thouvenel to Count de Flahault.—(Communicated to Lord J. Russell by Count de Flahault, April 24.)

M. le Comte,

Paris, le 4 Avril, 1861.

LES Commissaires des Puissances à Beyrouth ont achevé la rédaction du projet que j'examinais avec vous dans ma dépêche du 2 Avril; ils ont ensuite procédé à la révision de l'ensemble, et je suis en mesure de vous transmettre aujourd'hui ce travail. Les développements que la Commission a donnés à son plan, de même que les modifications qu'elle y a apportées, ne sauraient changer notre sentiment sur la valeur des idées qui ont présidé à cette combinaison. Plus au contraire les délégués ont tenu à préciser leurs vues, plus il est devenu facile de saisir les objections qu'elles soulèvent, et nous ne pouvions désirer qu'ils vinssent plus promptement et plus complètement justifier par leur propre aveu les reproches fondamentaux que comporte le système émané de leurs délibérations.

Ce système, vous le savez, M. le Comte, repose sur la division du Mont Liban en plusieurs Caimacamies, et la distribution du territoire en Caimacamies est elle-même basée sur la désagrégation des races Chrétienne et Druse. Cette séparation ethnographique a paru d'abord aux Commissaires tellement essentielle qu'ils en ont fait l'objet des trois premiers Articles de leur plan. Déjà toutefois les explications qui avaient eu lieu à ce sujet dans le sein de la Commission nous avaient laissé apercevoir leur embarras et leurs hésitations. Ils avaient gardé un silence absolu touchant la désagrégation pour les Métualis et les Musulmans; ils n'avaient parlé que des Chrétiens et des Druses, et cette mesure qui devait atteindre plus particulièrement les Maronites se serait trouvée limitée aux deux Caimacamies Maronite et Druse. Les Commissaires reculaient en quelque sorte devant les conséquences de leur principe. En révisant leur travail, ils ont fait plus; ils maintiennent le principe. S'ils ont remanié les termes des deux premiers Articles, ils n'en ont nullement changés le sens ni la portée. Mais par une contradiction à laquelle la force des choses les oblige, ils en abandonnent à peu près entièrement les conséquences. Ils proclament de nouveau en tête de leur projet que les Chrétiens seront séparés des Druses; mais dans l'Article 3, après s'être déchargés de la responsabilité de l'exécution, de la manière que je vous ai fait connaître, ils établissent que la désagrégation sera facultative, et ils combinent toutes les autres dispositions de leur projet surtout en vue du refus des populations de ce prêter à cette mesure. Ainsi la Commission pose une règle qu'elle présente comme une base de son système, puis admettant immédiatement qu'elle ne sera pas appliquée, c'est sur cette idée qu'elle fonde l'édifice des institutions nouvelles de la Montagne.

Et, en effet, M. le Comte, si l'on examine le travail des Commissaires, on

retrouve cette pensée partout substituée à celle de la désagrégation. Ils raisonnent constamment dans la supposition de populations mixtes et d'éléments hétérogènes dont il est nécessaire de tenir compte dans l'ordre administratif comme dans l'ordre judiciaire, dans la constitution des communes comme dans l'organisation des districts. En un mot le principe qui avait pour objet de justifier la création des trois Caimacamies, la désagrégation ethnographique disparaît entièrement dans les développements que reçoivent les vues des Commissaires, et nous nous retrouvons en présence des tribus de race différente que le hasard des circonstances a disséminées dans le Liban.

Dès lors, nos objections contre l'établissement de trois Caimacamies subsistent tout entières. Je m'expliquerais cette subdivision du pouvoir si elle avait pour objet de tracer les circonscriptions dans lesquelles nous ne trouverions plus que des populations homogènes et de remédier au mélange des races; mais tout au contraire, elle le rend infiniment plus sensible sur plusieurs points et notamment sur celui où l'inconvénient présente le plus de gravité, je veux dire dans la Caimacamie Druse. Là en effet la désagrégation ne s'opérant pas, nous aurions une minorité Druse administrant la majorité Chrétienne; puisque à côté de 23,000 Druses, ce territoire comprend, d'une part, 21,000 Maronites, et de l'autre 4,000 Grecs Unis et 6,000 Grecs Orthodoxes.

L'établissement de cette Caimacamie mettrait 31,000 Chrétiens à la discrétion de l'autorité Druse, appuyée sur une population relativement très inférieure en nombre.

Mais je ne veux pas rentrer, M. le Comte, dans un ordre de considérations que j'ai déjà parcouru avec vous. Je me borne à m'y référer en appelant, toutefois, votre attention particulière sur les raisons données par M. Bédard à l'appui de ses réserves. Il fait ressortir à bon droit le peu de solidité d'un plan fondé sur l'hypothèse de la désagrégation entièrement irréalisable selon nous, déclarée purement facultative par la Commission et cependant nécessaire pour que ce plan ait une raison d'être, principalement en ce qui concerne les rapports des Chrétiens et des Druses. Le Commissaire de l'Empereur signale également combien peu serait motivée l'institution d'une Caimacamie Grecque. Cette circonscription nouvelle dont la Commission cherche les éléments dans l'adjonction arbitraire de deux territoires formant ensemble une population totale de 10,000 âmes et comprenant seulement 5,500 Grecs, ne renfermerait qu'une faible partie des 25,000 Chrétiens de ce rite répandus dans le Liban. Je ne m'arrête pas sur les autres contradictions relevées par le délégué Français dans la note lue par lui à ses collègues, et je conclus à ce sujet, comme il le fait et comme je le faisais moi-même, en vous communiquant ma première impression sur le plan des Commissaires: la création des trois Caimacamies, sans la désagrégation, qui est impossible, ne serait qu'une cause de division entre les populations Chrétiennes, ajoutée à l'antagonisme si malheureusement organisé entre les Chrétiens et les Druses par l'arrangement de Chékib Efendi.

Avant de terminer, j'ajouterai cependant encore une observation. Les délégués des Puissances ont donné connaissance de leur travail à Fuad Pacha en l'invitant à l'examiner. Le Représentant de la Porte, sans préjuger l'opinion de son Gouvernement, a indiqué la sienne sur l'administration du Liban. Tout en s'abstenant d'accorder un entier assentiment aux idées de la Commission, il n'a pu dissimuler l'impression qu'elle lui causait. Assurément personne ne désire plus sincèrement que nous une prompte et complète entente entre les Puissances et la Porte sur une question dont la solution a besoin de ce mutuel accord pour offrir des conditions de stabilité et de durée. Nous serions donc charmés de la satisfaction difficilement contenue avec laquelle Fuad Pacha s'est exprimée, s'il ne s'était placé à un point de vue qui nous éclaire à la fois sur la propre pensée et sur la véritable portée du projet de la Commission.

Il n'y a, selon lui, que trois systèmes possibles: ou l'assimilation pure et simple du Liban aux autres Provinces Ottomanes; ou une administration séparée avec un Chef unique et indigène; ou, enfin, un ensemble de privilèges municipaux représentés par un certain nombre d'administrations municipales relevant toutes également du Gouverneur de Saida. Fuad Pacha écarte l'idée de vouloir substituer aux immunités du Liban l'action directe de la Porte; mais en témoignant ses préférences pour la troisième combinaison, que fait-il autre chose que de reprendre la première sous une autre forme? En quoi l'action directe du Vali de Saida différerait-elle de l'action directe de la Porte? Dans l'un comme dans l'autre cas, l'indépendance administrative du Liban n'existe plus, même de nom.

Et maintenant si je me demande pourquoi le Plénipotentiaire Ottoman en reprenant l'ancienne thèse du gouvernement direct de la Montagne par les Turcs, acquiesce jusqu'à un certain point au projet des Commissaires, il ne m'est pas difficile d'en trouver la raison; c'est que ce projet introduit dans le Liban un ordre de choses dont le résultat inévitable serait de mettre les populations dans un état de division tel que l'administration Ottomane pourrait s'y établir aisément avec ou sans municipalités.

Est-ce là ce que les Cabinets ont voulu? Nous ne le croyons pas. L'indépendance administrative de la Montagne est un principe ancien antérieur même à l'intervention Européenne dans les affaires de Syrie.

Les Puissances l'ont constamment maintenu et même revendiqué, tout en se prêtant à l'organisation des deux Caimacanies, dans les délibérations engagées à ce sujet à Constantinople de 1842 à 1845.

Les communications qu'elles ont échangées entre elles dans le courant de l'année dernière, lorsqu'elles ont dû s'entendre sur les instructions à donner aux Commissaires, l'ont toujours admis comme hors de discussion, et, aujourd'hui, comme en 1842, leur intervention en implique la reconnaissance formelle. Nous aimons donc à nous persuader que non seulement elles ne se prêteront point à ce qu'il soit porté atteinte au principe de l'indépendance administrative de la Montagne, mais qu'elles s'attacheront à ce qu'il reçoive l'organisation la plus propre à le préserver des dangers auxquels l'exposerait l'institution des trois Caimacanies.

Avant de connaître le nouveau travail des Commissaires, nous avions pressenti à ce sujet les autres Cours. Je sais par la correspondance du Marquis de Moustier et du Prince de la Tour d'Auvergne que la manière de voir de l'Autriche et de la Prusse est conforme à la nôtre touchant l'unité de pouvoir sous un Chef Chrétien. Je me plais à espérer que le revirement survenu dans les idées de la Commission n'aura modifié en rien leur sentiment, et qu'elles apprécieront, comme nous, un plan abandonné en partie par ses auteurs eux-mêmes dans sa disposition la plus essentielle.

Agréer, &c.
(Signé) THOUVENEL.

No. 67.

Earl Cowley to Lord J. Russell.—(Received April 24.)

(No. 607.)

My Lord,

Paris, April 23, 1861.

I LOST no time, after the receipt of your Lordship's despatch No. 422 of the 6th instant, in communicating to M. Thouvenel the instructions with which Her Majesty's Government proposed to furnish the Commander of the squadron which it is intended to dispatch to the coast of Syria from the 1st of May next.

Yesterday M. Thouvenel informed me that he had no observations to make upon the instructions themselves, but he asked me whether your Lordship intended to communicate them to the Porte, reminding me that Vefyk Efendi had in Conference shown a disposition to contest the right of foreign men-of-war to land troops in Syria without the consent of the Ottoman Government.

I replied that I would refer his Excellency's question to your Lordship.

I then asked M. Thouvenel whether the French Commander-in-chief would be furnished with similar instructions, when, somewhat to my surprise, he answered that it was not yet decided whether a French squadron would be left on the coast of Syria. At all events, he said, the force would be very small.

I have, &c.
(Signed) COWLEY.

No. 68.

Earl Cowley to Lord J. Russell.—(Received April 24.)

(No. 612.)

My Lord,

Paris, April 23, 1861.

THE term within which the ratifications of the Convention of the 19th of March, prolonging the European occupation of Syria, were to be exchanged, expiring to-day, M. Thouvenel convened a meeting of the Representatives of the five Powers, when it was found that the Turkish ratifications were not ready. A short Protocol recording this fact was, therefore, signed, of which I have the honour to inclose a copy; and the exchange of the ratifications was deferred for the present.

I have, &c.
(Signed) COWLEY.

Inclosure in No. 68.

Protocol of a Conference held at Paris, April 23, 1861.

LES Soussignés, Représentants des Puissances signataires de la Convention du 19 Mars, 1861, qui a pour objet la prolongation de l'occupation Européenne en Syrie, s'étant réunis pour procéder à l'échange des ratifications respectives, échange qui devait avoir lieu dans le délai de cinq semaines, l'Ambassadeur de Turquie a déclaré que bien que son Souverain eût ratifié la dite Convention, l'instrument qui le constate ne lui était pas encore parvenu. En conséquence, il a été convenu que le délai de cet échange serait prorogé jusqu'au jour où son Excellence M. l'Ambassadeur de la Sublime Porte aura reçu les ratifications qu'il sera appelé à échanger.

Paris, le 23 Avril, 1861.

No. 69.

Earl Cowley to Lord J. Russell.—(Received April 24, 6 45 P.M.)

(Telegraphic.)

Paris, April 24, 1861, 5 30 P.M.

I HAVE just read your despatch respecting Said Bey to Thouvenel, and he has promised me to telegraph at once to Lavalette to abstain from all further interference. You may consider his life to be saved.

No. 70.

Lord J. Russell to the Lords Commissioners of the Admiralty.

My Lords,

Foreign Office, April 24, 1861.

HER Majesty having been pleased to direct that from the 1st of May a squadron should be sent to the coast of Syria, I have now to state to you the objects which Admiral Mundy, or the Admiral who may be in command of that squadron, is to keep in view.

According to a Convention signed at Paris on the 19th of March Syria will have been evacuated by the French troops by the 5th of June, and preparations for the evacuation may be in progress some time earlier. It is apprehended that troubles, disorders, and acts of vengeance may take place when the European troops are withdrawn. The Admiral must, therefore, be directed to extend his protection to the Christian inhabitants, and generally to any subjects of the Porte on the coast who shall be victims of outrage and barbarous assault.

The Admiral will concert his measures for this purpose with the highest Turkish authorities in Syria. He will also put himself in communication with the Commander of the French squadron, and also with any Commanders or Consuls of Christian Powers who may be on the coast.

In case of absolute necessity the Admiral is to be empowered to land

marines for the protection from massacre of British subjects, or Christians on the coast, but he will in no case direct or allow any officer under his command to march into the interior.

I shall be glad to have a list of the ships destined for this service.

I am, &c.
(Signed) J. RUSSELL.

No. 71.

Lord J. Russell to Sir H. Bulwer.

(No. 249.)

Sir,

Foreign Office, April 24, 1861.

I TRANSMIT, for your Excellency's information, a copy of a letter which I have addressed to the Lords Commissioners of the Admiralty,* signifying Her Majesty's pleasure as to the instructions to be given to the Admiral commanding a squadron of Her Majesty's ships ordered to be stationed on the coast of Syria from the 1st of next month.

You will read the inclosed paper to Aali Pasha, but you will not give a copy of it to his Excellency.

I am, &c.
(Signed) J. RUSSELL.

No. 72.

Lord Napier to Lord J. Russell — (Received April 25.)

(No. 71. Confidential.)

My Lord,

St. Petersburg, April 18, 1861.

PRINCE GORTCHAKOFF showed me yesterday his latest despatches from Syria. One of these reports referred to the charge brought against the Catholic Bishops in the region of Mount Lebanon, who are alleged to have been directly or indirectly instrumental in recommending 4,600 Druses for capital punishment. A protest of these ecclesiastics, addressed to the Commissioners, is forwarded by M. Novikoff, which has, I believe, been published in the newspapers.

The Russian Commissioner also states that application was made to the "Orthodox" Prelates to affix their signatures to the same document. The Greek Metropolitan refused on the ground that he had not been consulted in the first instance, when Fuad Pasha called the Maronite Prelates to his councils. The Greek Bishop of Tyre and Sidon declined, though agreeing with the general tenor of the protest, because there was in that document a deviation from the truth, which he could not sanction. The protest states that, on the representation of Fuad Pasha, the list of Druses was reduced by the Christian prelates from 4,600 to 1,200. The Greek Bishop affirms, on the contrary, that the list was not reduced, but divided into three categories, or gradations of guilty. To this mis-statement the Greek Bishop could not attach his name.

M. Novikoff, while exculpating the Maronite dignitaries from any active participation in the revengeful recommendation alluded to, expresses his regret that the number of persons designated should have been so great, regarding this circumstance as one calculated to bring discredit on the Christian cause.

In another letter M. Novikoff briefly but ably enumerates and compares the advantages and embarrassments attached to the different plans of government suggested for the Lebanon.

I observe in this document a most decided repugnance to the scheme of a single Christian Governor taken from the family of Shehab, and a warm solicitude for the welfare and separate establishment of the Orthodox Greek community.

The Russian Commissioner concludes in favour of the division of the Mountain into three Kaimakamats, accompanied by the consolidation of the population, by an exchange of lands, according to their several religions. He does not think the material difficulties attending such an emigration and new

* No. 70.

territorial division to be insuperable, and he adduces the opinion of Fuad Pasha in support of his views.

Prince Gortchakoff, while recognizing the ability of his Commissioner, and disclaiming all pretensions to pronounce a definitive opinion in a matter so remote and complicated, is inclined to hold that the plan of disentangling the several elements of population and settling them apart, is impracticable, though speculatively just and desirable.

His Excellency said that he regarded all the labours of the Commissioners and their productions as "materials," and that he desired that those gentlemen might proceed as soon as possible to Constantinople, where their plan might be brought under the consideration of the Representatives of the Five Powers and the Porte with the benefit of more rapid communication with the European Governments.

I touched upon the suggestion of a single Christian Governor for the Lebanon, named by the Porte, and not belonging to the country, as a proposal which, in the case of the failure of the present project of the Commission might possibly satisfy the views of the several European Cabinets, and meet with less local resistance than the nomination of a Shehab Emir.

The Prince asked me whether such was the opinion of my Government. I replied that I had no such instructions, and merely spoke for the purpose of eliciting discussion.

The Prince then stated that he had great doubts of the possibility of finding a man of sufficient integrity and independence of character among the Christians at Constantinople for such an office. "You might get a Christian who would be no better than a Turk."

I argued that if the Government of the Porte was to be perpetuated, and the Christians to be gradually raised to an equitable participation in the affairs of their country, a beginning must shortly be made by employing some of them in offices of trust. This might, perhaps, be a fitting opportunity for such an experiment.

The Prince threw out a suggestion that the Pasha of Saida might himself be a Christian.

More conversation passed of the same desultory character, in which I remarked a great coolness and impartiality on the side of the Prince, who does not allow his judgment to be affected overmuch by the views of his Representative in Syria, or by any sectarian affections, but seems really desirous to embrace an equitable decision by deliberate examination, and by friendly concert with all the Governments who have embarked in this question.

I have, &c.
(Signed) NAPIER.

No. 73.

Mr. Hammond to the Secretary to the Admiralty.

Sir,

Foreign Office, April 25, 1861.

WITH reference to Lord J. Russell's letter of yesterday's date, I am directed by his Lordship to transmit to you, to be laid before the Lords Commissioners of the Admiralty, a copy of Earl Cowley's despatch reporting his communications with the French Minister for Foreign Affairs respecting the instructions to be furnished to the Commander of the squadron which Her Majesty's Government propose to dispatch to the coast of Syria.*

I am, &c.
(Signed) E. HAMMOND.

No. 74.

The Secretary to the Admiralty to Mr. Hammond. — (Received April 25.)

Sir,

Admiralty, April 25, 1861.

WITH reference to Lord John Russell's letter of the 24th instant, and your letter of this day's date, on the subject of the instructions to be given to the

* No. 67.

Admiral commanding Her Majesty's ships on the coast of Syria, I am commanded by my Lords Commissioners of the Admiralty to send you herewith, for the information of Lord John Russell, a copy of a letter this day addressed to Vice-Admiral Martin, in which are pointed out the measures to be adopted in case of necessity with reference to protecting Christian inhabitants, and more especially British subjects in Syria.

According to the latest reports from Vice-Admiral Martin the British force actually employed, and now about to proceed to the coast of Syria, will consist of the ships stated below.

I am, &c.
(Signed) W. G. ROMAINE.

"Hannibal," 91 guns, Flag-ship of Rear-Admiral Mundy; "Renown," 91 guns; "Queen," 90 guns; "Melpomene," 51 guns; "Raccoon," 22 guns; "Amphion," 36 guns; "Greyhound," 17 guns; "Alacrity," 4 guns.

Inclosure in No. 74.

The Secretary to the Admiralty to Vice-Admiral Martin.

Sir,

Admiralty, April 25, 1861.

I AM commanded by my Lords Commissioners of the Admiralty to send you herewith for your information and guidance, a copy of a letter from Lord John Russell dated the 24th instant, relative to the instructions to be given to the Rear-Admiral commanding Her Majesty's ships on the coast of Syria, to extend his protection to the Christian inhabitants, and generally to any subjects of the Porte who may be victims of outrage and barbarous assault, in the event of troubles and disorders arising after Syria has been evacuated by the French troops.

I also inclose a copy of a further letter from the Foreign Office, dated this day, for your information, with copy of its inclosure from Her Majesty's Ambassador at Paris, reporting his communications with the French Minister for Foreign Affairs, relative to the above-mentioned instructions for the Commander of the British squadron on the coast of Syria; and with reference to the supposed disposition of the Turkish Government to contest the right of foreign men-of-war to land troops in Syria, my Lords desire that you will instruct Rear-Admiral Mundy that upon all occasions when protection to Christian inhabitants, and more especially to British subjects, may be necessary, he should endeavour to concert measures with the Turkish authorities, but he is not on that account to delay giving the most prompt and efficient protection to British subjects, when the necessities of the case may be urgent and the Turkish authorities themselves may be either unable or unwilling to protect them.

I am, &c.
(Signed) W. G. ROMAINE.

No. 75.

Lord J. Russell to Earl Cowley.

(No. 513.)

My Lord,

Foreign Office, April 24, 1861.

I INCLOSE, for your Excellency's information, copies of despatches, as marked in the margin,* upon the subject of Syria.

I am, &c.
(Signed) J. RUSSELL.

* Nos. 65, 66, 72, and 76.

No. 76.

Lord J. Russell to Sir H. Bulwer.

(No. 253.)

Sir,

Foreign Office, April 25, 1861.

I SEND your Excellency copies of two despatches of which M. de Flahault has left copies with me, on the subject of the affairs of Syria.*

You will observe that M. Thouvenel criticises with great force and clearness the last Report of the Commission. But you will observe also that, in speaking of the first Report of the Commission, of which he highly approves, M. Thouvenel omits to state that four out of five of the Commissioners were of opinion that the Christian Pasha of the Mountain should not be a native.

In fact, if a native Chief were to govern the whole Mountain, kept in check only by a Pasha of Saida, it is probable that the Druses, Mahometans, and Metualis would suffer grievously from the oppression of their rivals placed in power over them with little or no restraint.

M. Thouvenel himself mentions that the Christians would be 200,000, while the Druses would be, in round numbers, 28,000, and the Mahometans and Metualis, 17,000.

But instead of concluding that the minority of 45,000, divided into three sects, and into different villages far apart from each other, would require protection against the majority of 200,000, he concludes that the 200,000 would require protection against the 45,000.

Her Majesty's Government lean to the opinion that a single Governor of Syria, and a single Christian Pasha of the Lebanon, not being a native of the Mountain, would best provide for peace and good order, both in the Lebanon and in the rest of Syria.

If the Sultan should insist upon dividing and weakening his own authority in Syria, it will then be all the more necessary that the Chief or Chiefs of the Mountain should not be natives.

You will endeavour to obtain the decision of the Porte, and of the Representatives of the Allied Powers, in conformity with these views, which agree entirely with those of the first Report of the Commission.

I am, &c.
(Signed) J. RUSSELL.

No. 77.

Lord Napier to Lord J. Russell.—(Received April 25.)

(No. 72.)

My Lord,

St. Petersburg, April 18, 1861.

PRINCE GORTCHAKOFF informed me, yesterday, that he had forwarded to Baron Brunnow a copy of his instruction to Prince Labanow, alluded to in my despatch No. 63 of the 13th instant, in which the Russian Minister at Constantinople is directed to cultivate a good understanding with Sir Henry Bulwer.

Baron Brunnow will speak to your Lordship on the subject.

I have, &c.
(Signed) NAPIER.

No. 78.

Consul-General Moore to Lord J. Russell.—(Received April 26.)

(No. 2.)

My Lord,

Beyrout, April 12, 1861.

I HAVE the honour to inclose copies of three despatches addressed by me to Her Majesty's Ambassador at the Porte.

I have, &c.
(Signed) N. MOORE.

* Nos. 65 and 66.

Inclosure 1 in No. 78.

Consul-General Moore to Sir H. Bulwer.

Sir,

Beyrout, April 11, 1861.

IN the temporary absence of Lord Dufferin, I have the honour to report to your Excellency that by direction of his Excellency Fuad Pasha, Ahmet Pasha, the Vali of Saida, has recently issued instructions to Youssef Bey Keram, the Acting Christian Kaimakam, to select a deputy from each of the Mokataas under his jurisdiction to compose a Commission at Beyrout, for the purpose of instituting an inquiry into the conduct and proceedings of the Christians of the Mountain during the late disturbances, including the question of the Hazin Sheikhs.

It is positively affirmed that Tanios Shaheen, the leader of the late insurrection in the Kesrouan, has clandestinely come to Beyrout after his defeat by Youssef Keram. It is added that he has taken refuge with the French Consul-General, and that the French authorities have extended to him their protection, and called upon Youssef Keram to restore to him the whole of his confiscated property.

General Beaufort d'Hautpoul and Count Bentivoglio, escorted by a detachment of French cavalry, have proceeded on a visit to the Maronite Patriarch at his residence in the Lebanon. Youssef Bey Keram met the General at the Patriarch's by invitation. The leading inhabitants of the neighbouring villages of the Kesrouan are stated to have received invitations to repair to Bkerké, the Patriarchal seat. It is reported that this visit and meeting have for ostensible object the reconciliation of the Hazin Sheikhs with the peasantry, but that the chief purpose is to discuss the plan understood to be advocated by the French for the future government of the Lebanon, namely, to place the Mountain under four Mudirs with a Mixed Medjlis attached to each, the whole to be under a Christian Governor-General and Medjlis.

Her Majesty's ship "Hannibal" bearing the flag of Rear-Admiral Mundy, arrived here yesterday. The squadron is now composed of the flag-ship, "Renown" and "Queen" line of battle ships, the frigates "Raccoon" and "Melpomene" (absent), and the "Greyhound" corvette.

The last Austrian steamer from Constantinople brought a further supply of specie for the Government, amounting to 5,000 purses.

Of foreign ships of war there are a Russian frigate and two French steam-vessels, the "Mogador" and "Colbert."

A Christian near Deir-el-Kamar was murdered by Druses a few days ago. Two more Christians and one Mahometan are reported to have been found assassinated in the Mixed districts of the Lebanon.

I have, &c.
(Signed) N. MOORE.

Inclosure 2 in No. 78.

Consul-General Moore to Sir H. Bulwer.

Sir,

Beyrout, April 12, 1861.

SINCE writing my despatch of yesterday, I have received some more precise information relative to the visit of General d'Hautpoul to the Kesrouan.

Tanios Shaheen joined the General at Antoura, whither the latter had repaired after his visit to Bkerké, the residence of the Maronite Patriarch, and where Youssef Bey Keram had preceded him, and a reconciliation between these two persons was effected by General d'Hautpoul. The General observed that the Maronites should not permit trifles or personal animosities to divide them at such a time as the present, and amongst the arguments used by him to induce Keram to accede to the proposed reconciliation, he is said to have reminded him that he, Keram, was only in office temporarily, that they should all soon be under a Governor-General chosen from amongst the Shehabs, and that the sooner they made up their differences the better.

On the following day, General d'Hautpoul paid a visit to Bzemmar, the seat of the Armenian Catholic Patriarch, and to Reifoon, the village of Tanios

Shaheen and other neighbouring villages. At every place General d'Hautpoul was met by crowds of people who accompanied him, firing their guns and singing the praises of France.

Tanios Shaheen parted with the General at Antoura and returned to Bkerké.

I have, &c.
(Signed) N. MOORE.

P.S.—I expect soon to receive a report of what occurred at the interview at Bkerké.

N. M.

Inclosure 3 in No. 78.

Consul-General Moore to Sir H. Bulwer.

Sir,

Beyrout, April 12, 1861.

I HAVE the honour to inclose, for your Excellency's information, translation of a despatch which I have just received from Mr. Vice-Consul Abela of Sidon, reporting the death of a Christian from a projectile fired from the cannon of the castle of that town, during a salute for the Beiram. Your Excellency will perceive that the French authorities at Sidon have taken the matter up.

I have, &c.
(Signed) N. MOORE.

Inclosure 4 in No. 78.

Vice-Consul Abela to Consul-General Moore.

(Translation.)

Sir,

Sidon, April 11, 1861.

I HAVE the honour to inform you that yesterday at about 1 o'clock P.M., the French steamer "Colbert" anchored off this town.

This morning, at about half-past 6 A.M., at the hour of the prayer of the Beiram, guns were fired as usual from the castle on the sea. A Christian named Tannous Menessa of Acre, belonging to the Greek Orthodox community, and who came here the day before yesterday for some commercial affairs, whilst standing on the bridge which leads to the castle, on the second gun being fired, fell dead from a projectile discharged therefrom. At his side were a companion of his, and two boys of Sidon, who immediately gave notice to his Excellency Adham Pasha, who came in person, and after having seen the body, ordered that it should be buried; but the captain of the French garrison at this place prevented it, saying that it was necessary that the body should be inspected by medical men. In the presence, therefore, of the doctor of the "Colbert," the doctor of the Ottoman hospital examined the body, and found in it a grape-shot which had penetrated into the right side of the breast. The French captain took the projectile and kept it.

The Pasha (who had pretended that the death of Tannous had been caused by a piece of paper from the cartridge) seeing that the case was premeditated, as the same guns had been discharged the night before, and that there was great suspicion against the topgi (artillerymen), ordered the imprisonment of these persons, and afterwards interrogated them in the Medjlis, in the presence of the captain of the French garrison, the French Vice-Consul, and the Greek Vice-Consul, who pretended that Tannous Menessa was under his protection. It is said that the suspicion against the topgi was realized.

A certain Hanna Endraus of the village of Sahlie was yesterday plundered by three Druses near the village Barghoutié, within an hour's distance from Sidon.

These two cases have renewed the alarm in the hearts of the Christians.

I have, &c.
(Signed) J. ABELA.

Mr. Hammond to the Secretary to the Admiralty.

Sir,

Foreign Office, April 26, 1861.

I HAVE laid before Lord John Russell your letter of the 25th instant, inclosing a copy of the instructions which, in consequence of his Lordship's letter of the 24th instant, the Board of Admiralty have addressed to Vice-Admiral Martin, in regard to the manner in which Her Majesty's ships on the coast of Syria should be employed, and I am to request you to inform the Board of Admiralty that Lord John Russell concurs in those instructions.

I am, &c.

(Signed) E. HAMMOND.

Lord J. Russell to Earl Cowley.

(No. 517.)

My Lord,

Foreign Office, April 26, 1861.

I TRANSMITTED to your Excellency in my despatch No. 513 of yesterday, copies of two despatches from M. Thouvenel respecting the affairs of Syria, which Count Flahault had left with me, and a copy of a despatch which I had addressed to Sir Henry Bulwer, explaining the views of Her Majesty's Government upon the subject.

Copies of these documents have been sent to your Excellency, in order that you may explain to M. Thouvenel the view which Her Majesty's Government take of the important matters to which they relate.

The Prussian Minister has read to me, this morning, a despatch of Baron Schleinitz explaining the views of Prussia, which do not much differ from the views of M. Thouvenel; one exception, however, of importance is to be remarked. The Prussian Government wish to see an impartial Christian Governor of the Lebanon.

It appears to Her Majesty's Government that this object can only be obtained by insisting on the condition proposed by the Commissioners of Austria, Great Britain, Prussia, and Russia, that the Christian Governor should not be a native of the Lebanon. Otherwise he would be merely the organ of the violence and vengeance of his sect or tribe, whichever it might be.

I am, &c.

(Signed) J. RUSSELL.

Earl Cowley to Lord J. Russell.—(Received April 26.)

(No. 618.)

My Lord,

Paris, April 24, 1861.

I HAVE read to M. Thouvenel your Lordship's despatch No. 492 of yesterday's date, in reply to one from his Excellency to the Count de Flahault of the 12th instant, relative to the fate of Said Bey Joublat.

M. Thouvenel said that he must maintain his own reasoning as to the functions which had devolved upon the European Commission, with regard to the trials which had taken place both at Mokhtara and Beyrout. He did not consider that it was any part of the attributes of the Commissioners to interfere with the sentence of the tribunals. With respect to the intervention which he had exercised at Mokhtara, he recalled to my recollection that he had done no more than reply to an interpellation of Fuad Pasha, who had inquired whether twenty or thirty heads would satisfy the requirements of the Commission, when he had replied that it was not numbers that were required, but the punishment of one or two ringleaders. He had never interfered in the case of any particular individual.

Neither, continued M. Thouvenel, had any pressure been exercised by the French Government at Constantinople, for the particular execution of Said Bey.

He had merely expressed the opinion that the whole of the sentences passed at Beyrout ought to receive their execution.

I observed that whatever might have been his Excellency's intentions, I could not doubt that M. de Lavalette had exerted the whole of his influence to obtain the capital punishment of Said Bey. In fact it had been the only sentence for the execution of which he had pressed, and to an extent which had seriously alarmed the Porte.

M. Thouvenel asked for a copy of your Lordship's despatch, and he then said that he would at once desire M. de Lavalette by telegraph to withdraw from all further interference with respect to Said Bey, and to leave his fate in the hands of the Porte. "Of course," M. Thouvenel good-humouredly added, "of course, I understand that his head is safe upon his shoulders."

I have, &c.

(Signed) COWLEY.

Earl Cowley to Lord J. Russell.—(Received April 26.)

(No. 619. Confidential.)

My Lord,

Paris, April 24, 1861.

IN the course of the conversation respecting Said Bey Joublat recorded in my preceding despatch, M. Thouvenel said, that he had no wish to expose Aali Pasha, but that the latter had denied in the most solemn manner to M. de Lavalette, that he had ever promised Sir Henry Bulwer that Said Bey's life should be spared.

I have, &c.

(Signed) COWLEY.

Sir H. Bulwer to Lord J. Russell.—(Received April 27.)

(No. 281.)

My Lord,

Constantinople, April 16, 1861.

WITH respect to Said Bey Joublat, Aali Pasha has told me that his life will be spared, but that as a Turkish Tribunal has pronounced a sentence of death, the Sultan's grace must be demanded.

Whenever the Report is ready on the whole matter of the trial and sentence pronounced, it will be presented to the Sultan with the necessary recommendations.

I have, &c.

(Signed) HENRY L. BULWER.

Lord A. Loftus to Lord J. Russell.—(Received April 29.)

(No. 167.)

My Lord,

Berlin, April 27, 1861.

I TOOK occasion this morning, in conversation with Baron Schleinitz, to recur to the course lately pursued by the Prussian Commissioner in Syria, in the discussion of the sentences to be passed on the Turkish and Druse prisoners tried at Beyrout, stating that it had not been, as his Excellency had led me to suppose, in unison with that taken by Her Majesty's Commissioner; and I read to his Excellency the despatch of Lord Dufferin No. 91 of the 4th instant referring to this matter.

I observed to his Excellency that, in referring to this question, it was not with a view to engage in any discussion on the different opinions held by the Commissioners, but rather to point out the discrepancy which appeared to exist

in the intentions of the Prussian Government, and the manner in which they were apparently carried out by their Agents.

I never for a moment doubted the sincerity and anxious desire of the Prussian Cabinet to act in concert with Her Majesty's Government, not only on questions relating to Oriental policy, but also generally on all questions of European interest; and I was equally convinced that instructions in harmony with these intentions were given to the Prussian Representatives abroad. I was therefore inclined to believe that the Prussian Agents did not always comply with the instructions they received, and that thus occasionally arose an apparent contradiction between the instructions of the Government and the course followed by their Agents.

Baron Schleinitz stated that in the present instance the question of the sentences to be passed on the prisoners at Beyrout was one of conscience, and that the course taken by the Prussian Commissioner was dictated solely by a conscientious feeling of duty. He had to act the part of a juror, and his decision was guided solely by the evidence brought before him; it was impossible to judge these matters at a distance, and each Government must therefore rely on the judgment of their Agents.

He need not assure me that he was most desirous of acting in unison with Her Majesty's Government, but he must reserve for the Prussian Government an independence of opinion.

He felt satisfied that on the Oriental question, England, Prussia, and Austria would be found, if required, acting together; and for his part, he should not regret that an Oriental question should arise, for he looked to it as the means of uniting the three Powers.

As the object I had in view, namely, to impress on Baron Schleinitz the desirableness that the Prussian Representative should act in concert with Her Majesty's Ambassador at Constantinople, had been gained, I did not wish to prolong the discussion, and our conversation then turned to other subjects.

I have, &c.
(Signed) AUGUSTUS LOFTUS.

No. 85.

Mr. Hammond to the Secretary to the Admiralty.

Sir,

Foreign Office, April 29, 1861.

I AM directed by Lord John Russell to state to you, for the information of the Lords Commissioners of the Admiralty, that Sir Henry Bulwer, Her Majesty's Ambassador at Constantinople, has been instructed by telegraph to ask the British Admiral to send to Constantinople in a ship of war from Beyrout, Lord Dufferin, Her Majesty's Commissioner in Syria, together with any of his colleagues, if their presence should be required in the Turkish capital by the Representatives of the Great Powers; and I am accordingly to request you to move their Lordships to authorize the Admiral to comply with any requisition to this effect which he may receive from Sir Henry Bulwer.

I have, &c.
(Signed) E. HAMMOND.

No. 86.

Lord J. Russell to Sir H. Bulwer.

(No. 279.)

My Lord,

Foreign Office, May 1, 1861.

I HAVE received your Excellency's telegrams of the 26th and 27th of April, respecting the occasion which had arisen for the presence at Constantinople of the Commissioners of Syria; and I have lost no time in authorizing you to summon Lord Dufferin, and to make arrangements for his conveyance from Beyrout to Constantinople. You will be careful, however, to have the "Banshee" in attendance at the Dardanelles to receive his Lordship on board, and to convey him to Constantinople, as a large ship, on board of which he may

be expected to arrive from the coast of Syria, cannot under Treaty pass up through the Dardanelles.

With reference to the questions to be discussed and settled at Constantinople after the arrival of the Commissioners, I have to state to your Excellency that you must on no account agree to the government of the Mountain being entrusted to a single Maronite Governor. Such an arrangement would lead to the extermination of the Druses and Mahometans, and the Christians of the Greek and other creeds would very probably share the same fate.

I am, &c.
(Signed) J. RUSSELL.

No. 87.

Earl Cowley to Lord J. Russell.—(Received May 1.)

(No. 641.)

My Lord,

Paris, April 29, 1861.

IN compliance with the instructions contained in your Lordship's despatch No. 517 of the 26th instant, I have explained to M. Thouvenel the view which Her Majesty's Government take of the important matters referred to in two despatches addressed by his Excellency to Count Flahault, and communicated to your Lordship, respecting the future government of Syria, by reading to him the instructions which, in consequence of those despatches, your Lordship had addressed to Her Majesty's Ambassador at Constantinople.

M. Thouvenel expressed himself to be satisfied with these instructions, though he regretted, he said, that your Lordship seemed to preclude the discussion at Constantinople of the possibility of a native Christian Governor of the Lebanon. He admitted, he continued, that there were objections to such a nomination, but he was persuaded that greater objections would present themselves to any other arrangement, from the impossibility of finding elsewhere a Christian subject of the Porte fit to be entrusted with the government of the Mountain. If, however, one could be found who would inspire confidence, he should offer no objection to his appointment; but so long as he was satisfied that this was an impossibility he should be in favour of the appointment of a native Prince.

Your Lordship, M. Thouvenel went on to say, had misunderstood him, if you supposed him to have argued that the Maronites required protection against the Druses and other tribes. His argument was, that the Maronites forming the larger majority of the inhabitants of the Lebanon, the Governor should be chosen from among them. That functionary ought, in his opinion, to be a Maronite, or, at all events, a member of the Roman Catholic Church. Subsequently his Excellency, if I understood him rightly, somewhat modified this opinion, and said that he would not object to any Christian who would inspire confidence.

He touched upon the question of the Shehabs. He said, that if the name of that family had been put forward it was because it was the most numerous and most powerful in the Lebanon, numbering above 100 members. Surely among them some one might be found to whose nomination Her Majesty's Government would be willing to agree, but if this could not be there were four other great families. Why should not the nomination be by election; the Maronites, Druses, Metualis, and other tribes being represented by Sheiks in proportion to their relative numbers? Three names might be proposed, from which the Sultan would have the right of selecting one. He did not make this as a proposition, but threw it out as a suggestion.

With regard to the oppression which your Lordship seemed to fear for the tribes in a minority by the nomination of a native Chief, M. Thouvenel said that guarantees might be given to those tribes by the appointment of a Council to assist the Governor, in which they should all be equally represented, however great the disparity of numbers between them.

These matters, however, said M. Thouvenel, might be discussed at Constantinople, and he had no doubt that the Representatives would come to some understanding with the Porte. He had no wish, at this distance, to dogmatise,

and he trusted that your Lordship would allow the question to be examined into, in all its phases, at Constantinople.

I have, &c.
(Signed) COWLEY.

No. 88.

Lord J. Russell to Lord Napier.

(No. 55.)
My Lord,

Foreign Office, May 1, 1861.

HER Majesty's Government approve the language made use of by your Excellency in the conversation on Syrian affairs with Prince Gortchakoff, of which you give a report in your despatch No. 71 of the 18th instant.

I am, &c.
(Signed) J. RUSSELL.

No. 89.

Acting Consul Wrench to Lord J. Russell.—(Received May 3.)

(No. 7.)

My Lord,

Damascus, April 19, 1861.

INCLOSED I have the honour to transmit for your Lordship's perusal, copy of my despatch of this day's date to Her Majesty's Ambassador at the Sublime Porte, giving a list of the presents made by the French Government to various Mussulmans of Damascus, and reporting on such passing events as may be of interest to Her Majesty's Government.

I have, &c.
(Signed) WILLIAM H. WRENCH.

Inclosure in No. 89.

Acting Consul Wrench to Sir H. Bulwer.

Sir,

Damascus, April 19, 1861.

I HAVE the honour to inform your Excellency that M. Outrey, the French Consul, is now distributing the following valuable presents sent by the Emperor Napoleon to various influential Mussulmans in Damascus, as an acknowledgment of the services rendered by them to the Christians during the late outbreak at Damascus: namely to the eldest son of the Emir Abd-el-Kader is presented a case containing a highly ornamental rifle and pair of pistols, worth, I was informed by M. Outrey, 400*l.* sterling; to the Emir's second son a pair of pistols with gilt decorations. Mahmoud Effendi Hamzi, an influential Moslem who greatly assisted the Emir during the disturbances, receives a case containing a double-barrelled gun mounted in gold; and Said Agha Nouri, one of the chief Moslems of the Meidan quarter, a case containing a short carbine with sword-bayonet. A long gun made in the Algerine fashion, with elaborate gilt decorations, has been given to Selim Agha Mahaneh, son of the most influential Chief of the Meidan. Saleh Agha Mahaneh receives a gold snuff-box with the initial letter "N," surmounted by a crown in brilliants on the lid. The Algerine Chief Sheriff Agha, who conducted to Beyrout the first caravan of Christians with the French Lazarist Priests and Sisters of Charity, is presented with a short gun with gilt ornaments, and Said-el-Kuwetli, for services the exact nature of which I have not been able to learn, is honoured with an emerald ring set round with diamonds. M. Outrey informed me that he had previously distributed about 33,000 francs, on the part of his Government, to various Algerines and others, recommended by the Emir Abd-el-Kader, to the number of about seventy persons.

The Emir has lately received a Masonic decoration in diamonds from the Freemason's Lodge of Henri IV of France, with an offer to admit him to be a member of the fraternity.

The preparations for the approaching departure of the Hadj pilgrimage to Mecca seem almost exclusively to occupy the attention of the authorities at the present moment. About 7,000 purses (28,000*l.* sterling) have been received from Constantinople for its expenses, and taxes to the amount of about 5,000 purses (20,000*l.* sterling) are now being collected from the villages, which are also to be applied to the same object. The number of the pilgrims is as yet very limited, not more than 150 having up to the present time arrived, by far the greater part of whom came yesterday. The numerous creditors of the Treasury regard this large expenditure with dissatisfaction, as they had hoped to receive a portion of their claims from the taxes in question.

A levy of 400,000 piastres (3,300*l.* sterling) has been demanded of the town of Damascus, but it is not known to what purpose the money is to be applied.

The Memorial thanking Fuad Pasha for his exertions in favour of the Christians, mentioned in my despatch of the 4th of April, has been dropped for the present, and one is in the course of preparation emanating from the non-official element of the various sects, representing their present destitute condition, and begging his Excellency to grant them some part of the indemnities for their losses. About 400,000 piastres (3,300*l.* sterling) is still owing by the Government to the millers who supplied flour for the bread distributed to the Christians; this distribution is now to be done away with, and replaced by a larger money allowance per diem.

Khaled Pasha, who came to Damascus for the feast of the Beiram, has now returned to Kesweh to resume the command of the troops in the field.

Since the arrival of his Excellency Fuad Pasha, some Christians have returned to Damascus; they come for the purpose of settling their business affairs, and have not brought their families, nor, as far as I can learn, do they intend to do so.

I have, &c.
(Signed) WILLIAM H. WRENCH.

No. 90.

Lord Dufferin to Lord J. Russell.—(Received May 3.)

(No. 95.)

My Lord,

Beyrout, April 20, 1861.

I HAVE the honour to inclose herewith, for your Lordship's perusal, extracts of two despatches which have been addressed to me by Colonel Fraser from Damascus, dated the 16th and 19th instant.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 90.

Colonel Fraser to Lord Dufferin.

(Extract.)

Damascus, April 16, 1861.

IT is already within your Lordship's knowledge that a caravan of Mahomedan pilgrims, commonly designated the "Hadj," annually quits Damascus about this season, bound for Mecca by way of the Southern Desert. The cost to Government of this expedition, for guards, for propitiatory presents to Arab tribes, for camel-hire and supplies of various kinds, averages about 40,000*l.* per annum; and the jobbery and malversation ordinarily connected with the disbursement of this sum has long been a subject of remark on the part of the foreign agents and disinterested inhabitants of Damascus. It having come to my knowledge that the number of pilgrims for whom it was proposed to incur this enormous expense on the present occasion was likely to be very insignificant as compared with former years, not more than twenty individuals having as yet arrived, an adherence to ordinary practice in the present almost desperate state of the public finances, and for so disproportionate an object, appeared to me so very objectionable that I felt it my duty to bring the subject under the consideration of the Turkish

High Commissioner. I had only to appeal to his Excellency's own good sense whether with a local debt of nearly 300,000*l.* sterling, much of it incurred in former years on account of this very "Hadj," and of which Government state themselves unable to pay a piastre at present, with an army to which upwards of a year's pay is due, with the much-needed Christian indemnities unpaid and their houses as yet unrepaired, it could be considered justifiable or becoming to spend a single farthing not demanded by some pressing public emergency. I added that if the Government absolutely held it necessary that the pilgrims should leave Damascus as part of a religious procession in which the Government should be represented, the usual formalities might be fulfilled by permitting the "Hadj" cavalcade to leave the city with the required ceremonial, afterwards directing the pilgrims towards the coast, whence they could be sent to Mecca by sea, and at a comparatively trifling expenditure.

Fuad Pasha heard the remarks I felt it necessary to make, with his usual amiability, and replied that for his own part he must admit what had been said to be just and reasonable; he had even himself recommended that so large a sum should not be expended under present circumstances, but that his proposals had been over-ruled by the authorities at Constantinople, who attached importance to the maintenance of the usual public ceremonies, and to the passage of the "Hadj" in procession through the country; and in order that there might be no excuse for its suppression, they had contrived to transmit from Constantinople the sum necessary for the purpose, so that he did not feel at liberty to depart from the instructions he had received. I could only express my great regret, and assure his Excellency that such an expenditure of the public funds by the Government, while the numerous just and crying demands upon it were unheeded, could hardly fail to produce a very unfavourable impression in Europe and tend seriously to prejudice the hope entertained of obtaining aid from that quarter.

I am informed that 7,000 purses (28,000*l.* sterling) arrived from Constantinople, some time ago, for the expenses of the "Hadj;" but this sum proving far from sufficient, a further levy of 5,000 purses (20,000*l.* sterling) is being made on the neighbouring villages for this purpose. At the same time not a single piastre of the fine laid months ago on Damascus by the European Commission as indemnity for the losses of the Christians in the late massacre, has hitherto been collected.

Inclosure 2 in No. 90.

Colonel Fraser to Lord Dufferin.

(Extract.)

Damascus, April 19, 1861.

I REGRET that, in consequence of temporary indisposition, I am unable to-day to address your Lordship so much at length as I could have desired on the results of the Ottoman High Commissioner's visit to Damascus. The principal points I may, however, shortly refer to, and I trust your Lordship will pardon the brevity I must necessarily observe.

Fuad Pasha arrived at Damascus during the Moslem fast of "Ramadan," which he immediately proceeded to observe, if not with great rigidity, at least with ostentation, setting aside all business, and proceeding daily to the great mosque in a kind of official state, kissing the hands of the religious Sheikhs, and spending the greater part of the afternoon within its walls. In various other ways he appeared desirous of conciliating the Moslem element of the city, offended or rather terrified by his acts on a former visit.

With regard to the forced impost to have been levied during the present visit, nothing has yet been realized. I have twice remonstrated with his Excellency on the delay in this, as well as on the tardiness which prevents a commencement being made in the re-building of the Christian quarter destroyed during the late massacre.

In the first case the Pasha excused himself by the impossibility of doing anything during "Ramadan and Beiram."

He now blames the slowness of the Council he has appointed to apportion the impost among the different quarters of the city, but assures me their report will be completed in a day or two, when the fine will be raised at once. As the first sum is not a large one, it is not likely there will be especial difficulty in raising it, unless, indeed, the city, as well as the villages, be severely mulcted for

the expenses of the Hadj, before which, for the present, every other interest is forced to give way. His Excellency further states that he has called on the Christian communities to form one general Council to superintend the building operations. There has been difficulty in the formation of this Council, but, as it has been nearly overcome, a block of houses from among those of the poorer classes will, in a few days, be selected, upon which a commencement may be made. It is proposed to appoint Christians, both as paid superintendents and labourers, the Government furnishing all the required material (and 130,000 trees have been cut to supply timber), and charging the cost to the general indemnity-fund, instead of now paying it over to the particular owner of a house.

The country, which was in an unsettled condition before his Excellency's arrival, has now quieted down, and confidence has been inspired in the city by his presence. Some thirty principal Christians have returned from Beyrout, but these have been attracted in the hope of receiving payment of their claims against the local treasury, as the taxes of the province are collected at this season. Troops have been sent to the villages to collect as much specie as possible for the Hadj, the army, and other instant demands upon the Government, but from what I can learn there is no thought of paying any claims against the treasury. Indeed, so utterly inadequate are the funds occasionally falling into Fuad Pasha's hands to meet the numerous demands upon him, that on each occasion when I visit him on business he assures me that all other questions are now verged in the vital one of money. Whence is money to be obtained? As without an extraneous supply it will be quite impossible to go on.

His Excellency has completed his consideration of the project for the re-organization of Lebanon submitted to him by the European Commission. This document, with such remarks as the Pasha thought it necessary to make, was transmitted to Constantinople last evening, a copy of the latter having been forwarded at the same time to the Commissioners.

A Christian having most unfortunately been killed at Sidon by the discharge of a piece of artillery fired by Turkish soldiers during the salutes attending the Beiram, his Excellency has dispatched Colonel Gessler (a Prussian instructor of artillery in the Turkish service), with the Chief of his own Staff, Foik Bey, to make a searching and public inquiry on the spot into the nature of this untoward occurrence, and the extreme penalty of the law will be inflicted on the soldier or soldiers concerned should there be any proof or premeditation on their part.

The duration of his Excellency's stay at Damascus is uncertain, but he anticipates receiving letters from Constantinople within a week, in reply to the reference concerning the Druse Chiefs and Turkish officials imprisoned at Beyrout, which will, probably, decide his movements.

No. 91.

Lord Dufferin to Lord J. Russell.—(Received May 3.)

(No. 96.)

My Lord,

Beyrout, April 21, 1861.

I HAVE the honour to transmit, for your Lordship's information, copies of three despatches I have received from Lieutenant-Colonel Burnaby, two on the subject of the late affair at Sidon, and the other on that of General de Beaufort's visit to the Kesrouan. By a reference to the latter your Lordship will perceive that General de Beaufort even went so far as to tell Colonel Burnaby that had Tannus Shahin been arrested "he would have marched with 200 French troopers to release him."

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 91.

Colonel Burnaby to Lord Dufferin.

My Lord,

Beyrout, April 13, 1861.

I HAVE the honour to inform your Lordship that on the 8th instant General de Beaufort, accompanied by his Staff and by M. Sheffer, the French Diplomatic Agent, went a tour through the Kesrouan and paid a visit to the Latin Patriarch.

It was there arranged that it would be for the interests of France that Tannoos Shahin, the rebel who headed the insurrection of that district in 1858, and drove therefrom its feudal lords, the Sheikhs of Khazin, and afterwards fired upon and defeated the Turkish forces sent to assist the Kaimakam to restore order, and who for the last two years has remained supreme in power, should, if possible, be protected by French influence.

Your Lordship is aware there is reason to believe that the Latin Patriarch and the French Consul-General were instrumental in urging Tannoos Shahin to wage the insurrection in question, and that it was for this insurrection the large supplies of arms into Syria were imported.

The feudal lords thus expelled claimed the protection of England in return for the services they had rendered it in driving the Egyptians from the Lebanon in 1840, but their reinstatement to this day unfortunately has been unable to be obtained; Tannoos Shahin defying not only the Kaimakam's interference, but likewise that of the Porte.

The present Kaimakam (Yusef Keram) had lately gone into the Kesrouan to bring things to order and to demand the payment of taxes, but his entry was disputed and his troops fired upon. The Kaimakam, however, was successful in maintaining his footing, although the rebel escaped him.

Such was the state of things when General de Beaufort a few days since visited the Kesrouan. It was arranged that Tannoos Shahin should, as it were, accidentally meet General de Beaufort in his journey through the district. This being effected General de Beaufort caused him to accompany him to Antura, whither he was proceeding, and sent a messenger to request the attendance of the Kaimakam, who, on arrival, was much surprised to see before him the rebel he had instructions to apprehend. General de Beaufort taking the initiative at this meeting stated that he had brought Tannoos Shahin under the protection of France to offer his obedience to the Kaimakam in consideration of his past conduct being overlooked, and his henceforward promising to assist the Kaimakam in forwarding all matters he might have in view.

I learnt that General de Beaufort was about to urge Ahmet Pasha to treat indulgently the past, and not arrest him, so I called upon Ahmet Pasha and informed him of these proceedings; and whilst I was with him the Commandant Ceres arrived with the General's instructions to put forward Tannoos Shahin's innocence, saying he had promised him the protection of France, and that by the reconciliation between him and the Kaimakam he had brought about what Turkey had not been able to do in two years. The Pasha felt it necessary to throw such a demand aside, more especially as I was able to inform him of the full particulars relative to the conduct the rebel had displayed, and the probable source from which it emanated, both of which left him in no doubt as to the evil of suffering so dangerous an element in a country yet unrecovered of its disorganization.

I subsequently saw General de Beaufort, and gave him to understand that the conduct of Tannoos Shahin was too well known to admit of doubts of his guilt. He differed, he said, and told me that had Ahmet Pasha arrested him after he had promised him the protection of France that he would have sent 200 soldiers to release him.

Tannoos Shahin is now at large, and from the accounts I receive he is continuing his former conduct by infusing disaffection into the minds of the people.

The second day after this occurrence the Kaimakam came to Beyrout to seek the advice of Ahmet Pasha; when a rumour arose that he had been put under arrest by General de Beaufort, which on being found false gave rise to great demonstrations amongst his soldiers, whom he had left at his headquarters at Djuni, in keeping up a continuous fire of musketry during the fore

portion of the night, which was seen from Her Majesty's flag-ship at Beyrout, and at the time gave rise to alarm as to its cause, of which the Kaimakam himself informed me a few days since.

I have, &c.
(Signed) EDWYN S. BURNABY.

Inclosure 2 in No. 91.

Colonel Burnaby to Lord Dufferin.

My Lord,

Beyrout, April 15, 1861.

I HAVE the honour to inform your Lordship that on the 12th instant I received intelligence that during the previous day at Sidon, when the Turkish garrison of a small fort were firing a salute in recognition of the Mahometan feast of the Beiram, a Christian was killed by a grape-shot discharged from one of the pieces in the fort.

I immediately called upon Ahmet Pasha, the Governor of the Province of Sidon, who informed me that he had received similar intelligence. I urged upon him the necessity of taking prompt and determined steps to bring the matter to an issue.

Being desirous of learning the whole circumstances connected with this affair, I proceeded myself to Sidon to investigate the matter, and ascertain if the deed was premeditated, and, if so, whether it emanated from fanatical motives.

On my arrival at Sidon I found Her Majesty's ship "Renown," Captain Arthur Forbes, had arrived, having been ordered to proceed thither by Admiral Mundy.

I was informed by the Governor of Sidon (Atim Pasha) that an inquiry had been made on the 12th and 13th instant, at which it was proved that the death of the Christian Tannoos Manassa (under Russian Consular protection) was caused by a grape-shot, which was extracted from his body, and which had been discharged from a gun in a small fort brought to bear upon a bridge close by, where the deceased and several other Christians were standing; that the garrison of the said fort was and had been solely composed of four Moslem artillerymen, who had each assisted the other in making or ramming home the wad, and that no one else had had access to the fort.

The inquiry was resumed on the 14th instant, for the purpose of discovering if one or all the four artillerymen were concerned in knowingly having loaded the gun with grape.

The Medjlis, unable to exact any confession tending to individualize any one of them more than the other, came to the following finding, of which the following is the purport:—

That inasmuch as each of the four individuals persisted in denying that he was concerned, and whereas it had been proved that the death of Tannoos Manassa was caused by a grape-shot discharged from a gun which they alone had manned, and not believing that any one person would permit others innocent of the crime to be punished if he himself only had committed it, the Medjlis, therefore, found all four guilty; but, however, decided that they be brought together and be made clearly to understand the finding, and that in the event of their then individualizing any particular perpetrator, the matter should be again investigated; otherwise, that the four should continue to be considered associates in crime.

On this finding being communicated to them, they all persisted in declaring they knew nothing.

The Medjlis, abiding by its finding, sent the proceedings of the inquiry, the grape-shot extracted from the deceased, and another found near the gun, together with the four artillerymen under escort, to Beyrout.

After due investigation of the case, I, myself, came to the conclusion that the deed bears signs of premeditation, which I adduce from the following circumstances:—

I visited the gun, and found it had been laid for a very long time in a different direction; the weather-beaten stones on which it rested bearing proof thereof, as well as recent marks of its having been moved heavily along the stones, to bear upon the spot in question; that the spot upon which it was laid

was the only one where its fire was sure to do mischief; that, as the wad was made by three of the artillerymen, and then placed in the hands of the fourth to be rammed down, it must have been impossible, however carelessly that they had made it, to have put grape in without knowing it; that in the magazine the grape is kept loose; that easy access may be had to it, the lock of its door being out of repair, and being habitually opened by a crooked nail.

On my return to Beyrout I called on Ahmed Pasha to inquire his opinion, and what was the nature of the sentence he intended to award: if it rested with him, he said, he should immediately execute the men, but as it did not, he should send the matter for Fuad Pasha's decision to Damascus.

Judging it expedient that a prompt issue should be effected, I have decided to ride myself to Damascus, with the proceedings of the trial, and deliver them to Fuad Pasha.

I have, &c.
(Signed) EDWYN S. BURNABY.

Inclosure 3 in No. 91.

Colonel Burnaby to Lord Dufferin.

My Lord, Damascus, April 17, 1861.

I HAVE the honour to inform your Lordship that I arrived here yesterday, and delivered to Fuad Pasha the proceedings of the trial of the four artillerymen of Sidon, together with the opinion of the Council assembled at Beyrout as to their sentence.

Seeing the necessity that the same mail which conveyed to Europe the account of the occurrence might also announce that the affair had met with its settlement, I judged it expedient to exercise all speed to obtain the issue of the case.

Fuad Pasha, after perusing the opinion of the Council, informed me that, the deed not having, according to their view, been premeditatedly committed, its punishment, according to the Ottoman Code of Laws, only provided an award of from six months to two years' imprisonment.

I observed that whilst Ahmed Pasha had attached his seal to this view he had stated his opinion to me to be different, as I informed your Lordship in my despatch of the 15th instant.

Fuad Pasha appeared to be satisfied with the opinion of the Council, but said he should peruse the trial with care, and come himself to a decision hereafter.

This day he has sent to inform me that he has directed a fresh Council to assemble at Sidon to reinvestigate the affair.

I have, &c.
(Signed) EDWYN S. BURNABY.

No. 92.

Lord Dufferin to Lord J. Russell.—(Received May 3.)

(No. 97.)

My Lord, Beyrout, April 20, 1861.

I HAVE the honour to inclose, for your Lordship's information, a list of murders recently committed in the Mountain.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure in No. 92.

List of Murders recently committed in Mount Lebanon.

1. A Christian murdered in Wady Sit, near Deir-el-Kamar, and his house plundered on the 11th April. He was a tenant of the Meshakas. A Druse of Kefr Nabrah is accused of the murder. It is said he has been arrested.

2. Antonios Farhat, found murdered at Mudik. Gaduh Abu Milhib, a Christian of Muhrei, is suspected of the crime.

3. A Mahometan of Burjein, named Ali Tame, killed near that village by the sons of Nasif-el-Hadad, Christians of the same village. Four bullets were found in his body, and two sword-cuts in his face.

4. A Druse found murdered in the Gharb; he was coming to the plain to see the sheep he had there: his body was discovered at Ain Derfel; the murderer unknown.

5. A murdered man was found near Khan Abu Dakkan, between Ain Sofar and Khan Roveitat; has not been identified.

6. On Friday a Druse of Maaser was killed in Butruc, and cast into a deep well called Hawet Sadaka. The murder was discovered by the skull-cap (fez or furbush) being found containing seven cuts and covered with blood; the traces of blood were followed to the well, where the body was found.

No. 93.

Lord Dufferin to Lord J. Russell.—(Received May 3.)

(No. 98.)

My Lord,

Beyrout, April 20, 1861.

I HAVE the honour to inclose copy of a despatch which I have received from Major Herman, Her Majesty's Agent and Consul-General at Tripoli of Barbary, reporting the arrival at that place of the Druse exiles.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure in No. 93.

Consul-General Herman to Lord Dufferin.

My Lord,

Tripoli, April 5, 1861.

BY the Ottoman corvette "Ismir" I had the honour to receive, two days ago, your Lordship's despatch (with two inclosures) of the 24th ultimo.

The people she brought, 260 in number, were immediately disembarked, and are at present quartered in a large barrack. The Governor-General, who was formerly Governor of Sidon, told me yesterday that several of them were formerly in his service.

Such ulterior measures as his Excellency may adopt for their treatment and safe keeping shall in due course be reported to your Lordship.

I have, &c.
(Signed) G. F. HERMAN.

No. 94.

Lord Dufferin to Lord J. Russell.—(Received May 3.)

(No. 99.)

My Lord,

Beyrout, April 21, 1861.

I HAVE the honour to inclose herewith for your Lordship's information a copy of a memorandum taken down by Mr. Rogers, from the dictation of a

medical officer in the Turkish service. This gentleman is of the Jewish persuasion, and of a very respectable family, and there is no reason to doubt the truth of the statement.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure in No. 94.

Memorandum.

DR. J. F. arrived in Damascus on the day of the executions, and saw the bodies of 57 Damascenes hanging in various parts of the city, in the bazaars, the streets, and at the city gates; these had been hung during the night. At noon of the same day the criminals who had been imprisoned in the Mosque of Sultan Selim, numbering 111 people, were led out (with their arms pinioned behind their backs, and all tied together) by an escort of two battalions of Riflemen of the Imperial Guard. On their arrival at the place called "Greek Meidan," about ten minutes' walk from the above-named mosque, they stopped, and were drawn up in a line, still tied together; and five minutes were accorded to them for giving the last directions about their families, and for preparation for death (their relations, women and children, who had followed them with provisions and drink from the place of their imprisonment, were not allowed to approach near the Greek Meidan).

All being prepared, their hands were untied, and the two battalions of Riflemen were drawn up at the distance of about fifteen paces from the criminals and opposite to them. The General (Khalid Pasha) gave the signal to fire; a volley was discharged, and most of the condemned fell dead; the others, about 30 in number, remained standing, having been missed, or having been merely wounded in their limbs. It was therefore necessary to fire a second time to kill them. After this second discharge, when all the condemned criminals had fallen, the General inquired for a doctor, that their bodies might be examined, lest any of them should be still alive. The above-named Dr. J. F. presented himself and examined the bodies; he pointed out about 30 who were still alive. The General ordered that these should be dispatched, which was done by a detachment of Cavalry who rode up to them and discharged their pistols at them. When the General was assured that all were dead, he retired with the soldiers, leaving only a small detachment of Cavalry on the ground to watch the bodies. The families of the deceased were then allowed to come forward; they sought for their bodies, and carried them away, some on their backs, others on biers, others on "sumpter" animals.

Amongst the criminals were two (one of whom was a negro) who, taking advantage of the confusion, succeeded in releasing each other's bonds; and having thrown off all clothing which might tend to impede their progress, they effected their escape, but a high wall interrupted their progress, and they were followed by two Cavalry officers, who cut them down with their swords. The negro, although struck on the head, was not injured by the first blow, and the second blow, although it killed him, broke the soldier's sword in two pieces.

Moreover, Dr. J. F. states that Ahmed, the late Governor of Damascus, at whose execution he was present, had died bravely; that he had calmly said his prayers on the place of execution, and asked to have his hands and eyes free, but this request was not granted; his arms were pinioned and his eyes bandaged, and he fell dead upon the first volley discharged. The spectators wept at this scene.

No. 95.

Lord Dufferin to Lord J. Russell.—(Received May 3.)

(No. 100.)

My Lord,

Beyrout, April 21, 1861.

I HAVE the honour to inclose, for your Lordship's information, copies of further despatches which I have addressed to Her Majesty's Embassy at Constantinople.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 95.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 19, 1861.

HAVING been apprised by Colonel Fraser, who is now in Damascus, that it was out of the question to expect that Fuad Pasha would make his promised communication to the Commissioners respecting their project for the reorganisation of the Mountain until after the Beiram, and there being no other business to occupy our attention, I determined to take advantage of the interval, to pay a visit to Tyre and Sidon, and one or two other localities I was anxious to inspect, requesting Mr. Consul Moore to keep your Excellency informed of any events which might occur during my absence.

The result of my trip is embodied in the accompanying memorandum drawn up by Mr. Rogers, who accompanied me, and to whose knowledge of the country and of the language I have been much indebted.

As your Excellency will perceive, the chief subject which occupied our attention was the condition of the refugees from Hasbeya and Rasheya, now congregated to the amount of about 4,000 persons at Tyre and Sidon.

Of this destitute multitude a large proportion consists of women and children, whose male relations have been butchered. Their condition, as may be imagined, is very lamentable, and it is equally to the disadvantage of the Government and of themselves that they should remain in their present state. As far as I was able to judge from the conversation of some of the most respectable of the number, I am inclined to think the majority would wish to return home, but they are unwilling to do so at present from sheer fright. It is also probable that their Bishops and their other advisers may have discouraged such an idea from political motives; they are almost all members of the Orthodox Greek Church, and the Russian Commissioner has always evinced a strong desire to locate them within the precincts of the Mountain. Such a transfer would of course be more difficult if they were resettled in their ancient homes, but by keeping them where they now are, it will be easier to make good their claims to the consideration of Europe. Nevertheless, I am inclined to think that if the Government were to pay them an indemnity, or to rebuild their houses, it would not be impossible to persuade them to go back.

Unfortunately Fuad Pasha is not in a position to afford them either of these inducements, and the natural abhorrence they feel to live among a population at whose hands they have endured such cruel treatment, predominates for the moment over every other feeling.

They consequently remain helpless dependents on the public purse.

It is my intention on the earliest opportunity to go over to Rasheya and Hasbeya, and ascertain, by an inspection of the localities, what arrangements it will be most suitable to make for them.

I am happy to be able to add that during the course of my journey I heard on all sides the most hopeful accounts of the harvest; not only is the crop likely to prove most bountiful, but in the plains of Shaaron and of Esdraelon, as well as in the Hauran, a greater breadth of land is under cultivation than has been the case for years.

The lately appointed Pashas and Mudirs, at the places I stopped at, seemed to me, as far as I could ascertain, to be giving general satisfaction.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

P.S.—Abro Efendi has just informed me that he received last night Fuad Pasha's long-expected remarks on our plan for the re-organization of the Mountain. A meeting is to be held on Monday, at which they are to be officially communicated to us.

Inclosure 2 in No. 95.

Memorandum by Consul Rogers on the State of the Refugees at Tyre and Sidon.

ON arriving at Tyre the Mudir came to visit us, and stated that he had been appointed only about a fortnight ago; that on his arrival he immediately visited the refugees, about 2,000 in number, and attended to their wants, borrowing money to pay them the Government allowance, there being no cash in the Treasury.

On repairing to the magazines where the refugees are lodging, they were seen to be in very uncomfortable apartments, insufficiently ventilated; many of them were sleeping on the bare floor, and all in too crowded a state: still their general health appeared to be good. Many had died of fright and fatigue on their first arrival, but for the last few months they had been free from epidemic or any other malady. They were in the receipt of 30 paras per day for each individual, about twenty-five days' allowance being still due to them. On the arrival of the new Mudir twenty days' allowance was due to them; he had paid them for ten days. They spoke in terms of gratitude for the relief afforded them by the Anglo-American Committee, and for the credit given them in their distress by certain merchants of Tyre, such as M. Bulos Hallaj and others, who had advanced wheat and other commodities to them when no cash was forthcoming from the Government Treasury. On being questioned, they replied that it would be impossible for them to return to their villages until the Druses were punished for the massacres, for these would persecute them afresh unless a good and severe example were made.

On arriving at Sidon on the 17th instant, about 2,000 refugees from Hasbeya and Rasheya were found living in tents on the sea-shore; they are chiefly of the Orthodox Greek community. We visited the encampment and entered many of the tents, which although small are made to contain, on an average, about nine individuals each. Amongst these refugees is a sadly large proportion of widows and orphans; they have not received the Government allowance for twenty-seven days. The women were loud in their demand for blood, screaming and beating their breasts in their eagerness, and begging that the blood of their relations might be avenged.

In order to arrive at a more correct statement of facts, and to be able to form a general idea of the state of feeling prevailing amongst the refugees, Lord Dufferin sent for twelve of the more respectable men, whom he invited one by one into his tent, when they were questioned individually. The majority of the inhabitants of Hasbeya and Rasheya are landowners, and many of them were also artisans and petty tradesmen, some of them employing tenants for the working of their lands.

The prevailing feeling seemed to be that they could not return to their district unless a severe example were shown to the Druses for the massacres perpetrated by them; that they would be willing, nay, even desirous, of returning, as soon as they were assured that security for life and property is re-established; that they would follow the advice given to them by the European Commission as to their return to their villages upon their being assured of protection; that they would naturally be more quiet under a Christian Governor than under a Druse or Moslem; but that the appointment of a Shehab as Governor-General or Kaimakam would produce a state of things which would end in the utter ruin of Mount Lebanon—that family having brought about all the existing evil. And although they said they would be willing to change their place of residence on equivalent property being accorded to them elsewhere, it

was evident that they felt a lingering desire to return to Hasbeya, and that they would not be easily satisfied anywhere away from the neighbourhood in which they were born and nurtured.

On visiting the district called Aklim Karoob, which is bounded on the north by the Menassif, on the south by Aklim Jezzín and Aklim Tuffah, and on the east by the Shoof, containing a population of 4,250 Moslems and Metualis, 2,000 Greek Catholics and 1,000 Maronites, it was found that a large portion of the land belonged to the Druses of Mount Lebanon, though there are no Druses actually residing in the said district; their lands are cultivated by Moslem and Christian tenants, who supply the grain for seed and other necessities, and give one-third of the harvest to the landlord. Of the trees, such as olives and mulberries, one-half of their produce is given to the landlord, and half is appropriated by the tenant for his care of them. These Christians when questioned replied, that they were content with the Druse landlords, but would naturally prefer to be under Christian landlords. They complained, however, that the Druses never paid taxes for their share of the harvest which they were bound and even promised to do, but that they leave their share of the taxation as a debt against the village due to the Government. A similar report was made by the Moslem tenants, who added, that they lived in perfect amity with the Christians; that they knew nothing of Turkish rule, having been always subject to Druse domination, so were not competent to give an opinion as to whether the Moslems would be more equitable governors than the Druses.

(Signed) E. T. ROGERS.

Beyrout, April 21, 1861.

Inclosure 3 in No. 95.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 20, 1861.

MR. CONSUL MOORE has informed your Excellency of the untoward event which has occurred at Sidon.

As was to be expected, those persons who are unfavourably disposed towards the Turkish Government are firmly persuaded that the gun was loaded by a fanatical soldiery with the express intention of killing as many Christians as should happen to be in the line of fire; but after a careful examination of the spot and of the circumstances connected with the occurrence, I am unable to persuade myself that such has been the case.

It is certainly possible that, in a fit of brutal stupidity, one of the gunners may have knowingly rammed a grape-shot down the gun, but it could scarcely have been with the view of shooting any particular Christian who should by chance present himself at half-past 6 in the morning within the limited range the position of the piece afforded. On the whole, it seems more reasonable to consider it as an accident, the shot in question being of sufficiently small dimensions to allow of the supposition that it was concealed in the handful of cloth and rags taken up to form the wad. However this may be, no fault can be found with the way in which the Turkish Government have taken the matter up.

A preliminary investigation on the spot was held, at which it was decided that there was no evidence to prove that the loading of the gun with shot was a premeditated or murderous act, and this finding was forwarded to Fuad Pasha. Not satisfied with such a conclusion to the affair, his Excellency has sent a Prussian Artillery officer in the Turkish service, of unblemished reputation, accompanied by an Aide-de-camp of his own, to re-open the investigation. In a few days the result of the new trial will be known; and the character of the gentleman commissioned to sit upon the case will be a sufficient guarantee for the impartiality of the proceedings.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 4 in No. 95.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 20, 1861.

IN a previous despatch I had the honour to inform your Excellency that the Christian Kaimakam, Joseph Keram, had at last succeeded in re-establishing his supremacy in those districts of the Kesrouan which have been for the last two years triumphantly held, in opposition to all legal authority, by the insurgent blacksmith Tannous Shaheen, a ruffian of the most despicable character, the author of several murders, and one of the chief promoters of the late disturbances.

Under these circumstances, your Excellency will doubtless have been astonished to learn that such an individual should have found a patron and protector in the person of the French General, M. de Beaufort. Yet this seems undoubtedly to have been the case, and the report conveyed to your Excellency by Mr. Moore in his late despatch turns out to be only too true. Not only has the French General extended to this vagabond his countenance and support, but he has even condescended to make considerable though ineffectual exertions to re-establish him in his former position, and has not disdained by his personal interposition to force a reconciliation between him and the Kaimakam. How far these efforts have been attended with success will be sufficiently seen by a perusal of the inclosed account which Keram has given Mr. Moore of the General's proceedings.

When it is remembered that Tannous Shaheen is a rebel and an outlaw, and that Joseph Keram has received a positive order from his Government to effect his arrest, it is difficult to imagine on what plea the Commander of an army sent to the support of that Government can be justified in setting its authority at defiance in so flagrant and useless a manner.

The conduct of the Christian Kaimakam seems to have been most praiseworthy, and he deserves infinite credit for the firmness with which he has withstood the solicitations of any one clothed with the majesty which, to the eyes of the natives of this country, surrounds the person of a French General.

Before concluding, I would wish to record my sense of the judgment and tact which have characterized Mr. Moore's conduct on the various occasions he has been in communication with Joseph Keram.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 5 in No. 95.

Statement made by Youssef Bey Keram, at a Conversation with Mr. Moore, April 15, 1861.

A SHORT time ago M. Fehym, the Interpreter of General Beaufort, came to Bekfeya in the Kesrouan, and communicated with the notables. He received from them a petition praying for the suspension of the collection of the miri, which he promised would be supported. He then informed them, on the part of his Chief, that the French Government had decided upon placing a Shehab as Governor of the Mountain. He wished to discover what their sentiments were, and he found that they leaned most to Youssef Bey, who, they said, had done nothing to offend them. A discussion ensued, in the course of which he told them that Youssef Bey was only acting temporarily, and as a stepping-stone to the other arrangement; that they would do well not to pay attention to his orders, for the real ruler would be a Shehab, for such were the wishes of his Government; and he named Emir Mejid Shehab as the future Governor. Nevertheless, they persisted in their views, and he went away without having been able to wean them therefrom. The notables then came to Youssef Bey, and told him what had passed; he replied that he had no desire for the office, and that they should consult their own interests; to which they answered that they had not forgotten the conduct of the Shehabs, and went away of the same mind.

Soon afterwards Tanios Shaheen openly declared his insubordination, and drove away the officers sent to collect the miri. As Youssef Bey had no force on the part of the Government he proceeded cautiously; he summoned the notables

of the Kesrouan, and talked with them against ranging themselves on the side of the insurgents. They professed perfect devotedness and submission to him. In order to test their sincerity he required of them to pay and collect the miri; they at once proceeded to collect from different places, and paid in a considerable sum. He then felt confident of their good faith, with the exception of the faction of Tanios Shaheen, whom he determined to suppress. Accompanied by his followers and some others, he proceeded to Ashkoot to enforce the payment of the miri from the recusants, and to punish them should they resist. On reaching the place he was met with arms by the inhabitants, who fired upon him. He then attacked them: some he seized, and others fled. He punished some, and released others; and put a few in prison. He then took possession of the house of Tanios Shaheen, and remained three days there, receiving sums to the account of the miri. On his return he called at the Patriarch's. He there learnt of a letter addressed to his Eminence by General Beaufort, informing him that his Government had decided for a Shehab to rule the Mountain, and inviting him to advise Youssef Bey, who was only acting temporarily, to desist from his present course, in order not to give rise to disorders and difficulties.

Youssef Bey told the Patriarch that the General had from the commencement opposed him, and wished to discredit him, and to carry out ulterior designs at his expense, to which he would not lend himself, or submit; that he was very much annoyed at the conduct of the General towards him, accusing him (Keram) of favouring the views of the Turks and English who desired to keep the Mountain under Turkish denomination, whereas France has determined upon another arrangement for the good of the country. Youssef Bey denied the truth of the accusation; he did not care for office, but he would not disgrace himself; nor would he, in the interest of tranquillity, submit easily to the rule of the Shehabs (not with a view to preserve office, which he preferred to resign, but for the general welfare) unless they were supported by a French force, which he could do nothing against; otherwise he would destroy them. The Patriarch exhorted him not to act with precipitation, and they parted without having agreed.

On his return he wrote a letter to the Patriarch, embodying the views he had expressed at the interview, and authorizing him to give it publicity, and requested an answer.

The Patriarch was greatly perplexed, and fell ill. Keram, thereupon, again visited him, but maintained his position, but promised to proceed with moderation, and departed. Soon afterwards he heard of the arrival of the French General at the Patriarch's: he had been advised from Beyrout to go and meet the General, but he did not do so.

Youssef Bey received an invitation to repair to the Patriarch's; he excused himself at first, but went at the pressing invitation of the General, but behaved coldly to him. After breakfasting together he wished to go, but they kept him to spend the night. In the evening, several French Colonels, attending on the General, came to his room. They held language to him calculated to intimidate him as to the consequences of his refusal to adhere to the wishes of the General. In reply, he complained of the treatment he had received, and ended by declining to ally himself with the General with reference to the Shehabs. They said, "You must choose one of two courses: either to side with the Turks and the English, who wish to keep the Mountain in subjection to the Turks, or with France, who had resolved upon the independence of the Christians of the Mountain." Youssef Bey answered that he had another course open to him, which he preferred, namely, to resign and remain neutral. The discussion was long and warm, but he stood firm; he held language in the same sense to the General, who on the following day left for Bzemmar.

The Bey predicted that the General was going to Tanios Shaheen, but they would not believe him. Soon after he received a message from the General to join him at Antoura, and heard that Tanios Shaheen was with him; he demurred about going until the Patriarch sent him word to do so, when he went. The General spoke to him about Tanios Shaheen, who, he said, had met him on the road and implored his protection; that he was a poor wretch, and that he wished Youssef Bey to pardon him. Youssef Bey said that was impossible, as, apart from the personal question between them, there were all kinds of charges and claims against him.

The General then said that he wished Youssef Bey to forgive him only as

regarded himself personally, and to restore him his property. Keram answered that to please the General he would forgive him as to the personal offence, but that he could not consent to restore him his property, as it would be said that the General had coerced him, inasmuch as it was reported that he, the General, had come expressly for the purpose. This the General denied, and pleaded that it was all purely accidental. The General was satisfied, and Tanois Shaheen kissed the Bey's hand.

The General then departed, after enjoining upon Shaheen to obey Keram. The latter accompanied General Beaufort as far as the Dog river, and then returned to Djouni, where he found Tanois Shaheen. He gave him to understand that this time he forgave him his delinquencies as far as regarded himself personally, but that the charges and claims that may be brought against him by others would have to be inquired into judicially; in the meantime, he was to quit the Kesrouan, and to beware how he acted for the future.

Inclosure 6 in No. 95.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 20, 1861.

I HAVE the honour to transmit, for your Excellency's information, a copy of a communication made by Youssef Keram to Mr. Consul Moore, announcing the fact that the Maronite Patriarch has refused to sign the petition in favour of a Shehab Emir.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 7 in No. 95.

The Secretary of Youssef Bey Keram to Consul-General Moore.

(Translation.)

ON Thursday last Colonel Ceres came to Bkerké, accompanied by two officers and by Assad Abu-Saab; they arrived in the evening. They brought with them a petition from Beyrout, praying for one of the Shehab Emirs to govern the Mountain.

Their intention is to induce the Patriarch to sign the petition. Youssef Bey Keram, on learning the object of their visit, sent immediately a confidential agent to his Eminence for the purpose of inquiring the truth, and whether his Eminence had signed the petition or not, intimating, at the same time, that in case of his yielding to their wish, it will be impossible for him to remain silent and let matters go according to their wishes, or allow them to carry out their designs by getting the petition signed in the Mountain, and that these proceedings will compel him to take measures to thwart their plans.

The Patriarch refused to sign the petition, notwithstanding the repeated demands of the French Agents, and this is positive. It is said that they went thence to the Metn, to get the petition signed by the people of that part of the country.

Pray bring the contents of this to the notice of the Consul-General, in case he might think proper to send notice to the Druses and Christians in the Metn respecting these matters. This point I leave to your judgment.

Inclosure 8 in No. 95.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 20, 1861.

I HAVE the honour to report to your Excellency that at this moment the Mountain in some measure resembles an English county a few days previous to a general election. From one end to the other, French emissaries, French

officers, and French partizans, are moving from place to place, calling upon the inhabitants, Druse and Christian, lay and clerical, to sign a petition, praying for the institution of a Shehab as Prince of the Lebanon. As yet it is impossible to say with what reception these persons have met, but as the Druses and the Orthodox Greeks, as well as a large section of the Maronite community, including the Patriarch and the Christian Kaimakam, are opposed to such a measure, it is not likely that any document they may bring back will possess much claim to be considered a general expression of opinion.

It is possible, indeed, that a great number of signatures may be collected, and it would be surprising if so much activity on the part of so many brilliant officers and intelligent agents were not rewarded with some success among a population so impulsive and so prone to profess a ready adherence to any opinions which may be dictated to them; but as a political measure, calculated to influence the decisions of grave European Statesmen, I should have considered such a laborious canvass a useless exertion.

The French General having paid a visit to the Kesrouan, is now engaged in a progress to the Mixed districts.

In further illustration of the subject of this despatch, I have the honour to inclose copy of the petition referred to, together with copies of various other documents connected with the same subject.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 9 in No. 95.

Petition.

(Translation.)

IT is an undoubted fact confirmed by history, and undeniable, that Mount Lebanon was for centuries in the enjoyment of tranquillity and happiness, and that such a condition continued so long as the people were united and subject to the Government of one Chief who ruled over them. That organization was the greatest guarantee for the tranquillity of all the inhabitants of Syria.

The European Powers in 1840 restored Syria to the Sublime Porte, and deplorable dissensions arose after the departure of the Egyptians.

The Powers, whilst confirming the ancient independence of Mount Lebanon, resolved to divide the Mountain, in the hope thereby of putting an end to these dissensions, and established two Kaimakamiyehs, one Christian and the other Druse. The calamities which resulted from this injurious arrangement are well known: the plan, although prompted by generous motives, gave rise to those troubles which ended in the massacres of 1860.

Europe was moved by compassion and sent her Commissioners, whilst France, moved by her feelings of humanity, sent troops, and our illustrious Government abstained from the duty of putting an end to a state of things thus originating, although leading to the complete ruin of the country. Thus now, by means of this happy agreement, tranquillity is restored; but it is only outward, its protection is force alone: for hitherto no satisfactory measures have been taken to redress past grievances, nor in guarantee for the future.

We do not enter into the question of the punishment of the guilty nor the indemnification of the injured; that being a matter which Europe will settle in concert with the Sublime Porte, and that without our reiterating complaints of past injuries, whose enormities are notorious to the whole world. We simply take the liberty of notifying our deep concern regarding the future, whilst the Powers are engaged in devising a means of settling our country.

We have already explained at the beginning of this our Petition, that Mount Lebanon during several centuries enjoyed a strong and stable Government, resulting in well-being and prosperity, and that for 220 years, as it was governed with a due regard to all interests, by a family which exists to this day honoured and beloved by all the communities which had been under its domination. This family is the house of Shehab. We now, therefore, supplicate with one voice, and beg for the restoration of that state of things, imploring His Imperial Majesty the Sultan, who is full of benevolence and solicitude for his subjects, as we also beseech the European Powers who came so generously to our aid, to restore and consolidate in Mount Lebanon a Christian Government, which it

enjoyed before; and to perfect it by an arrangement guaranteeing equality of rights to all sects residing there, without regard to differences of race and creed, and that the reins of Government be consigned to one of the heads of the said family of Shehab who may possess the necessary merit and ability for the office, and we will obey him as the representative of our Sultan; and we pray God to preserve and strengthen the pillars of his Government and the European Governments till the end of time.

Inclosure 10 in No. 95.

Memorandum.

M. FORTUNE PORTALIS at B'tater, and some French officers at B'teddin, in reply to complaints of the Christians about their present unsettled condition and sufferings, and the prospects of relief in future, told them that they have to make their mind to submit to the Turks anyhow. But, they added, if the Christians could unite with the Druses and drive the Turks out of the country, something might be done to ameliorate their condition. The Christians replied that such a course might have been possible before the late civil war, but that their mutual mistrust and hatred have now attained such a height that neither party would trust the other, even to breathe such a proposal; but if the French were to bring it about, they were differently situated, and could accomplish it. In that case either party would ask it (the proposition) in writing; to this the French gentlemen replied that that was impossible.

Inclosure 11 in No. 95.

Consul-General Moore to Lord Dufferin.

(Extract.)

Beyrout, April 17, 1861.

FRESH indications of the French project to establish a Shehab ruler over the Mountain, and that Shehab, Emir Mejid, occur daily. Indeed, the brother of the Emir to-day paid me a visit, and in confirming the selection of Emir Mejid by the French authorities, made the usual professions and promises on the part of the Emir, by which he evidently sought to engage my goodwill.

A petition to the Porte and to the French Government has also been got up, and is now being circulated for signature, praying for a Shehab.

Emir Mejid is a grandson of the late Emir Beshir, Grand Prince of the Lebanon. During his exile at Constantinople he had embraced Islamism; but about a year ago, just before the recent outbreak, he renounced that faith and again became a Christian.

Inclosure 12 in No. 95.

Mr. Tabet to Consul-General Moore.

Sir,

Beyrout, April 21, 1861.

IN obedience to your desire that I should state whence I derived the information relative to the language held by M. F. Portalis and others contained in the memorandum of yesterday, I beg to say that my informant is M. Akkawi, a leading merchant of Deir-el-Kamar, the brother of the Greek Catholic Bishop of the Hauran. He told me that he had heard it himself in common with others, his partners, when they lately went to B'tater to settle accounts with M. Portalis.

I beg to add, for your information, that there is a report current that the French are trying to regain that section of the Druses known as the Yezbeck party, who, in former years, were more or less under their influence, and that the French are not desirous of pressing the question of the punishment of the guilty Chiefs among them. And persons coming recently from the Hauran speak of the Druses there as being divided into two parties, the one ready to submit to the Government, and the other to resist.

This information I heard yesterday evening from Mr. Nassif-er-Reis, a Protestant of Hasbeya, who I believe is trustworthy.

I have, &c.

(Signed) NÆNIE TABET,

Pro-Cancellier to Her Majesty's Consulate-General in Syria.

Inclosure 13 in No. 95.

Lord Dufferin to Sir H. Bulwer.

Beyrout, April 20, 1861.

Sir,

I HAVE the honour to transmit, for your Excellency's information, a copy of a petition addressed by the European merchants of Beyrout to the Commissioners of the Five Powers, on the alleged unsatisfactory condition of the country.

A previous petition praying for a prolongation of the military occupation of the province by foreign troops had been drawn up and signed by a portion of the French merchants, but as none of the Austrian or English merchants of the colony would subscribe to it, it was withdrawn, and the present document substituted.

When it is remembered that most of those who have now appended their names are merchants whose personal interests are deeply engaged in the revival of trade, and that many of them have large claims on those to whom the indemnities they refer to are owing, the present demonstration will be readily understood.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 14 in No. 95.

Petition.

Adresse signée à l'unanimité par les négociants et industriels Anglais, Autrichiens, Français, Hellènes, Italiens, Prussiens, Russes, Suisses, &c., aux Commissaires des Cinq Puissances pour les Affaires de Syrie.

Beyrout, le 14 Avril, 1861.

LES Soussignés, négociants et industriels Européens, de toute nationalité, résidant à Beyrout et dans le Liban, éprouvent le besoin d'exprimer aux cinq Puissances leurs vifs sentiments de reconnaissance, et de rendre hommage à la pensée de sagesse et de haute prudence qui a déterminé l'envoi en Syrie des forces navales et d'un corps d'armée, à la présence desquels le pays a été redevable de la sécurité dont il a joui jusqu'à présent.

Obéissant à leur sympathie pour les malheureuses populations Chrétiennes, si cruellement éprouvées, ils croient également remplir un devoir en exprimant humblement que, si l'intervention de l'Europe a procuré une sécurité momentanée, en arrêtant les massacres, aucune mesure satisfaisante n'a encore été prise, pour en effacer les traces et en conjurer le retour.

Dix mois se sont écoulés depuis ces déplorables événements, et les malheureuses victimes n'ont reçu jusqu'à présent que des promesses illusoires d'indemnités. La plus grande partie des coupables attend encore le châiment que la justice exige et que l'opinion réclame. La question de réorganisation, condition absolue d'un avenir meilleur, ne paraît pas avoir été résolue, même en principe.

On ne saurait donc se dissimuler que la situation de la Syrie est plus critique aujourd'hui qu'elle ne l'était au lendemain des événements, époque à laquelle on était, au moins, moralement soutenu par le prestige de l'intervention de l'Europe et la perspective des résultats qu'elle devait produire.

L'intérêt du commerce étant intimement lié au rétablissement de l'ordre, les Soussignés ne croient pas avoir besoin de faire ressortir que le défaut de sécurité

réelle, l'inquiétude répandue dans tous les esprits, la misère, la détresse des populations, le retard apporté au règlement des indemnités dues aux Chrétiens et à des sujets étrangers, ont depuis longtemps arrêté le cours des affaires et causent à l'industrie et au commerce Européen, éléments essentiels à la prospérité générale du pays, un préjudice tel que leur avenir en est gravement compromis.

L'état actuel des choses en Syrie semble donc appeler, plus sérieusement que jamais, toute la sollicitude des Puissances, et réclamer une continuation d'action de leur part et un ensemble de résolutions promptes et énergiques, seules capables de prévenir la ruine complète du pays.

Les Soussignés prient MM. les Commissaires de vouloir bien porter cette Adresse à la connaissance de leurs Gouvernements respectifs, et d'agréer, &c.
(Follow 223 signatures.)

Inclosure 15 in No. 95.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 20, 1861.

I HAVE the honour to transmit copy of a list of the presents that have been made by the French Government to various people in Damascus, communicated to me by Mr. Acting Consul Wrench.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 16 in No. 95.

Acting Consul Wrench to Lord Dufferin.

My Lord,

Damascus, April 15, 1861.

I HAVE the honour to transmit herewith a list of the presents made by the Emperor of the French to various persons in this town, which lately arrived and are now being presented as an acknowledgment for the services they rendered to the Christians during the outbreak of Damascus:—

One case containing a rifle and a pair of rifled pistols with fittings complete, most beautifully ornamented and said to be worth 400*l.*, presented to the eldest son of the Emir Abd-el-Kader;

One case containing a double-barrelled gun, set in gold with fittings complete, for Mahmoud Efendi Hamzi;

One case containing carbine and sword-bayonet with all the fittings, &c., for Said Agha Nouri;

One long Arab gun with elaborate gilt decorations for Selim Agha Mahaneh, son of Salih Agha Mahaneh;

One short gun with gilt decorations for the Algerine Sheriff Agha, who conducted the first caravan of Christians to Beyrout;

One pair of pistols with gilt decorations for the youngest son of the Emir Abd-el-Kader;

One gold snuff-box with the initial letter "N," surmounted by a crown of brilliants, for Salih Agha Mahaneh;

One emerald ring set round with diamonds, for Said Kuwetli.

Besides these the French Consul informed me that he has distributed nearly 33,000 francs to upwards of seventy persons, mostly Algerines, on the part of the French Government.

I have, &c.

(Signed) WILLIAM H. WRENCH.

Inclosure 17 in No. 95.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 20, 1861.

I HAVE to inform your Excellency that a medical certificate has been presented to Ahmed Pasha by Dr. Pestalozza, a gentleman in the Turkish service, and attached to the quarantine office at Beyrout, stating that Said Bey Joublat's health is so impaired as to render it necessary he should be indulged with better accommodation than has been hitherto afforded him.

The disease by which he has been attacked is described in the document referred to (a copy of which I have the honour to inclose) as "phthisie tubéculaire" of the second degree.

I am informed that the Druse Chief has always been rather delicate, and although his treatment does not seem to have been unnecessarily rigorous it is not surprising that the suspense and misery of a seven months' imprisonment, spent in daily expectation of a death-warrant, should have shattered his constitution.

I have requested Dr. W. Pincoffs to call on Dr. Pestalozza, for the purpose of ascertaining exactly the state of the prisoner's health, who has in the mean time been removed to the best room in the barracks.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 18 in No. 95.

Medical Certificate.

J'AI visité Said Bey Joublat, gisant dans les prisons de la caserne, et je l'ai trouvé atteint de phthisie tubéculaire au second degré. Le local qu'il habite actuellement avec d'autres prisonniers étant peu opportun pour un traitement, il est nécessaire qu'il soit transféré ailleurs dans un local plus convenable.

En foi de quoi.

(Signé) DR. F. PESTALOZZA.

*Des Prisons de la Caserne,
Beyrout, ce 20 Avril, 1861.*

No. 96.

Earl Cowley to Lord J. Russell.—(Received May 3.)

(No. 656.)

My Lord,

Paris, May 2, 1861.

M. THOUVENEL has received accounts from Syria, the latest dates of which are the 22nd ultimo, which he considers very unsatisfactory. They represent the state of the country to be very insecure, murders frequent, and alarm everywhere.

The Christians are sending in petitions from all sides to the French Agents, praying for their continued protection, and evincing, in some cases, a desire to leave the country, should the troops of occupation be withdrawn.

Nothing had been done towards the payment of the indemnities sanctioned by the Commission; while the forced loan, which it had been intended to raise at Damascus as a punishment, could not be realized.

The Turkish troops were many of them thirty-four months in arrear of pay, and they had not even received the month's pay which it is usual to manage to secure for them at the Ramazan.

A meeting had been lately held in the Hauran between the principal Druse and Arab Chiefs, purporting hostility to the sovereignty of the Sultan.

M. Thouvenel, after giving me these details, placed in my hands the copy of an Address to the Commissioners, signed by above 100 Christian merchants and traders at Beyrout, requesting them to call the attention of their respective Governments to the dangerous and deplorable state of the country. In case

your Lordship should not have received this document, I inclose the copy given to me.

M. Thouvenel said that he could not but look with great apprehension to the future. He feared a catastrophe whenever the troops should be withdrawn. Was there no means of doing something to avert a calamity that was evidently expected by many, and so to reassure the Christian inhabitants? Might not a portion of the troops be left simply for police purposes? Could not a small force be disembarked from Her Majesty's ships? Europe would be indelibly disgraced were another massacre to follow the cessation of her intervention in Syria.

I said to M. Thouvenel, in reply, that I saw no end to the occupation if the reasons which he had adduced for its prolongation, on however a reduced scale, were to prevail. Turn and twist the question as you might, place whatever Government you chose in the Lebanon, the issue to be tried was simply this: could and would the Porte maintain its authority? It would be absurd to suppose that the new Administration which it was proposed to give to the Lebanon would put an end to the feuds which had grown with the growth of the Maronites and the Druses. It required a superior authority to keep them in order, and that authority of right belonged to the Porte. That authority must be put to the test sooner or later, unless, indeed, M. Thouvenel intended that the interference of Europe should be permanent.

Not only, replied M. Thouvenel, have I no idea of the kind, but, after what has occurred, nothing would induce the Emperor to leave the main body of his troops in Syria.

Then, I rejoined, I see nothing practical, nothing conclusive in the hints which you have thrown out. The fact of the continued presence of foreign troops in Syria will not tranquillize the country. On the contrary, every time that you talk of withdrawing them the same apprehensions will manifest themselves, the same remonstrances will be addressed to you.

M. Thouvenel did not deny this, and he admitted that, if he was asked to devise any practical solution of the difficulties of the Syrian question, he could not do it. The best chance of maintaining tranquillity in that country would be, that it should be clearly seen that Great Britain and France were equally determined to protect the Christian element. He had no other motive in hinting at the dangers which might be averted by a sort of police to be established by England and France than were dictated by the purest humanity. He had not, however, any intention of making a proposal upon the subject.

I said that I gave M. Thouvenel full credit for the assurance which he had made, but that I differed with him in the conclusions at which he had arrived; that is, I considered that to carry those conclusions into effect was simply to put off the evil day (if, indeed, evil was to be the result of the termination of the European occupation), but would be attended with no better result.

M. Thouvenel's tone throughout this conversation was very friendly towards Her Majesty's Government, and expressive of great anxiety that the two Governments should act together. In the course of it, however, he said that, if the troops were to be entirely withdrawn, he should address a note to the Turkish Government throwing upon them the whole responsibility of the consequences which might ensue, in terms which he would render as civil as he could, but which should certainly be as intelligible.

I have, &c.
(Signed) COWLEY.

Inclosure in No. 96.

Address of Christian Merchants.

[See Inclosure 14 in No. 95.]

No. 97.

Lord Napier to Lord J. Russell.—(Received May 6.)

(No. 82. Confidential.)

My Lord,

St. Petersburg, April 28, 1861.

PRINCE GORTCHAKOFF requested me yesterday to press upon the attention of Her Majesty's Government his opinion that the Syrian Commissioners should proceed as soon as possible to Constantinople. The Commissioners had entangled themselves in proposals altogether alien to the original views of their Governments, and which, in his opinion, were impracticable. He considered the plan of the triple Kaimakamate, with the redistribution of the lands and people, to be altogether visionary. The Governments of Austria and Prussia, as he understood, altogether repudiated this design, and adhered to the proposal of a single Christian Governor. The Commissioners ought to carry the result of their inquiries to Constantinople, where the question could be brought more directly under the controul of the Great Powers and their Representatives at the Porte.

Prince Gortchakoff then said, confidentially, that he understood your Lordship had shown some reluctance to sanction the presence of Lord Dufferin at Constantinople, on the ground that his Lordship's rank might place him in an uneasy position in respect to Sir Henry Bulwer, and on account also of some alleged want of cordiality between Her Majesty's Commissioner and the Ambassador. Prince Gortchakoff did not believe that such considerations could oppose any serious impediment to the fulfilment by Lord Dufferin of his duty in conjunction with his colleagues.

I may here remark that Prince Gortchakoff has repeatedly spoken to me of Lord Dufferin in terms of high esteem, and I think that he attaches great importance to the continuance of his Lordship's co-operation in these affairs to the end.

I have, &c.
(Signed) NAPIER.

No. 98.

Lord Napier to Lord J. Russell.—(Received May 6.)

(No. 83.)

My Lord,

St. Petersburg, April 28, 1861.

IN conformity with your Lordship's instructions conveyed to me in your despatch No. 41 of the 12th instant, I have placed in the hands of Prince Gortchakoff a copy of Lord Dufferin's report of the 23rd ultimo, setting forth the participation of the Maronite Bishops in preparing the list of Druses recommended for capital punishment.

Prince Gortchakoff had already read the despatch referred to, which was printed in the Russian official journal of yesterday. His Excellency did not pass any judgment on the conduct of the Maronite Prelates, but he seemed gratified by the justice done by Her Majesty's Commissioner to the Bishops of the Greek community, and he commended the course taken by the latter in declining to sign the explanatory Memorial presented by the Catholics to the European Representatives.

I have, &c.
(Signed) NAPIER.

No. 99.

Lord Napier to Lord J. Russell.—(Received May 6.)

(No. 84.)

My Lord,

St. Petersburg, April 28, 1861.

ALLUDING to the difference of opinion which has prevailed between the Syrian Commissioners in reference to the sentence pronounced on the Druse Chief Joublat, and on the pressure exerted at the Porte by Sir Henry Bulwer

on behalf of the party referred to, Prince Gortchakoff stated to me yesterday that, in his opinion, all the Powers and their Representatives would do well to abstain from any intervention on that subject. The Prince did not pass any positive judgment on the guilt or innocence of Joublat, though I observed that his Excellency inclined to the severer view of his case: he simply desired that the Sultan should be left, without influence or bias, to decide upon the fate of the accused.

Prince Gortchakoff then referred with regret to the dissension which had broken out at Constantinople between Sir Henry Bulwer and Aali Pasha in regard to the engagements stated to have been taken by the latter concerning Joublat, and seemed to deprecate the course followed by Her Majesty's Government in threatening to suspend their correspondence with the Pasha on account of his conduct in this matter.

I have, &c.
(Signed) NAPIER.

No. 100.

Lord Bloomfield to Lord J. Russell.—(Received May 6.)

(No. 223.)

My Lord,

Vienna, May 2, 1861.

COUNT RECHBERG has just mentioned to me that the French Ambassador has been urging an early removal of the Syrian Commission to Constantinople. His Excellency appears to have been unwilling to give Baron Prokesch any positive instructions on the subject, but to have informed the Internuncio that if he finds the other Powers are willing to agree to the proposed arrangement he can instruct M. Weekbecker accordingly.

I have, &c.
(Signed) BLOOMFIELD.

No. 101.

Lord J. Russell to Sir H. Bulwer.

(No. 291. Confidential.)

Sir,

Foreign Office, May 7, 1861.

WITH reference to my despatch to Her Majesty's Ambassador at Paris, No. 492 of the 23rd of April, of which a copy was inclosed in my despatch to your Excellency No. 258 of the 25th ultimo, I transmit, for your information, copies of two despatches from Earl Cowley, reporting a conversation which he had with M. Thouvenel respecting the fate of Said Bey Joublat.

You will learn by Earl Cowley's despatch No. 619 that Aali Pasha had denied to M. de Lavalette that he had ever promised your Excellency that Said Bey's life should be spared; but as this question now stands you should take no notice of this denial.

I am, &c.
(Signed) J. RUSSELL.

No. 102.

Sir H. Bulwer to Lord J. Russell.—(Received May 11.)

(No. 313.)

My Lord,

Constantinople, April 24, 1861.

COUNT GOLTZ proposed to me yesterday to agree with him in sending instructions to the Commissioners in Syria to form a new Report on principles we should lay down, saying that if we agreed the other Representatives would probably do so.

I declined, because I had no power whatsoever to give such instructions; but even had I had that power I should still have declined: first, because I found that what Count Goltz meant by our agreeing was that I should adopt

his ideas; secondly, because Count Goltz is always the most violent partizan of opinions hostile to the Turkish Government, and, in regard to Syria, goes so far as to deny the well-known fact that the Maronites began the recent struggle. Whatever is most destructive to the Druses finds most favour in his eyes. Finally, it is probable that the Commissioners have, by this time, drawn up their Report, or, at all events, will have done so before we could send instructions from this; and that to send them instructions, either without seeing this Report or just at the moment when it was about being forwarded to us, could not but create confusion and delay. Moreover, I am persuaded that when the Commissioners' Report comes here we shall find it easier, being hitherto personally uncompromised, to arrive at some general conclusion than they can do. Indeed, we shall have this advantage.

Something must depend as to the organization of the Mountain on the organization of Syria; and I am much in hopes, notwithstanding the Porte's opposition to a Government for the whole country, when the question was presented with ideas of a Viceroyalty and semi-independence, that I shall be able to induce it to agree to the plan I have urged from the commencement, viz., the appointment of one Governor, under one name or another, for five years for the whole province. Aali Pasha himself is favourably inclined, and a resolution of this general sort would render the solution of other local questions far easier.

As to Count Goltz's views, they pointed, as far as I understood them, to the placing the whole Mountain, Druses included, under one Christian Chief, who, I agree with Lord Dufferin, would, if the rest of Syria be divided into different Pashalics, be far more powerful than the other Pashas in any of them; and Count Goltz, indeed, says he should object to this strongly, if the Christian were to be a Catholic, or even a Greek, but that he thinks, the principle once admitted, we might get a Protestant!

This notion struck me as so singularly, I may say, absurd, that I can hardly believe it is really entertained. There are hardly any Protestants amongst the population of the Mountain; there is not any native Protestant in the whole Empire of any mark who could be chosen for such a post of dignity and trust; and it seems to me out of the question to imagine that either France, Austria, or Russia would consent to such a choice.

I cannot help, then, considering upon the whole, that Count Goltz's proposition must have some other object than that assigned to it, though I cannot state what that object was.

My present opinion is, that the idea of a Governor for the whole of Syria being admitted, the best plan would be to assign the Mountain, excepting a certain portion, to a Christian Pasha who would certainly be a Catholic. There are reasons why I myself think that a native of the Mountain would be better than a Catholic out of it; but this is a point I would not insist on.

One portion, however, of the Mountain, the extent of which should not be too confined, but might be less than that given to the Druses hitherto, should be left to that people, who might, however, be placed under Turkish rule.

I would not insist on what is probably difficult, and might seem very harsh, a forced transmutation of the population; but if you left a sufficient territory to the Druses to admit of a larger population than that now inhabiting it, and accorded to new families the grant of the Crown lands, and sanctioned their selling their property elsewhere, they would probably, ere long, collect themselves together, whilst the Christians amongst them would emigrate, and very possibly, whilst selling their property in the country assigned to the Druses, purchase the property which the Druses would be likely to sell in the country given up to the Christians.

A plan of this kind, without being made compulsory, might be favoured. The French could not fairly object, for the Maronites' power would be increased. We might consent, for the Druse element (which I think important for us) would not be altogether destroyed; and the Turks would consent because their direct domination, by being established over the Druses, would be increased.

To form such a plan positively, I should require more local details, but I think the idea one that would reconcile all existing differences, and is not impracticable.

I have, &c.
(Signed) HENRY L. BULWER.

Sir H. Bulwer to Lord J. Russell.—(Received May 11.)

(No. 319.)

My Lord,

Constantinople, May 1, 1861.

I HAVE little to add on the affairs of Syria except that M. de Lavalette has shown extreme anxiety to bring the Commissioners here, and as it also seemed to me desirable to settle, if possible, the arrangement of the Mountain before the French troops departed, and that it appeared to me more likely, though not perhaps certain, that we should agree here, than that an agreement would be come to at Beyrout, I felt no difficulty in agreeing with the other Representatives to summon the several Commissioners to Constantinople.

What the French Government evidently wants, is to get the whole Mountain under its domination, through a Catholic Chief appointed by it.

I see your Lordship objects to a Chief, if this plan were realized, from the native Maronite families; I confess I have as strong, if not stronger, objections to one taken from the Catholics here. In the first place, none are fit for command, and command over so strange and difficult a population; secondly, the appointment of a Catholic, which would virtually be by the French Embassy, would place a patronage at the disposal of the French Ambassador in favour of all the leading Catholic families here, that would add exceedingly to French influence in the capital; thirdly, the complete success of the French in this particular would establish the idea of their predominance in European affairs too strongly on the Eastern mind to be convenient to us who have Eastern possessions; fourthly, the subjection of the Druses to the Maronites would, as it seems to me, be an unjust termination to the late contest, fomented and commenced by the Maronites; a contest in which it is true the Druses disgraced themselves by their cruelty. But events have shown that had the aggressors here been the victors, their hands would have been as deeply dyed in blood as were those of the foe by whom they were vanquished.

Every consideration, in short, of policy and humanity makes it, I should say, desirable that the Druses should not be submitted to Maronite rule.

Let this point be once established, and the different Christian sects may have a Government under one or two Christian Governors, as circumstances may render it most expedient. The French will desire one Governor, a Catholic; the Russians probably two, one a Greek and one a Catholic; but in this case the French would rather have lost than gained by their recent expedition, and it is not to be expected they will yield to this.

I repeat, therefore, what I said in my despatch No. 313.

The most practical combination seems to me that of assigning the Druses a certain territory, and then placing them under the government of the Turks; and then placing the Christians under a Governor selected from the religious community which forms the bulk of the Christian population, whether a native or not, as your Lordship may deem best.

Dispositions favouring a transmutation of the population, the Druses from the Christian into the Druse territory, the Christians from the Druse into the Christian territory, must in the course of time work out the rest.

Unless Lord Dufferin's practical experience leads me from this idea I shall be inclined to maintain it.

I have, &c.

(Signed) HENRY L. BULWER.

No. 104.

Lord Dufferin to Lord J. Russell.—(Received May 11.)

(No. 101.)

My Lord,

Beyrout, April 26, 1861.

I HAVE the honour to transmit herewith, for your Lordship's information, copy of a letter addressed to me by the chief British merchants of Beyrout, giving their reasons for signing an Address to the International Conference sitting at Paris.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Messrs. Black & Co. and others to Lord Dufferin.

My Lord,

Beyrout, April 25, 1861.

IT is perhaps due to your Lordship that we, the undersigned British merchants and residents at Beyrout, should briefly explain the circumstances which induced us to join in the Address which has been lately presented to the International Commission by the mercantile community of this place.

Some little time ago a petition was drawn up and extensively circulated among the foreign residents of the town, in which the present unhappy condition of the country was forcibly described, and a continuation of the armed intervention of Europe earnestly insisted upon.

Although we ourselves are fully alive to the critical nature of the present situation, and although our material interests are as extensively compromised as those of any other foreign nationality, by the present stagnation of trade and unsettled condition of the country, we did not consider that the remedy for the evils of which the petitioners complained, was to be found in the prolongation of the occupation of the country by French troops. Abstractedly considered, such a measure is a calamity to any country when it is enforced, as its unavoidable effect must be to undermine all legitimate authority. Indeed, it would be difficult to understand a desire for its continuation, unless with a view to the eventual subversion of the existing Government. Under these circumstances we declined appending our names to the document in question, or to any Address whatever which would lead the public to imagine we were in favour of any such expedient.

In consequence, perhaps, of our refusal, as well as of the objection made to it by other leading houses of Beyrout, the first petition was cancelled, and a second Address was drafted under our inspection, and in such terms as brought out in due relief the disastrous state of the province without committing those that signed it to the opinion that we at all desired the continuance of the foreign occupation.

If such an inference were to be attributed to the expressions contained in the document in question it would entirely misrepresent our sentiments; and in order to prevent any misconception of the meaning we wished to convey, we have the honour to forward to your Lordship the above explicit statement of the circumstances under which we were induced to sign it.

We have the honour to inclose a copy of the petition which was cancelled, together with the draft of another petition which we had proposed forwarding, had the original one been persevered in.

(Signed)

WILLIAM AND ROBERT BLACK & Co.

RIDDELL & Co.

HY. HEALD.

RICHARD HAMPTON & Co.

WHITEHEAD, PEARL & Co.

C. W. BUCHANNON, *Manager of Ottoman Bank.*

F. H. SMITH.

C. CHURCHILL, *Colonel.*

No. 105.

Lord Dufferin to Lord J. Russell.—(Received May 11.)

(No. 102.)

My Lord,

Beyrout, April 26, 1861.

I HAVE the honour to transmit herewith, for your Lordship's information, copies of further despatches which I have this day addressed to Her Majesty's Ambassador at the Porte.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 105.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 24, 1861.

I HAVE the honour to inclose, for your Excellency's information, copy of a letter addressed to me by Dr. Pincoffs, inclosing the certificate of four medical gentlemen, Italian, French, Russian, and Dutch, on the health of Said Bek Joublat.

Immediately on receipt of the above document, I dispatched a special messenger to Fuad Pasha, now at Damascus, praying him to give the orders necessary to enable its recommendations to be complied with; Ahmet Pasha, of Beyrout, not feeling authorized to take upon himself the responsibility of doing so. I am expecting his Excellency's answer this evening.

It appears, from information I have since obtained, that the lungs of the unfortunate Druse Chief have been affected for some years; but up to the last day of his trial, I was informed by persons acquainted with him, that his appearance presented no traces of ill-health. An intimation was subsequently conveyed to me, that confinement and anxiety had at last begun to tell upon him, and I requested Fuad Pasha to mitigate, as far as possible, the rigour of his imprisonment; sending him at the same time an assurance, as soon as I could do so without the fear of circumstances turning out differently from what I expected, that his life was safe.

It is a lamentable thing that, after so long a period of suspense, the career of this unfortunate man should be destined to so tragic a termination, as all the incidental information I have obtained since addressing your Lordship upon the subject has confirmed my conviction of his innocence.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 2 in No. 105.

Dr. Pincoffs to Lord Dufferin.

My Lord,

Beyrout, April 23, 1861.

I HAVE this morning visited Said Bey Joublat, in prison in the Turkish barracks, in consultation with Drs. Pestalozza, Turkish Quarantine Medical Officer, Suquet, French Sanitary Medical Officer, Dobrowolski, Civil Physician, Colmant, principal Medical Officer of the French Expedition, Cauvin, Surgeon of the ship "l'Eclaireur."

The patient is emaciated, and has every appearance of a man in a very advanced stage of pulmonary disease. He is feverish, and suffers from dyspepsia, night-sweats, a troublesome cough, and profuse expectoration of muco-purulent matter, particularly at night; he complains much of the want of sleep; he is said of late to have had several slight attacks of hemoptoe.

The examination of the chest shows all the physical signs of tubercular disease of the lungs at the end of the second stage; there are caverns at the summit of both the lungs; the left lung, however, seems more particularly affected.

Disease of the lungs, I am told, is not uncommon in the prisoner's family; in himself, Dr. Pestalozza, as long as twenty years ago, recognized incipient tuberculosis, and was enabled subsequently at different periods to mark the progress of the disease, for which the patient was also attended four years ago by Dr. Suquet.

It is likely that the disease has been latterly more rapidly developed by the confinement, and especially by the mental anxiety endured by the patient during the last six months; his digestive organs have lately been much impaired by his insisting upon keeping the fast of Ramadan. He has been constantly seen by an Arab empiric, who attends his family; but a few days ago, at his request, Dr. Pestalozza was called in. I am inclined to believe that had proper medical aid been sooner resorted to, the disease, though fatal in the end, might have run a somewhat less rapid course.

In the present case the prognosis is most unfavourable, the afore-mentioned

medical men being of unanimous opinion that art can do nothing to cure the patient, but that proper care and attendance may alleviate his sufferings and prolong his life, have recommended him to be removed to a proper residence out of the barracks, in order that he may be nursed by his family; they have in consequence signed a certificate drawn up by Dr. Pestalozza, of which I have the honour to inclose a copy.

I have, &c.

(Signed) P. PINCOFFS, M.D.,
Member of the Royal College of Physicians, London.

Inclosure 3 in No. 105.

Medical Certificate.

LES Soussignés ayant visité Said Bey Joublat dans les prisons de la caserne à Beyrout, déclarent que Said Bey est atteint d'une phthisie tuberculeuse à un degré assez avancé pour exclure toute probabilité de guérison.

Le traitement médical ne pouvant dans ce cas avoir d'autre effet que de soulager et prolonger peut-être les jours du malade, les Soussignés recommandent, pour atteindre ce but, de lui permettre d'être soigné par les personnes de sa famille dans un local mieux approprié à cette destination.

En foi de quoi.

(Signé) PESTALOZZA.
PINCOFFS.
SUQUET.
DOBROWOLSKI.

Drs. Colmant and Canone declined signing this certificate, it being contrary to the rules of their service to affix their names to any document without superior order.

(Signed) P. PINCOFFS.

Inclosure 4 in No. 105.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 26, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, copies of the 1st and 2nd Annexes to the 27th Protocol of the Syrian Commission.

I have not yet been furnished with the Protocol in question, but I shall not fail to transmit it to your Excellency as soon as it reaches my hands.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 5 in No. 105.

Annex No. 1 to the Protocol of the Twenty-seventh Meeting of the Syrian Commission.

Observations de son Excellence Fuad Pacha.

Projet de Réorganisation de la Montagne.

1. IL sera procédé à la séparation ethnographique des Chrétiens et des Druses.

2. En opérant cette mesure de désagrégation, on tiendra également compte des intérêts de chaque population.

Observations de son Excellence Fuad
Pacha.

Projet de Réorganisation de la
Montagne.

3. L'exécution en sera confiée, sous la surveillance de l'autorité locale et des Agents des Cinq Puissances, à une Commission Mixte, dans laquelle les diverses populations seront représentées.

Les Chrétiens ou les Druses qui refuseraient de se prêter à l'exécution de la mesure de désagrégation, n'y seront pas contraints par la force. Mais il est bien entendu que, dans ce cas, ils devront se soumettre au régime des nouvelles institutions ci-après indiquées.

4. La Commission émet le vœu que les habitants Chrétiens de Hasbeya, Racheya, et Merdjaïoun soient compris dans le travail de déplacement susmentionné, et appelés à jouir de ses bénéfices.

5. En conséquence, la Montagne sera divisée en trois Caimacamies, une Maronite, une Grecque-Orthodoxe, et une Druse, qui seront administrées par des chefs indigènes, choisis dans le sein des populations respectives.

5. Le Mont Liban sera divisé en cinq districts, sous les dénominations de—

(1.) Koura, extrême partie septentrionale de la Montagne.

(2.) Kesrowan avec Metn, et sans la ville de Zahlé.

(3.) El-Garb, composé des territoires d'El Garb, Djurd, Arkoub, Chouf, Menassif, et Chahroun, sauf la portion qu'il sera nécessaire de donner au district d'Iklime-Kharoub pour y réunir la ville de Deir-el-Kamar.

(4.) Iklime-Kharoub, avec la ville de Deir-el-Kamar.

(5.) Djezzin, extrême partie méridionale de la Montagne.

6. Chaque district aura un Caimacam qui sera choisi dans le sein de chaque population qui forme la majorité.

En conséquence, les districts du Kesrowan et de Djezzin auront chacun un Caimacam Maronite.

Le district d'El-Garb aura un Caimacam Druse, et le district d'Iklime-Kharoub un Caimacam Musulman.

La ville de Zahlé formera à elle seule une administration séparée, avec un Caimacam, nommé pour trois ans, et choisi alternativement dans le sein des populations Grecque, Maronite, et Grecque-Catholique.

6. La Caimacamie Druse, autant du moins que les nécessités de la mesure de désagrégation le permettront, se composera des territoires suivants:—

El-Garb, sauf la portion qu'il serait indispensable d'en détacher pour réunir les deux parties septentrionale et méridionale de la Caimacamie Maronite;

Le Djurd;

L'Arkoub;

Le Chouf;

Le Menassif, en partie, et le Chehar (voir la carte de Kiepert, 1860).

7. La Caimacamie Grecque-Orthodoxe sera composée du Koura, y compris la partie inférieure et les fractions de territoire avoisinantes dans lesquelles la population Grecque-Orthodoxe serait en majorité.

8. Tous les territoires de la Montagne qui ne font point partie des deux Caima-

Observations de son Excellence Fuad
Pacha.

Projet de Réorganisation de la
Montagne.

camies Druse et Grecque Orthodoxe, seront compris dans la Caimacamie Maronite, sauf Zahlé qui, avec sa banlieue et son faubourg de Mohallacah, sera placée sous une Administration Mixte, dépendante du Vali de Sayda, au même titre que les trois Caimacams Maronite, Grecque-Orthodoxe, et Druse.

9. Les Caimacams seront nommés par la Sublime Porte sur la proposition du Vali de Sayda, dont ils relèvent.

Ils seront chargés de toutes les attributions du pouvoir exécutif, et nommément de présider les Medjlis Administratifs; de choisir les Vekils délégués auprès du siège de chaque Caimacamie; de composer le personnel du corps de police conformément aux règles qui seront posées ci-après; de servir d'intermédiaires entre les habitants de leur Caimacamie et le Vali de Sayda; d'exécuter les décisions de ce fonctionnaire, en tant du moins qu'elles seraient d'accord avec les institutions de la Montagne, et d'exercer en cas de besoin contre lui un recours auprès de la Sublime Porte.

10. Chaque Caimacamie sera divisée en Mudiriés, et la circonscription de ces nouveaux arrondissements administratifs sera réglée autant que possible d'après celle des anciens Aklims.

11. Il y aura dans chaque Mudirié un Mudir, nommé par le Caimacam et appartenant au rite dominant de la population, lequel sera chargé de la direction des services publics et notamment de la police et de la perception des impôts.

12. Chaque Mudirié sera divisé en un certain nombre de communes, et chaque commune se composera d'au moins 500 habitants.

13. A la tête de chaque commune il y aura un Cheik nommé par les habitants, et qui servira d'intermédiaire entr'eux et les agents supérieurs de l'administration.

Le Cheik veillera au maintien de bon ordre dans sa commune, fournira tous les renseignements statistiques nécessaires à la répartition de l'impôt, et assistera les Mudirs dans la perception des contributions. Il sera en outre chargé de tenir un registre des naissances et des décès.

14. Dans les communes Mixtes chaque élément constitutif de la population aura un Cheik particulier dont l'autorité ne s'exercera que sur ces coreligionnaires

ils pourront s'adresser directement, en cas de besoin, à la Sublime Porte.

par le Vali de Sayda, sur la proposition du Caimacam dont il relève,

par le Caimacam sur la proposition des

15. Auprès du siège de chaque Caimacam il y aura un Vékil ou Délégué de chacune des autres Caimacamies, et chargé de représenter les intérêts de ses coreligionnaires.

16. Il y aura un Medjlis Administratif dans chaque Caimacamie, composé de cinq membres au moins, dix au plus, et chargé spécialement de l'assiette et de la répartition des impôts.

17. Il y aura dans chaque Mudirié un Medjlis local, composé de trois membres au moins, cinq au plus, et chargé d'assister le Mudir dans l'exercice de ses fonctions.

18. Dans les Mudiriés dont la population ne serait point homogène, il y aura pour chaque élément constitutif de la population un Vékil qui sera membre de droit du Medjlis local. Ce Vékil sera nommé par les notables d'entre ses coreligionnaires.

19. Abolition de tous les privilèges féodaux, et notamment de ceux qui appartenaient aux Mokatajdjis.

20. Egalité de tous devant la loi.

21. Il y aura dans chaque Mudirié un juge de paix pour chaque rite.

22. Il y aura dans la Montagne six Medjlis Judiciaires de première instance, savoir :—

Un dans la Caimacamie Grecque-Orthodoxe ;

Trois dans la Caimacamie Maronite, dont un dans le Meten ;

Un à Zahlé ;

Et un dans la Caimacamie Druse.

23. Chaque Medjlis Judiciaire se composera de trois membres au moins et cinq au plus, selon le nombre des éléments constitutifs de la population, de telle façon que chacun de ses éléments soit représenté par un membre. La présidence sera exercée mensuellement et à tour de rôle par chacun des membres du Medjlis.

Dans le cas où il n'y aurait que deux éléments, le Medjlis Judiciaire sera composé de trois membres, dont deux fournis par l'élément prépondérant.

24. Il y aura un Medjlis supérieur, siégeant à Beyrouth, et composé de douze membres, savoir :—

Deux Maronites,

Deux Grecs-Orthodoxes,

Deux Grecs-Catholiques,

Deux Druses,

Deux Musulmans,

Deux Metualis ;

auxquels on adjoindra éventuellement

chaque Caimacamie un

un représentant des cultes Protestant et Israélite, quand un membre de ces communautés sera partie dans le procès, ou y aura des intérêts engagés. La présidence de ce Medjlis sera exercée* . . . † trimestriellement et à tour de rôle par chacun de ses membres.

* par le Président du Grand Conseil Provincial de Sayda, et, en son absence, chacun de ses membres remplira . . . † les fonctions de Vice-Président.

Ce Medjlis sera en même temps un Conseil pour le Vali de Sayda pour les affaires générales de la Montagne. Il pourra y adjoindre deux délégués de chaque Caimacamie, toutes les fois qu'il s'agira de discuter une affaire importante, concernant l'administration générale de la Montagne.

25. Les juges de paix jugeront sans appel jusqu'à concurrence de 150 piastres, et avec appel au Medjlis Judiciaire de première instance jusqu'à concurrence de 500 piastres.

26. Les affaires au-dessus de 500 piastres seront de la compétence du Medjlis de première instance.

27. Les affaires mixtes, c'est-à-dire, entre particuliers n'appartenant pas au même rite, quelle que soit la valeur engagée dans le procès, seront portées devant le Medjlis de première instance, à moins que dans les procès au-dessous de 500 piastres, les parties ne soient d'accord pour reconnaître la compétence du juge de paix du défendeur.

28. En principe toute affaire sera jugée par la totalité des membres du Medjlis. Néanmoins, quand toutes les parties engagées dans le procès appartiennent au même rite, elles auront le droit de récuser le juge appartenant à un rite différent. Mais dans ce cas même les juges récusés devront assister au jugement.

29. En matière criminelle il y aura trois degrés de juridiction :—

Les contraventions seront jugées par Juges de Paix ; les délits par le Medjlis de première instance ; et les crimes par le Medjlis supérieur de Beyrouth.

30. Le Vali de Sayda nommera dans chaque Caimacamie un Procureur Impérial qui devra être choisi parmi les habitants du rite dominant. Ce Procureur sera chargé de constater les crimes et délits et de provoquer leur répression. Dans la Caimacamie Maronite le Procureur pourra avoir un ou plusieurs substitués.

en dehors de ses

Le Procureur, sans s'ingérer dans les attributions du pouvoir exécutif, exercera de la part du Vali de Sayda un contrôle sur la conduite de la police locale.

31. Tous les membres des Medjlis

Administratifs et Judiciaires seront, ainsi que les Juges de Paix, choisis et désignés, après une entente avec les notables, par les Chefs des Communautés respectives, et institués par le Caimacam.

Le personnel des trois Medjlis Administratifs sera renouvelé par moitié tous les ans. Les membres sortants pourront être nommés de nouveau.

32. Tous les membres des Medjlis, ainsi que les juges de paix, seront rétribués.

Les audiences des Medjlis Judiciaires seront publiques, en il en sera tenu procès-verbal par un greffier institué *ad hoc*.

Ce greffier sera en outre chargé de tenir un registre de tous les contrats portant aliénation de biens immobiliers, lesquels contrats ne seront valables qu'après avoir été soumis à cette formalité de l'enregistrement.

33. Si, après enquête, il est prouvé qu'un fonctionnaire de l'ordre judiciaire a prévariqué, ou s'est rendu indigne de son emploi par un fait quelconque, ce fonctionnaire devra être révoqué, et il sera en outre passible d'une peine proportionnée à la faute qu'il aura commise.

34. Tout procès en matière commerciale sera porté devant le Tribunal de Commerce de Beyrouth.

35. Tout procès entre un étranger ou protégé et un habitant de la Montagne, même en matière civile, sera porté devant le Tribunal de Commerce de Beyrouth.

36. Chaque Caimacam aura sous ses ordres un corps de police, avec lequel il devra maintenir l'ordre public dans toute l'étendue de son territoire, faire exécuter les sentences rendues par les Medjlis, et assurer la perception régulière des impôts.

37. L'exécution forcée par garnisaires (havalé) des jugements et des arrêtés administratifs, telle qu'elle s'est pratiquée jusqu'à présent, sera abolie aussitôt que faire se pourra, et remplacée par d'autres modes de contrainte, tels que la saisie ou l'emprisonnement.

38. Tous les agents de la police recevront un traitement suffisant, et il leur sera interdit, sous les peines les plus sévères, d'exiger des habitants aucune rétribution, soit en argent, soit en nature.

39. Le corps de police se recrutera

Ce greffier sera en outre chargé de l'enregistrement des transferts des biens immobiliers qui seront assujettis aux titres réguliers de possession dont chaque propriétaire doit être muni, sans que cela porte aucun changement à la condition de propriété établie dans la Montagne.

par la voie des engagements volontaires et il y aura dans chaque Caimacamie un chef de police pour chaque élément constitutif de la population.

40. Les agents de police, chargés de l'exécution d'un ordre quelconque de l'autorité, devront être, autant que possible, pris parmi les coreligionnaires des individus que cette mesure concernera.

41. Il est indispensable que les agents de la police portent un uniforme ou quelque signe extérieur de leurs fonctions.

42. La Commission estime que, dans chaque Caimacamie, le corps de police pourrait être établi à raison de cinq hommes par mille habitants.

43. La Commission émet le vœu que le désarmement des populations une fois opéré dans le reste de la Syrie, il soit procédé dans la Montagne à une mesure analogue.

44. La Commission émet le vœu que la totalité des revenus publics de la Montagne soit exclusivement affectée aux frais de son administration et à ses dépenses d'utilité publique.

L'impôt de 3,500 bourses devant être insuffisant pour subvenir aux dépenses de la nouvelle organisation, la Commission est d'avis que ce chiffre pourrait être doublé sans inconvénient.

En dehors de cet impôt, aucune taxe directe ou indirecte ne pourra être levée, dans aucune des trois Caimacamies, sans le consentement de la majorité des membres du Medjlis Administratif.

45. La Commission émet le vœu qu'il soit procédé le plus tôt possible à un recensement exact de la population de la Montagne par commune et par rite.*

46. Au point de vue militaire, la Commission est d'avis que la sécurité de la Montagne serait suffisamment garantie par l'occupation de la route de Beyrouth à Damas.

Il serait désirable, selon elle, que les troupes employées à cette occupation fussent, au moins en partie, composées de Chrétiens sujets du Sultan.

En cas de force majeure †

Les agents de la police dans la Montagne porteront le même uniforme et les mêmes armes que ceux qui seront donnés aux agents de police de la province de Sayda, avec une marque distinctive pour chaque district.

La contribution de la Montagne sera fixée par un impôt foncier conformément aux lois de répartition qui sont établies dans les villes et provinces cadastrées de l'Empire. Une partie de cet impôt sera allouée, comme revenu municipal, aux districts de la Montagne pour les travaux publics, et notamment pour les routes et les chemins vicinaux. L'autre partie sera versée dans le caisse de l'Etat, qui doit pourvoir à toutes les dépenses de l'administration locale.

* ainsi qu'à un cadastre général.

Les routes de Beyrouth à Damas, à Sayda, et à Tripoli seront occupées par les troupes Impériales par l'établissement de postes militaires, et il y aura une garnison à Beit-Eddin.

† c'est-à-dire, lorsqu'il y aura un conflit entre deux populations ou soulèvement de l'une contre l'autre, le Vali de Sayda pourra, sous sa propre responsabilité, ou en prenant un mazbata, signé par la majorité des membres du Medjlis de la Montagne, siégeant à Beyrouth, envoyer ces troupes partout où besoin sera.

En outre ces troupes peuvent être employées, lorsqu'il y aura une †

Le 19 Avril, 1861.

(Paraphé) F.

..... et sur la †
demande expresse d'un Caimacam.

approuvée par un vote conforme de son Medjlis Administratif, ces troupes pourront être envoyées partout où besoin sera.

Le Caimacam, ou les membres du Medjlis qui n'auraient pas fait usage du droit de réquisition qui leur est ouvert par le présent Article, seront responsables des conséquences que leur abstention ou leur négligence pourrait avoir sur le maintien de l'ordre dans la Montagne.

47. Le règlement de Chekib-Efendi restera en vigueur pour toutes celles de ses dispositions qui ne seraient point contraires aux principes stipulés dans les Articles précédents.

Beyrouth, le 20 Mars, 1861.

(Paraphé) W.

Sauf les réserves indiquées dans la pièce ci-jointe :

B.
D.C.
R.
N.

Inclosure 6 in No. 105.

Annex No. 2 to the Protocol of the Twenty-seventh Meeting of the Syrian Commission.

Exposé des Motifs.

LE Plénipotentiaire Impérial, ayant examiné attentivement le projet de réorganisation de la Montagne rédigé et paraphé par MM. les Commissaires, a cru devoir, tout l'en admettant, *ad referendum*, dans sa majeure partie, comme il l'a déclaré à la Commission, faire des modifications dans quelques-uns de ses Articles. Il juge donc nécessaire de donner ici un aperçu succinct de toutes les Articles du susdit projet et d'expliquer les observations faites à la marge du texte.

Le Plénipotentiaire Impérial admet le principe de désagrégation, et croit, sans méconnaître certaines difficultés de détails, que la dislocation des éléments divers, survenue à la suite des derniers événements, a rendu praticable l'exécution de cette mesure. Aussi il n'apporte aucune modification aux Articles 1, 2, 3, et 4.

La division de la Montagne en trois Caimacamies ne peut satisfaire tous les besoins. La population Musulmane étant en majorité dans le district d'Iklime-Kharoub, il lui faut non seulement une Caimacamie qui doit comprendre la ville de Deir-el-Kamar, mais cette ville, étant habitée par des Chrétiens, ne peut pas être donnée à la Caimacamie Druse. En outre Djezzîn, séparée par une grande distance du Kesrouan, ne peut, quand même une portion du territoire Druse serait donné aux Maronites pour lier les deux parties méridionale et septentrionale de cette Caimacamie, être administrée régulièrement et avec une active surveillance par un seul Caimacam Maronite. Il faut donc créer deux Caimacamies Maronites, dont l'une pour le Kesrouan et l'autre pour Djezzîn. Ce qui porte à cinq le nombre des Caimacamies, dont chacune aura le nom du district. Le principe d'une administration mixte est maintenu pour Zahlé, mais le projet ne définit pas la forme de cette administration. Le Commissaire Impérial émet l'opinion qu'un Caimacam, nommé à terme et pris alternativement du sein des éléments dominants de cette ville, peut atteindre le but qu'on se propose. C'est dans ce sens que les Articles 5, 6, 7, et 8 sont modifiés.

L'Article 9 est admis avec une légère modification. Le recours que les

Caimacams exerceront contre le Gouverneur de Sayda auprès de la Sublime Porte pouvant dégénérer en une espèce de contrôle des actes du Vali, le Plénipotentiaire a eu soin de changer la rédaction du membre de phrase qui y est relatif. L'Article 10 ne donne lieu à aucune observation.

C'est pour donner plus de poids et d'éclat à la nomination des Mudirs que le Plénipotentiaire laisse cette prérogative au Vali de Sayda, sans cependant priver les Caimacams du droit de choisir leurs subordonnés. Les Mudirs dans les autres parties de l'Empire sont nommés, sur la proposition des Gouverneurs, par la Sublime Porte; mais le Plénipotentiaire, pour éviter tout retard qu'une pareille formalité occasionnerait à chaque nomination de Mudir, s'est arrêté à ce parti.

L'Article 12 est maintenu, et le 13 également, sauf une légère modification. Les Cheiks, nommés par les Caimacams, peuvent avoir plus d'autorité sur leurs administrés.

Le Plénipotentiaire ne trouve rien à observer depuis l'Article 14 jusqu'au 23, sauf quelques légers changements introduits dans l'Article 22.

L'Article 24 indique le mode de présidence du Conseil Supérieur, siégeant à Beyrouth. Les membres de ce Conseil, hommes peut-être sans expérience, seraient incapables de présider un Conseil d'une si grande importance. Le Plénipotentiaire croit donc plus régulier que la présidence soit exercée par le Président du Grand Conseil de la Province, non seulement parce que ce dernier exercerait un contrôle sur le susdit Conseil, mais encore parce que le Vali s'en servirait comme corps délibérant pour les affaires de la Montagne. Les Articles 25, 26, 27, 28, et 29 sont maintenus.

Quant aux modifications faites à l'Article 30, en voici la raison. Il est évident que les grands conflits prennent leur source dans les crimes isolés, restés impunis. Le Procureur, en ayant soin de signaler ces crimes et d'en provoquer la répression, rendra de grands services. Mais il est indispensable que ces actes soient dictés par la plus stricte impartialité. Si le Procureur est pris parmi les indigènes, il est douteux qu'il soit toujours porté à employer cette stricte impartialité qu'un autre, étranger au pays, serait plus disposé à montrer. En outre il n'est pas moins utile, vu sa mission, que le Procureur exerce une sorte de contrôle sur la conduite de la police de la Montagne.

L'Article 31 est complètement admis.

La possession des biens immobiliers se faisant dans les autres parties de l'Empire en vertu de titres réguliers, le Plénipotentiaire croit devoir modifier en ce sens cette partie de l'Article 32, sans changer pourtant la condition de propriété établie dans la Montagne.

Les Articles 33, 34, 35, 36, 37, 38, 39, et 40 ne donnent lieu à aucune observation.

De nouveaux règlements seront promulgués bientôt sur l'équipement et l'habillement des agents de police de tout l'Empire. Aussi le Commissaire Impérial croit-il que les agents de police de la Montagne doivent se conformer à ceux de Sayda, comme faisant partie de cette province, et c'est dans ce but que l'Article 41 est modifié.

Les Articles 42 et 43 sont maintenus.

Le Gouvernement Impérial ayant établi l'impôt foncier sur le cadastre général de l'Empire, la contribution de la Montagne doit être assujettie à cette mesure générale pour effectuer une répartition juste et équitable qui sauvegarde et les intérêts du Gouvernement et ceux des particuliers. Le Plénipotentiaire ne peut donc admettre l'Article 44; il y substitue ce qui est rationnel. L'impôt foncier sera perçu et versé au Trésor de l'Etat. Une partie de cet impôt sera affectée aux travaux publics, et l'Etat pourvoira, comme partout, aux dépenses de l'administration locale.

L'Article 45 est admis avec l'addition de quelques mots.

Venant à l'Article 46, le Plénipotentiaire du Sultan trouve que l'occupation militaire de la route de Beyrouth à Damas ne suffit pas au maintien de l'ordre. Il pense que les routes de Beyrouth à Sayda et à Tripoli étant fréquentées, les communications entre ces villes doivent aussi être assurées par des postes militaires. En outre Beit-Eddin se trouvant situé au milieu de la population Druse, et au chef-lieu de la Caimacamie Musulmane qui sera créée, il est nécessaire d'y maintenir une garnison, afin que le bon ordre et la tranquillité ne soient pas troublés.

Le Vali de Sayda étant tenu responsable des désordres de la Montagne, il

est juste de lui donner l'initiative de l'emploi des forces militaires en cas de nécessité. Il ne peut-être responsable que lorsqu'il a la liberté d'action. Quand les habitants d'un district se soulèvent contre ceux des autres et que le Chef de l'administration est entraîné par ce mouvement général, ce chef n'aura certainement pas recours au Vali. Le Plénipotentiaire croit donc indispensable de laisser à ce Gouverneur la liberté de prendre telles mesures militaires qui seraient nécessaires, ou de sa propre initiative, ou bien en prenant un mazbata du Conseil de la Montagne qui siégera à Beyrout.

Enfin l'Article 47 et dernier est maintenu.

Quant aux questions d'employer des troupes dont une partie serait composée de Chrétiens sujets du Sultan, d'adjoindre le Koura Inférieur à la Caimacanie Grecque et le Mouhallaka à Zahlé, le Plénipotentiaire Impérial croit devoir s'en référer à la Sublime Porte.

Le 19 Avril, 1861.

(Paraphé) F.

Inclosure 7 in No. 105.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 26, 1861.

IT having been a matter of public notoriety that M. de Beaufort had been very active during his visit to the Patriarch in soliciting signatures to a petition in favour of a Shehab, copies of which I have already forwarded to your Excellency, and having been further informed that it was the General's intention to make a progress through the Mixed districts at the head of a column of soldiers, and accompanied by two pieces of artillery, I determined to request Mr. Consul Rogers to ascertain whether it was really true that the Commander-in-chief of an army which was intended to represent the intervention of United Europe was going about the country in the character of an electioneering agent, clad as it were in the terrors of war, for the purpose of intimidating a set of unwilling peasants into subscribing a document praying for an arrangement which he knows is hateful to them, and against which they would be the first to revolt should it ever be brought into operation.

I was the more anxious to ascertain the exact nature of his intended visit, as it was currently reported through the town by his own officers and countrymen that it was undertaken with the above object. The result of my inquiry is now recorded in the inclosed despatch from Mr. Consul Rogers.

With reference to the benefit to the Druses which it is pretended will result from the erection of the Maronite Principality as advocated by the French General, I need only recall to your Excellency's recollection the statement made to me in conversation by M. Béclet as reported in my despatch of the 14th of November last, when the French Commissioner stated that if once the Government of the Lebanon were placed in the hands of the Christians it would be quite natural that they should "débarasser" themselves of the Druses.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 8 in No. 105.

Consul Rogers to Lord Dufferin.

My Lord,

Beyrout, April 26, 1861.

I HAVE the honour to report that in conformity with your Lordship's instructions I proceeded to the Mountain to make inquiry into the proceedings of General de Beaufort with regard to the Shehab petition. I arrived at Aitah on Wednesday morning and thence proceeded to Beisûr, at each of which villages I heard a similar account of the French General's visit.

I was informed that on Sunday the General arrived at Beisûr, followed by 500 or 600 soldiers, and two or more pieces of artillery, and a number of Christian notables.

On the General's arrival one of the Abd-el-Melek family, who is in the employment of Mr. F. Portalis, of Btathir, brought him a letter from his employer. Having read the letter the General said to its bearer, "Go, and

attend to the work." He then went to the Sheikhs of the family of Telhuk and said that the General wished them to accept a Shehab Government. The Sheikhs answered that the Druses were not in a position to accept anything of the kind.

The General's dragoman, Mr. Shidiak, repeated the message, but was equally refused.

Then Colonel Chanzy and Mr. Scheffer called four of the principal members of the family apart and spoke with them in confidence. They told them that the French Government wished them to be at peace with the Christians, which peace she wished should be permanent; that they had found the Shehab family, who had formerly had the rule of the Mountain, to be the most capable of keeping the Mountain in order, and the best rulers that were ever in power there; so it had been decided that a member of that family should be appointed over the whole Mountain. The Sheikhs answered by thanks and prayers for the French Government. The officers answered, "That is not enough; we want you to sign a petition, stating that you will accept this arrangement." The Sheikhs replied that they were not prepared to give an answer in that sense. The Colonel then said, "You must not listen to those who give you this sort of advice: they cannot help you, for, whether you wish it or not, this arrangement will be adopted." The Sheikhs answered that they and all the Druses would be perfectly satisfied with any arrangement proposed by the Governments, and confirmed by orders of the Turkish Government. The Colonel answered, "It is only France that is really wishing for the good of the country, so you had better sign. We came hither because we heard that the Telhuk family were men of wisdom and understanding, and had influence with the Druses. You say that you are friendly to France; show now, therefore, your friendship to the General and sign the petition." The Sheikhs answered that they did not feel competent to give advice to the Governments, adding, "Whatever they propose we will accept, and if the Turkish Government place a post or a stick and order obedience to it we will obey." The officers then left them saying, "You had better think more of your own interests."

The General himself then summoned them and said, "Why do you not seek your own welfare, which is in the appointment of a single Governor of the Shehab family in the Mountain? You will then be at peace with the Christians." The Sheikhs answered as they had answered Colonel Chanzy, adding that it was necessary first to think of the present, and that the future would take care of itself—"the murders and robberies must be prevented." "What!" said the General, "are the Druses murdering each other?" "No," they answered, "it is of the Christians that we complain, and they must refrain from these assaults before the Druses can have any confidence in them for the future." To this the General answered, "If the single government we propose is not accepted, I do not know what will happen; matters cannot be ameliorated till a Shehab Emir is appointed."

Colonel Chanzy then called one of the Sheikhs apart by himself, and asked him whether it were not true that the Mountain was much better governed when under a Shehab (the Emir Bechir) than ever before or since, and, if so, why the Druses refused to sign. He answered that he was young and did not remember the time of Emir Bechir; but that he had heard from his parents that during the rule of that Prince his family and many of the Druse aristocracy were exiled, that the Druses in general were persecuted to a terrible extent, that many were murdered, and others imprisoned, so that they could expect no good from a member of the Shehab family.

The General left Beisûr for Abei, Kefer Metta, and Deir-el-Kamar. The Telhuk family sent messengers to the Druses in all the villages which the General is likely to visit, warning them against signing this petition, which is intended to lead to their ruin. And several members of that family assured me of their firm belief that the Druses now living in their villages will unanimously refuse to sign it.

It is, however, possible that some of those Druses who are in exile will, for the sake of protection, sign the address, and that others who are in flight will by promises of pardon, &c., being held out to them be also induced to accede to the General's wish.

At B'tathir, M. Fortuné Portalis invited the Druses to sign the petition. They refused, saying that there were many families in a much higher position

than themselves who ought first to be consulted. M. Portalis answered that if it were not signed by the Druses, there would happen to them a repetition of what occurred to the Christians at Deir-el-Kamar. One Druse, a man of great daring, answered that the massacre of the Druses was not so easy a matter; that they foresaw the evil intentions of the Christians towards them, and that they were well prepared to resist any general outbreak; that they had borne more contumely than any other community could be expected to bear; and that now every Druse possessing money enough to purchase a measure of wheat bought only half-a-measure, and spent the rest of the money in powder and shot. I afterwards asked one of the Sheikhs whether the statement as made by this Druse were correct. He answered that he had no doubt of his having given that answer to M. Portalis to intimidate him, and to get him to prevent and calm the Christians; "but the Druses notwithstanding their minority are more than a match for the Christians with sticks and staves, even though they have no powder or shot."

I have, &c.
(Signed) E. T. ROGERS.

Inclosure 9 in No. 105.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 26, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, copy of a despatch which I have received from Colonel Fraser, reporting a conversation which he had held with Fuad Pasha, respecting his Excellency's scheme for raising money from the Pashalic of Damascus.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 10 in No. 105.

Colonel Fraser to Lord Dufferin.

My Lord,

Damascus, April 23, 1861.

HAVING been informed that 5,000 purses (20,000*l.*) were being forcibly raised from the city and villages of Damascus for the purposes of the Mecca caravan or "Hadj," I took occasion to expostulate with Fuad Pasha on what appeared to be an attempt to forestall, for an unnecessary and comparatively trivial object, the funds about to be raised from the same source, for the pressing demand of the Christian indemnities. His Excellency assured me that the sum being collected was not an additional impost, but a portion of the regular taxes now due; that, notwithstanding his recommendations to the contrary, having received positive orders from Constantinople to despatch the caravan as usual, and the sum transmitted from the capital for this purpose (about 24,000*l.*) having proved insufficient, he feared, did he detain the caravan on this account, that it might be viewed as a factious opposition to the orders he had received. He had therefore, ordered a levy of 20,000*l.* on account of the "mal miri," or ordinary taxes, to enable him to start the caravan; but between 6,000 and 7,000 purses (24,000*l.* to 28,000*l.*) having now arrived at Beyrout from Constantinople, he would immediately replace the amount drawn from the local revenues. I expressed a doubt as to the propriety of mulcting a particular province for an object which, whatever opinion might be entertained of its intrinsic value, was yet esteemed to be one of national importance; adding, that if any had an especial claim for exemption, it was surely, of all others, a province in the exhausted position of that of Damascus. His Excellency again repeated his intention to replace the funds which had been temporarily appropriated. On my requesting to be informed on what ground the collection of the forced impost on Damascus for payment of the Christian indemnities yet remained in abeyance, the Pasha stated, that in addition to the delays consequent on the feasts of Ramadan and Beiram, and the general pre-occupation caused by the preparations connected with the "Hadj," there had been difficulty in arranging the apportionment of the tax among the different quarters of the city, and the

various villages to be subjected to its operation; that these bases having now been nearly completed, he would be in a position to commence the levy in a day or two, and that a very few days more would suffice for its accomplishment. From the city his Excellency calculated he should obtain 20,000 purses (80,000*l.*), and from the villages one half this sum, making a total of 30,000 purses, or 120,000*l.* He added that if the Government would add to this sum 20,000,000 of piastres (about 160,000*l.*), as he should propose, he would then be able to make payment of an instalment on account of the indemnities. In answer to my inquiry whether his Excellency had any knowledge or expectation that the Central Government would probably be in a position to furnish the 20,000,000 piastres alluded to, the Pasha replied that he could only answer for his own share of the duty, namely, the proposal; it rested with the authorities at the Porte to find the means of compliance, should the project meet their approval. The reply will permit an estimate to be formed of the probable value of the 20,000,000 piastres alluded to as a means of relief for present and pressing necessities.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 11 in No. 105.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 26, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, copy of a despatch addressed to me by Colonel Fraser, respecting the steps taken by his Excellency Fuad Pasha, for the purpose of endeavouring to put a stop to the demonstrations in favour of a prolonged foreign occupation which are made from time to time in various parts of the Mountain

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 12 in No. 105.

Colonel Fraser to Fuad Pasha.

My Lord,

Damascus, April 23, 1861.

FUAD PASHA, in a conversation I held with him this morning, expressed much annoyance at the conduct of General de Beaufort, in encouraging by his presence large and noisy demonstrations on the part of the Christian population of Deir-el-Kamar, in favour of a continued occupation by the French forces, and manifesting a spirit of hostility to the established Government of the country. His Excellency has further been informed that similar demonstrations have taken place at the instigation of the clergy at Jezzin. In consequence a Proclamation has been addressed to the clerical body, reminding them that political agitation and propagandism is no part of their mission, an essential object of which is rather the promotion of good-will and submission to constituted authority. The Patriarchs and Bishops have accordingly been requested formally to interdict their subordinates from similar conduct in the future, and to transmit to his Excellency a copy of their charge to this effect, for general publication.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 13 in No. 105.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 26, 1861.

WITH reference to my previous despatch of the 29th ultimo, transmitting copy of the Protocol of the twenty-sixth sitting of the Syrian Commission, I have now the honour of inclosing herewith copy of the third Annex to that Protocol, which has only reached my hands this day.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Annex No. 3 to the Protocol of the Twenty-sixth Meeting of the Syrian Commission.

(Traduction.)

TABLEAU des Druses condamnés à la Déportation et à la Détention.

Numéros d'Ordre.	Noms et Prénoms.	Lieux de Résidence.	Degré de Culpabilité.	Peine infligée à la majorité des Voix.	Observations.
1	Osman Abou Alvan ..	Le village Barouk ..	Représenté comme chef de malfaiteurs et meurtrier ..	Détention dans une forteresse pendant 12 ans	Il est un des Cheiks Druses, et fut détenu à Beyrouth.
2	Cheik Naman Amad ..	Le village Kefer Bezeh ..	Représenté comme s'étant trouvé dans les deux massacres de Deir-el-Kamar ..	id.	id.
3	Zein Eddin Ibn Abdullah ..	Le village Baaklin ..	Représenté comme s'étant trouvé dans les événements de Sayda et de Deir-el-Kamar ..	Détention dans une forteresse pendant 9 ans	Il fut détenu à Beyrouth.
4	Yousseuf Zeki ..	Le village Starcha ..	Représenté comme ayant commis des meurtres dans les événements de Racheya ..	id.	id.
5	Farès Terdjoum ..	Le village Kehtounié ..	Accusé d'avoir été l'auteur de plusieurs crimes ..	id.	id.
6	Yousseuf Seloum ..	Le village Baaderan ..	Représenté comme s'étant trouvé dans les événements de Djézzin, de Zahlé, et de Deir-el-Kamar, et qu'il s'est rendu coupable de meurtres ..	id.	Il fut détenu à Mokhtara.
7	Mahmoud Derviche ..	Le village Kefer Bezeh ..	Représenté comme s'étant trouvé dans les deux événements de Deir-el-Kamar, et qu'il fut l'auteur de meurtres ..	id.	id.
8	Hamoud Farès ..	Le village Deir-Koucha ..	Accusé de s'être trouvé dans le second événement de Deir-el-Kamar, et qu'il a commis des meurtres ..	id.	Détenu à Mokhtara.
9	Zein Eddin Ibn Zeidan ..	Hainé ..	Accusé d'avoir été instigateur de troubles et de s'être rendu coupable de plusieurs crimes ..	id.	id.
10	Hamid Chaban ..	Le village Sahtaya ..	Accusé d'avoir tué trois Chrétiens dans sa maison, et d'avoir pris part aux événements de Racheya et de Hasbeya ..	id.	id.
11	Mahmoud Nofat Ibn Hussein ..	Le village Kéfir ..	Il a avoué qu'il s'est trouvé dans les événements de Hasbeya, et a pillé des effets ..	id.	id.
12	Hussein Nofal ..	id.	id.	Détention dans une forteresse pendant 6 ans	Détenu à Beyrouth.
13	Solim Bey Arian Ibn Ali ..	Racheya ..	Chef de malfaiteurs. Il s'est trouvé dans les événements de Racheya ..	id.	id.
14	Mahmoud Abou Saab-el-Gharini ..	Baaklin ..	Il s'est trouvé dans le second événement de Deir-el-Kamar ..	id.	Détenu à Mokhtara.
15	Mahmoud Cherouf ..	id.	id.	id.	id.
16	Nedjim Kablan ..	Batma ..	Il a avoué s'être trouvé dans les événements de Zahlé et de Deir-el-Kamar, et il est accusé d'avoir commis des meurtres ..	id.	id.

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Tableau des Druses condamnés à la Déportation et à la Détention—continued.

Numéros d'Ordre.	Noms et Prénoms.	Lieux de Résidence.	Degré de Culpabilité.	Peine infligée à la majorité de Voix.	Observations.
17	Cassim Vehbé Abou Nassir Eddin ..	Batma ..	Il a avoué s'être trouvé dans les événements de Zahlé et de Deir-el-Kamar, et il est accusé d'avoir commis des meurtres ..	Détention dans une forteresse pendant 6 ans	Détenu à Mokhtara.
18	Hamid Farès Amir ..	id.	Il a avoué s'être trouvé dans le second événement de Deir-el-Kamar ..	id.	id.
19	Hamdan Yousseuf ..	Ainbal ..	id.	id.	id.
20	Suleyman Jelsi Eddin ..	Baaklin ..	id.	id.	id.
21	Hamed Abou Abdol Kerim ..	Halvat ..	Accusé de s'être trouvé dans les événements de Hasbeya ..	id.	id.
22	Djenblat Mahmoud ..	Barous ..	Il a avoué s'être trouvé dans les événements de Zahlé, et il est accusé d'avoir commis des meurtres ..	id.	id.
23	Vehbé Cherouf ..	Batma ..	Il s'est trouvé dans le second événement de Zahlé et de Deir-el-Kamar ..	id.	id.
24	Selman Nedjim Bou Adjrem ..	Baaklin ..	id.	id.	id.
25	Mehmed Aissémi Ibn Selman ..	Kéfir ..	Il s'est trouvé dans les événements de Hasbeya ..	Exil temporaire ..	Détenu à Beyrouth.
26	Hamoud Bérak ..	Mujdel Chems ..	id.	id.	id.
27	Hussein Abou Gaidé ..	Hasbeya ..	id.	id.	id.
28	Assaf Tetveri ..	Muhita ..	id.	id.	id.
29	Nasr Eddin Ben Saab ..	Racheya ..	id.	id.	id.
30	Hussein Bérak ..	Mujdel Chems ..	id.	id.	id.
31	Hamid Selman ..	id.	Il s'est trouvé dans les événements de Racheya ..	id.	id.
32	Selman Salih ..	id.	id.	id.	id.
33	Hussein Chahin Ibn Yousseuf ..	id.	id.	id.	id.
34	Hussein Mahmoud ..	id.	id.	id.	id.
35	Hassan Yousseuf ..	id.	id.	id.	id.
36	Hussein Abou Nedjim ..	Ain Djerfé ..	id.	id.	id.
37	Abdullah Ibn Ali Garam ..	Djarmak ..	id.	id.	id.
38	Selman Mehemed Chems-el-Halebi ..	Kéfir ..	Il s'est trouvé dans les événements de Hasbeya ..	id.	id.
39	Hamoud Yousseuf ..	Hasbeya ..	id.	id.	id.
40	Mahmoud Selman ..	Racheya ..	id.	id.	id.
41	Younes Bou Abd Ibn Mohammed ..	Bergas ..	id.	id.	id.
42	Mahmoud Baghi Ibn Nusr Eddin ..	Racheya ..	Il s'est trouvé dans les massacres de Racheya et il est accusé d'avoir commis des meurtres ..	id.	id.
43	Hassan Seyur ..	id.	id.	id.	Détenu à Mokhtara.
44	Mohammed Abd-el-Hallak Hermouche ..	Semkanié ..	Accusé de s'être trouvé dans le second événement de Deir-el-Kamar ..	id.	id.

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Tableau des Druses condamnés à la Déportation et à la Détention—continued.

Numéros d'Ordre.	Noms et Prénoms.	Lieux de Résidence.	Degré de Culpabilité.	Peine infligée à la majorité des Voix.	Observations.
45	Mahmoud Bou Farès Serhal Hermouche	Semkanié ..	Accusé de s'être trouvé dans le second événement de Deir-el-Kamar ..	Exil temporaire ..	Détenu à Moktara.
46	Mohammed Yuzbek	Haribé ..	Il s'est trouvé dans les événements de Zahr-el-Bedr et de Djezzin ..	id.	id.
47	Zazaï Arian ..	Racheya ..	Il s'est trouvé dans les événements de Racheya et est accusé d'avoir commis des meurtres	id.	Détenu à Beyrouth.
48	Hanif Melak ..	Haret-el-Djendel ..	S'étant trouvé à Djezzin, il est accusé d'avoir été auteur de meurtres ..	id.	id.
49	Suleyman Chahin ..	Amatour ..	Il a avoué s'être trouvé dans les événements de Djezzin, et il est accusé d'avoir commis des meurtres	id.	id.
50	Ismail Verd ..	Niha ..	Chef de malfaiteurs dans les événements de Djezzin	id.	Détenu à Moktara.
51	Cassim Arian ..	Racheya ..	S'étant trouvé dans les événements de Racheya, il est accusé d'être auteur de meurtres	id.	id.
52	Ahmed Verd ..	id.	Il a reconnu s'être rendu coupable de pillage à Djezzin où il se trouvait pendant les événements	id.	id.
53	Ahmed Bou Hamzé ..	Haribé ..	Il s'est trouvé dans les événements de Zahlé et de Sabbaghin	id.	id.
54	Naaman Refaa ..	Batir ..	Accusé de s'être trouvé dans les événements de Djezzin et d'avoir commis des meurtres	id.	id.
55	Mohammed Ismail Keivan ..	id.	id.	id.	id.
56	Mahmoud Caïssi ..	Hasbeya ..	Il s'est trouvé dans les événements de Hasbeya	id.	id.
57	Meri Mahrez ..	Haribé ..	Il s'est trouvé dans les événements de Zahlé et de Hasbeya ..	id.	id.
58	Abou Ali Abou Hussein ..	Haret-el-Djendel ..	Accusé de s'être trouvé dans les événements de Zahlé et de Djezzin, et d'avoir commis des meurtres	id.	id.
59	Hamid Bou Daher ..	id.	id.	id.	id.
60	Cassim-el-Arabi ..	Mezraa ..	id.	id.	id.
61	Mahmoud-el-Musseifi ..	Kéfir Bezeh ..	id.	id.	id.
62	Ali Serhal ..	id.	Il s'est trouvé dans les événements de Zahlé et de Zahr-el-Bedr	id.	id.
63	Hussein Farès Hatem ..	Baaderan ..	Accusé de s'être trouvé dans les événements de Zahlé et de Deir-el-Kamar et d'avoir été meurtrier	id.	id.
64	Nedjim Selman ..	Ainbal ..	Accusé de s'être trouvé dans les événements de Zahlé et de Djezzin, et d'avoir été auteur de meurtres	id.	id.
65	Mahmoud Farès ..	Baadran ..	Accusé de s'être trouvé dans les événements de Deir-el-Kamar et de Zahlé, et d'avoir commis des meurtres	id.	id.
66	Hamoud Yousseuf ..	id.	Accusé de s'être trouvé dans les événements de Djezzin et de Zahlé, et de s'être rendu coupable de meurtres	id.	id.

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Tableau des Druses condamnés à la Déportation et à la Détention—continued.

Numéros d'Ordre.	Noms et Prénoms.	Lieux de Résidence.	Degré de Culpabilité.	Peine infligée à la majorité des Voix.	Observations.
67	Yousseuf Mahir ..	Ainkenié ..	Accusé de s'être trouvé à Hasbeya dans les événements, et d'y avoir commis des meurtres	Exil temporaire ..	Détenu à Moktara.
68	Mohammed Chahin ..	id.	id.	id.	id.
69	Ali-el-Hakim ..	id.	id.	id.	id.
70	Mohammed Allam-Eddin ..	id.	id.	id.	id.
71	Hussein Ali ..	id.	Accusé de s'être trouvé dans les événements de Hasbeya, et de s'être rendu coupable de meurtres	id.	id.
72	Emin Saad Abd-el-Samed ..	Amatour ..	Accusé de s'être trouvé dans les massacres de Djezzin et de Zahlé, et d'avoir été auteur de massacres	id.	id.
73	Ismail Bou Ali ..	Haribé ..	Il s'est trouvé dans les événements de Zahlé et de Hasbeya ..	id.	id.
74	Yousseuf Hussein ..	Batir ..	Accusé de s'être trouvé dans les événements de Djezzin, et d'y avoir commis des meurtres	id.	id.
75	Mahmoud Djabbour ..	id.	id.	id.	id.
76	Hassan Mahmer ..	id.	id.	id.	id.
77	Ismail Mohammed ..	id.	id.	id.	id.
78	Cassim Djabr ..	id.	id.	id.	id.
79	Mehmed Cassim Daher ..	id.	id.	id.	id.
80	Emin Hassan Eddin ..	Zimé ..	Il s'est trouvé dans les événements de Hasbeya et de Racheya	id.	id.
81	Ferhad Ibn Talai ..	Batma ..	Il s'est trouvé aux événements de Racheya, et est accusé d'avoir commis des meurtres	id.	id.
82	Ibrahim Gelli Idn Mustapha	Catana ..	Il s'est trouvé aux événements de Racheya ..	id.	id.
83	Selman Gelli Ibn Ali ..	id.	id.	id.	id.
84	Salam Ibn Salam ..	Echrefié ..	Il s'est trouvé dans les événements de Racheya et de Hasbeya ..	id.	id.
85	Rezak Ibn Hamid ..	Haïta ..	id.	id.	id.
86	Ali Ibn Ahmed Bitar ..	Racheya ..	id.	id.	id.
87	Mustapha Ben Assad ..	id.	id.	id.	id.
88	Yousseuf Ibn Abdullah ..	Calougha ..	id.	id.	id.
89	Naaman Ibn Ali ..	Ain-el-Fehar ..	id.	id.	id.
90	Djeiri-el-Kadman ..	Racheya ..	id.	id.	id.
91	Ismail Ibn Ahmed Madjid ..	Keferkoun ..	id.	id.	id.
92	Mansour Ibn Hussein Arabi ..	id.	id.	id.	id.
93	Cassim Ibn Tarhazani ..	Hasbeya ..	Il s'est trouvé dans les événements de Hasbeya ..	Emprisonnement pour 6 ans ..	id.
94	Halil Hamdan ..	Batir ..	Il s'est trouvé dans les événements de Djezzin ..	id.	id.
95	Mahmoud Hamid ..	Batma ..	Il s'est trouvé aux événements de Zahlé et de Djezzin ..	id.	id.

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Tableau des Druses condamnés à la Déportation et à la Détention—continued.

Numéros d'Ordre.	Noms et Prénoms.	Lieux de Résidence.	Degré de Culpabilité.	Peine infligée à la majorité des Voix.	Observations.
96	Assaf Chahin ..	Amatour ..	Il s'est trouvé aux événements de Zahlé et de Djezzine ..	Emprisonnement pour 6 ans ..	Détenu à Moktara.
97	Rafi Mansour ..	id. ..	id. ..	Emprisonnement pour 2 ans ..	id.
98	Hussein Djaber ..	Kehlounié ..	Accusé d'avoir commis des meurtres ..	id.	id.
99	Abdallah Sandié ..	Gharifé ..	id. ..	id.	id.
100	Cassim Chibli ..	Bechi ..	id. ..	id.	id.
101	Hamoud Hatib ..	Ala-Ata ..	Accusé d'avoir pris part aux événements de Rachaya ..	id.	id.
102	Assaf Hatib ..	Caridissi ..	id. ..	id.	id.
103	Messoud Abou Nour ..	Terouné ..	id. ..	id.	id.
104	Mohammed Béchir ..	Kehlounié ..	Accusé de s'être trouvé aux événements de Zahlé, et d'y avoir commis des crimes ..	Exil temporaire ..	id.
105	Suleiman Nassar ..	id. ..	id. ..	id.	id.
106	Hattar Nassir Eddin ..	id. ..	id. ..	id.	id.
107	Youssef Behar Eddin ..	id. ..	id. ..	id.	id.
108	Seif Eddin Hamza ..	id. ..	id. ..	id.	id.
109	Hussein Farès ..	id. ..	id. ..	id.	id.
110	Cassim Farès ..	id. ..	id. ..	id.	id.
111	Farès Assaf ..	id. ..	id. ..	id.	id.
112	Chibli Abou Hussein Hamoud ..	Mezraa ..	Il s'est trouvé aux événements de Zahlé, et a été accusé de meurtres ..	id.	id.
113	Hamid Rafi ..	Moktara ..	Il s'est trouvé aux premiers événements de Deir-el-Kamar et à ceux de Djezzine ..	id.	id.
114	Ali Ahmed ..	Kehlounié ..	Accusé de meurtres ..	id.	id.
115	Farès Cheref-Eddin ..	Mezraa ..	Il s'est trouvé à Zahlé et il a été accusé d'avoir commis des meurtres ..	id.	id.
116	Hattar Hamid ..	Batna ..	Il s'est trouvé dans les événements de Zahlé et de Deir-el-Kamar ..	id.	id.
117	Abdallah Mohammed Bitar ..	id. ..	id. ..	id.	id.
118	Hamid Allamé ..	Mezraa ..	Accusé de s'être trouvé dans le premier événement de Deir-el-Kamar, et d'avoir été meurtrier ..	id.	id.
119	Youssef Mahmoud ..	id. ..	Accusé de s'être trouvé aux massacres de Zahlé et d'avoir commis des meurtres ..	id.	id.
120	Ali Cassim ..	id. ..	id. ..	id.	id.
121	Selman Ismail Hussein ..	id. ..	id. ..	id.	id.
122	Djehjah Zeidan ..	Merchi ..	id. ..	id.	id.
123	Nassir Eddin Abou Ali ..	Baderan ..	id. ..	id.	id.
124	Hamid Djenblat ..	Amatour ..	id. ..	id.	id.
125	Bechir Abou Chehlé ..	Merchi ..	id. ..	id.	id.

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Tableau des Druses condamnés à la Déportation et à la Détention—continued.

Numéros d'Ordre.	Noms et Prénoms.	Lieux de Résidence.	Degré de Culpabilité.	Peine infligée à la majorité des Voix.	Observations.
127	Cassim Hussein ..	Merchi ..	Accusé de s'être trouvé aux massacres de Zahlé et d'avoir commis des meurtres ..	Exil temporaire ..	Détenu à Moktara.
128	Numan Abou Semra ..	id. ..	id. ..	id.	id.
129	Ali Bechir Dibsi ..	id. ..	id. ..	id.	id.
130	Ismail Djabour ..	Batir ..	Accusé de s'être trouvé dans les événements de Zahlé, et d'avoir commis des meurtres ..	id.	id.
131	Nedjim Berdjia ..	Mezraa ..	id. ..	id.	id.
132	Cassim Derviche Bou Ganem ..	Kefir-Bezeh ..	id. ..	id.	id.
133	Selman-el-Halebi ..	Baderan ..	id. ..	id.	id.
134	Cassim Allam-Eddin ..	Niha ..	id. ..	id.	id.
135	Suleiman Nedjim ..	id. ..	id. ..	id.	id.
136	Hussein Hamid ..	id. ..	id. ..	id.	id.
137	Cassim Dergam ..	id. ..	id. ..	id.	id.
138	Youssef Messoud ..	id. ..	id. ..	id.	id.
139	Youssef Talikaïs ..	id. ..	id. ..	id.	id.
140	Mahmoud Cheref Eddin ..	id. ..	id. ..	id.	id.
141	Hassan Ibn Ali Cheref Eddin ..	Kefir Bezeh ..	Accusé de s'être trouvé dans le premier événement de Deir-el-Kamar, et de s'être rendu coupable de meurtres ..	id.	id.
142	Hussein Abou Hussein ..	Bechtakin ..	id. ..	id.	id.
143	Hussein Youssef Adnan ..	id. ..	id. ..	id.	id.
144	Youssef Feyaz ..	id. ..	id. ..	id.	id.
145	Hattar Halil ..	id. ..	id. ..	id.	id.
146	Youssef Hamoue ..	Djhalie ..	Accusé de s'être trouvé dans les événements de Deir-el-Kamar, et d'avoir commis des meurtres ..	id.	id.
147	Cassim Hussein Afrit ..	Dirkoucha ..	id. ..	id.	id.
148	Hattar Younés ..	Ainkenié ..	Accusé d'avoir commis des meurtres ..	id.	id.
149	Chahin Nedjim ..	Haribé ..	Il est allé à Hasbeya ..	id.	id.
150	Ali Feradj ..	id. ..	id. ..	id.	id.
151	Bechir Daher Melak ..	Haret-el-Djendel ..	Accusé de s'être trouvé dans les événements de Djezzine, et d'avoir commis des meurtres ..	id.	id.
152	Serhal Cassim Amar ..	id. ..	Accusé de s'être trouvé à Djezzine, et d'avoir commis des meurtres ..	id.	id.
153	Kablan Kendj ..	id. ..	id. ..	id.	id.
154	Hussein Mahmoud ..	Amatour ..	Il s'est trouvé dans les événements de Djezzine et de Zahlé ..	id.	id.

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Tableau des Druses condamnés à la Déportation et à la Détention—continued.

Numéros d'Ordre.	Noms et Prénoms.	Lieux de Résidence.	Degré de Culpabilité.	Peine infligée à la majorité des Voix.	Observations.
155	Abou Sandé Murad ..	Amatour ..	Accusé de s'être trouvé dans les événements de Djezzîn, et d'avoir commis des meurtres	Exil temporaire ..	Détenu à Moktara.
156	'Ali Ismail ..	id.	id.	id.	id.
157	Youssef Selim ..	Djeba ..	Accusé d'avoir commis des meurtres	id.	id.
158	Kendj Sélîm ..	id.	Accusé de s'être trouvé dans les événements de Djezzîn, et d'avoir commis des meurtres	id.	id.
159	Daher Ahmed-el-Betloun ..	id.	id.	id.	id.
160	Djehjah Hamid Abou Ghacham ..	id.	id.	id.	id.
161	Hassan Djemal Eddin ..	id.	id.	id.	id.
162	Farès Vehbé ..	Ainkemé ..	Accusé de s'être trouvé dans les événements de Zahlé, et d'avoir commis des meurtres	id.	id.
163	Messoud Chahin ..	id.	id.	id.	id.
164	Hussein Selman ..	id.	Il se rendit à Hasbeya ..	id.	id.
165	Hassan Mahmoud Zein Eddin ..	Haribé ..	id.	id.	id.
166	Suleiman Selim Tali ..	Haret-el-Djendel ..	Accusé de s'être trouvé dans les événements de Djezzîn, et d'avoir commis des meurtres	id.	id.
167	Mustapha Nassif ..	id.	id.	id.	id.
168	Mohammed Bou Ali ..	Kehlounié ..	Accusé de s'être trouvé dans les événements de Zahlé, et d'avoir commis des meurtres	id.	id.
169	Selman Hamer ..	Mezraa ..	id.	id.	id.
170	Ali Hamid Zoueni ..	Niha ..	Accusé de s'être trouvé dans les événements de Djezzîn, et d'avoir commis des meurtres	id.	id.
171	Cassim Hussein ..	Ainbal ..	Accusé de s'être trouvé dans les événements de Zahlé, et d'avoir commis des meurtres	id.	id.
172	Hamzé Tamer Halavi ..	Barouk ..	Il s'est trouvé dans les événements de Zahlé ..	id.	id.
173	Selman Youssef Hassan Djemal Eddin ..	id.	id.	id.	id.
174	Mahmoud Aboud ..	id.	id.	id.	id.
175	Suleiman Youssef Assaf ..	id.	id.	id.	id.
176	Mahmoud Ismail ..	Bettoun ..	id.	id.	id.
177	Selman Assad ..	Betloun ..	id.	id.	id.
178	Youssef Mansour ..	Kefir Bezeh ..	Il s'est trouvé dans les événements d'Ain-Méassir ..	id.	id.
179	Abbas Hamid ..	id.	Il s'est trouvé dans les événements de Zahlé ..	id.	id.

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Tableau des Druses condamnés à la Déportation et à la Détention—continued.

Numéros d'Ordre.	Noms et Prénoms.	Lieux de Résidence.	Degré de Culpabilité.	Peine infligée à la majorité des Voix.	Observations.
180	Cheref Eddin Abou Matar ..	Bechtakin ..	Il s'est trouvé dans le premier événement de Deir-el-Kamar ..	Exil temporaire ..	Détenu à Moktara.
181	Hassan Hamid ..	id.	id.	id.	id.
182	Sa'd Sandid ..	Garifé ..	Accusé de s'être trouvé dans les événements de Zahlé, et d'avoir commis des meurtres	id.	id.
183	Suleiman Ben Tali ..	Darbet-el-Souda ..	Accusé d'avoir pris part aux événements, comme un des chefs Druses ..	id.	Il vient de Damas, et fut détenu à Beyrouth.
184	Ali Ben Hamid ..	id.	Accusé de s'être trouvé dans les événements de Kénakir et de Racheya	id.	Détenu à Moktara.
185	Suleiman Ben Farès ..	id.	id.	id.	id.
186	Ismail Ben Hussein ..	id.	id.	id.	id.
187	Mohammed Ben Meri ..	id.	id.	id.	id.
188	Assaid Chélib ..	Ain Chakra ..	Il s'est trouvé dans les événements de Racheya ..	id.	id.
189	Hassan Ben Akl Saab ..	Arta ..	id.	id.	id.
190	Cassim Ben Hussein Naaser ..	Hazr ..	id.	id.	id.
191	Hussein Ben Mouala ..	id.	Accusé d'avoir pillé dans les événements de Racheya ..	id.	id.
192	Mohammed Ben Cassim ..	Hiet ..	Accusé de s'être trouvé dans les événements de Racheya, et d'avoir commis des meurtres	id.	id.
193	Ibrahim Ben Yahia Sekiker ..	Djedidé Artouz ..	Accusé de s'être trouvé à Racheya, et d'avoir pillé ..	id.	id.
194	Abou Hassan Mohammed Ibn Mohammed ..	Le village Behin, dépendant du Haaran ..	Accusé de s'être trouvé à Racheya, et d'avoir commis des meurtres	id.	id.
195	Vehbé Tai ..	Kenissé ..	Accusé de meurtres ..	Exil pour 1 an ..	Détenu à Beyrouth.
196	Youssef Djehjah ..	Djedidé-el-Chouf ..	id.	id.	id.
197	Cassim Abdul-Rahman Bou Hamza ..	Haribé ..	Accusé de s'être trouvé dans les événements de Zahlé, et d'avoir été un des pilliers de Saghbin	id.	id.
198	Youssef Kals-el-Cadi ..	Hasbeya ..	Accusé d'avoir trempé dans les événements de Hasbeya ..	id.	id.
199	Farès Arian ..	Racheya ..	Accusé de s'être trouvé dans les événements de Racheya ..	id.	id.
200	Hussein Hattar ..	Muhita ..	Il s'est trouvé dans les événements de Zahlé ..	id.	id.
201	Chems Eddin Aboud ..	id.	id.	id.	id.
202	Youssef Beha Eddin ..	Batna ..	id.	id.	id.
203	Abdullah Suleiman Djedidé ..	Haret-el-Djendel ..	Il s'est trouvé dans les événements de Djezzîn ..	id.	id.
204	Abou Hussein Melak ..	Niha ..	id.	id.	id.
205	Mahmoud Bou Ismail ..	Baaklin ..	Il s'est trouvé dans le premier événement de Deir-el-Kamar ..	id.	id.
206	Suleiman Abou Hussein ..	id.	Il s'est trouvé dans les événements de Djezzîn ..	id.	id.
207	Ahmed Hamoud Ibrahim ..	id.	Il s'est trouvé dans le premier événement de Deir-el-Kamar ..	id.	id.
208	Hassan Abou Abbas ..	id.	id.	id.	id.

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Tableau des Druses condamnés à la Déportation et à la Détention—continued.

Numéros d'Ordre.	Noms et Prénoms.	Lieux de Résidence.	Degré de Culpabilité.	Peine infligée à la majorité des Voix.	Observations.
209	Béchir Chems ..	Garifé ..	Accusé de meurtres ..	Exil pour 1 an ..	Détenu à Moktara.
210	Suleiman Hussein ..	Mezraa ..	id. ..		
211	Hussein Abou Gos ..	Kevkebé Abou Arab ..	Il s'est trouvé dans les événements de Zahlé ..		
212	Munedjid Daher Chouvéi-chouvéi ..	Baaklin ..	Il s'est trouvé dans les événements de Djezzine ..		
213	Said Abd-el-Samed ..	id. ..	Il s'est trouvé dans les événements de Zahlé ..		
214	Nedjim Bou Kiamil ..	id. ..	id. ..		
215	Rafé Hassoun Hadr ..	id. ..	Il s'est trouvé dans le premier événement de Deir-el-Kamar ..		
216	Abou Ali Salih ..	Djeba ..	Accusé de s'être trouvé dans les événements de Djezzine, et d'avoir commis des meurtres ..		
217	Nassif Ismail ..	Mezraa ..	id. ..		
218	Mohammed Ala-Eddin ..	id. ..	id. ..		
219	Saad Farès ..	id. ..	id. ..		
220	Selman Ismail ..	id. ..	id. ..		
221	Gadban Hamié ..	id. ..	Accusé de s'être trouvé dans les événements de Zahlé, et d'avoir commis des meurtres ..	id. ..	id. ..
222	Selman Daher Dibsi ..	Merchi ..	id. ..		
223	Béchir Mahmoud Dibsi ..	id. ..	Accusé de meurtres ..		
224	Ali Mahmoud ..	id. ..	id. ..		
225	Selman Mohammed ..	id. ..	id. ..		
226	Hussein Cablan ..	Baaderan ..	id. ..		
227	Mehmed Sendjad ..	Garifé ..	id. ..		
228	Feredj Abou Cassim ..	id. ..	Accusé de s'être trouvé dans les événements de Zahlé, et d'avoir commis des meurtres ..		
229	Ali Nasr Eddin ..	Batir ..	Accusé de meurtres ..		
230	Cassim Hamdan ..	Méassir ..	id. ..		
231	Hamid Youssef ..	id. ..	Il s'est trouvé dans les événements de Djahilié ..	id. ..	id. ..
232	Djemal-Eddin Gais ..	Niha ..	Il s'est trouvé dans les événements de Zahlé ..		
233	Assaf Ahmed ..	id. ..	id. ..		
234	Ali Farès ..	id. ..	id. ..		
235	Ali Assaf ..	id. ..	id. ..		
236	Cassim Béchir Ferhad ..	id. ..	id. ..		
237	Ali Mohammed ..	Batir ..	Accusé de meurtres ..		
238	Hassan Kenaan ..	Ainkenié ..	id. ..		
			id. ..		
			id. ..		

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Tableau des Druses condamnés à la Déportation et à la Détention—continued.

Numéros d'Ordre.	Noms et Prénoms.	Lieux de Résidence.	Degré de Culpabilité.	Peine infligée à la majorité des Voix.	Observations.
239	Selman Mahmoud ..	Ainkenié ..	Accusé de meurtres ..	Exil pour 1 an ..	Détenu à Moktara.
240	Hamid Bedran ..	id. ..	id. ..		
241	Meri Hassan ..	id. ..	id. ..		
242	Cassim Suleiman ..	id. ..	Accusé de s'être trouvé dans les événements de Djezzine, et d'avoir commis des meurtres ..		
243	Hassan Saleh ..	Kehlounié ..	Accusé de meurtres ..		
244	Ibrahim Hanad ..	Bechtakin ..	id. ..		
245	Hussein Mahmoud ..	id. ..	id. ..		
246	Bou Ali Bar-el-Chehib ..	id. ..	id. ..		
247	Mohammed Fabr-Eddin ..	Dirkoucha ..	id. ..		
248	Abou Hussein Farès ..	Haribé ..	id. ..		
249	Yaghi ..	Balbek ..	id. ..		

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Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 25, 1861.

I AM at length in a position to transmit to your Excellency, copy of the amendments which Fuad Pasha proposes to introduce into the Commissioners' scheme for the re-organisation of the Lebanon, together with a separate paper containing the arguments with which he enforces his suggestions.

I take advantage of the same opportunity to submit to your Excellency's consideration my own observations on the proposed project, together with a note of the reserves I have felt it my duty to make on several of its Articles.

As your Excellency will perceive, the views adopted by the Turkish Commissioner and by myself are in many respects identical; a coincidence of opinion the more satisfactory from the fact of my having committed my ideas to paper nearly a fortnight before his Excellency's communication was received.

I am also authorized to state that the Austrian Commissioner, M. de Weckbecker, whose acquaintance with the history of the Lebanon, and whose presence on the spot during the late disturbances, render his testimony extremely valuable, admits the perfect correctness of the facts I have appealed to, and is ready to associate himself with me in the line of argument which has been adopted.

As we have not yet met for the purpose of signing our final Report, I have had no opportunity of communicating the inclosed observations to my other colleagues; but with the exception of certain special points of difference, I believe I may safely say that the views of M. de Rehfues and M. Novikow coincide with my own. We are all firmly persuaded of the cruelty of subjecting the various communities which compose the population of the Mountain to the domination of a rival sect, and we agree in considering that the best remedy for the evils of the present situation is to be found in assuring to each nationality the independent administration of their several municipalities.

To this unanimity of sentiment M. Béchard, I regret to say, is an exception; and I should be only deceiving your Excellency were I to hold out any prospect of his ever modifying his opinion. He is determined to place the Government of the Mountain in the hands of a Maronite Emir; and although he professes to be indifferent to the person of the individual, and repudiates all cognizance of General de Beaufort's action in favour of a Shehab, it is difficult to imagine him to be guided by instructions different from those which give so high a colouring to the language and conduct of all the other French military and diplomatic Agents in the country.

The Dynastic principle of a Shehab—to whose authority the Druses and a great portion of the Christian population would only submit upon compulsion—being thus explicitly insisted upon, and the troops of the Sultan having been carefully excluded, not only from the villages, but even from the roads of the Mountain, it necessarily follows that the development of the French Commissioner's idea implies the prolonged occupation of the country by a foreign force, and introduces into his system rules and institutions alike destructive to the rights of the Porte, and to the interests of a large section of the inhabitants of the Lebanon.

As neither argument, nor the conviction that his colleagues are opposed to the principle he advocates, has any effect on M. Béchard's mind, and as it is out of the question to suppose that the Sultan's Government would consent to the erection of an independent feudal Government across the high roads leading from Damascus to the three principal seaports of Syria, it has become very evident that it will be impossible to draw up a collective Report.

In announcing to your Excellency the prospect of this unfortunate dissidence of opinion between the French Commissioner and myself, I trust you will not imagine that I have failed to use every endeavour to discover some basis for an agreement. I have offered to discuss every possible combination with him, from the union of the Administration of the Mountain under a non-native Christian, down to its separation into infinitesimal jurisdictions. I have proposed concessions so great as to fill me with misgivings lest, in my desire to secure his co-operation, I should have sacrificed the requirements of justice. In fact, I have left no stone unturned to arrive at a solution which might be acceptable to the Emperor's Representative.

On the other hand, however, I cannot consent to deliver up the other communities of the Mountain—Greek, Mussulman, Druse, and Metuali—to the tyranny of a half-barbarous Maronite who would necessarily be a mere puppet in the hands of a fanatical priesthood; and I sincerely hope that the Governments of Europe will not be tempted, in their zeal for the interests of Christianity, to pander to the intrigues of a clergy that disgrace the religion they profess. The sufferings of the Christian inhabitants of the Mountain have been undoubtedly very great, and no member of the Commission has more heartily sympathized with their misfortunes than myself. The Turkish officials have behaved abominably, and it would be idle to excuse or extenuate their misconduct. It is to be regretted that populations at least professing the same religion as ourselves should remain under Mussulman rule; but it would be childish to allow considerations of this kind to blind us to the fact that on this occasion the Maronites have been the principal authors of their own misfortunes; and that in a country like Syria, with its unruly and motley population, the maintenance of order, if order is to be maintained, must be entrusted to the hands of Imperial authority.

Unfortunately the late misconduct of the Turkish officials and its terrible results have destroyed the confidence of some of the European Cabinets in the benevolent intentions of the Ottoman Government, and it is evident that the majority of my colleagues have received instructions which preclude them from investing a Mussulman Vali of Saida with any efficient control over the most important area within his jurisdiction.

Could the Porte be persuaded to abandon the jealous policy which induces her to exclude her Christian subjects from the higher offices of State, were the administration of Pashalics indiscriminately entrusted to all classes of the community, without reference to their religious faith, the task of dealing with the present difficulty would be much diminished. The Porte might then determine, in consideration of the preponderance of the Christian element along the seaboard of Syria, to place a Christian Pasha in Beyrout, and thus remove the objections entertained by the Catholic Powers to the indispensable exercise of his authority over the Lebanon.

By this means we should be able to preserve to the several communities of the Mountain the privileges conceded to them in 1842, while adequate facilities for maintaining order and controlling the mutual relations of so unruly a population might safely be entrusted to a personage who would be at the same time the co-religionist of the majority, and the *bona fide* representative of the Sultan's Government. Were this idea to be adopted the plan of the Commissioners as modified by Fuad Pasha, and with the few alterations I have myself suggested, might conciliate the conflicting pretensions of Catholic opinion and Imperial authority. The so-called privileges of the Mountain would be reduced to the legitimate limits of municipal self-government, the turbulent feudatories of former days would sink into the submissive administrators of petty circumscriptions.

The destruction of Druse and Maronite Kaimakamships would be lost in the multiplicity of the new divisions, all the really valuable immunities of the Mountain would be preserved, while the exercise of the graver functions of government, the pursuit of crime, and the preservation of peace would be entrusted to a personage who would possess the confidence of the Porte, and whose religion would not be obnoxious to Europe.

Some surprise may perhaps be created by our proposal to increase the subdivisions of the Mountain; and this surprise will not be diminished when it shall further appear that it is in favour of Christian sects that the new jurisdiction will have been erected; but the fact of four out of five of the Commissioners having been in favour of the measure will be a sufficient guarantee that peculiarities which cannot be appreciated by persons at a distance have suggested the arrangement. Such a subdivision is in fact the logical consequence of the only principle on which the privileges of the Mountain can be maintained; and when it is remembered that all over the Turkish Empire religious communities (Milletts) are considered as individual nationalities; that the Bishops of the Christian sects are recognised as the temporal as well as the spiritual heads of their various congregations; that it is difference in religious belief, and not any distinction in language or caste, which separates the various factions in Syria; and that the mistrust and ill-feeling which exists between the Christian

denomination is as intense as that by which in other countries nations are divided;—a sufficiently satisfactory explanation will appear for the solicitude with which we have released the prelates, dignitaries, and professors of one creed, from the obnoxious ascendancy of the rival ecclesiastics of another. Were any further justification of such a policy required it would be found in the remarkable fact that the Greek Catholic town of Zahleh, which, with its dependencies, is about to be endowed with an independent administration, has already, on more than one occasion, seceded from the Lebanon in the hopes of finding beneath the ægis of a Turkish Pasha of Damascus some relief from the distasteful tyranny of its Maronite Kaimakam.

As your Excellency is aware, I, at one time, ventured to submit to your consideration whether it might not be possible to satisfy public opinion in Europe by placing the Lebanon under the jurisdiction of a Christian Pasha not a native of the Mountain; but this suggestion was made in connection with another, which proposed to place a semi-independent Viceroy at the head of the Syrian province, and on the express condition that the Government of the Lebanon should be assimilated with that of any other department of the province.

Such a proposal, however, becomes of questionable policy now that Damascus and Saida are to be retained as separate and independent Pashalics. Beyrout is rapidly growing into the principal trading port of Syria; the commercial connections of its inhabitants with the surrounding neighbourhoods, with the silk districts of the Mountain, and with the city of Damascus, are becoming every day more intimate and important. If an exceptional Christian Governor—an object of jealousy to the Turks—the nominee of one or more of the European Powers, and consequently an antagonistic and rival functionary to the Sultan's Representative at Beyrout, is appointed to the Mountain, how can we hope that the relations between them will ever be compatible with the maintenance of order or the dispatch of business?

Already the merchants of this town complain loudly of the impediments to trade which are fostered by the anomalous position of the privileged districts. If under the auspices of foreign protection on the one hand, and of Mahometan jealousy on the other, the counsels which respectively inspire the administrators of the maritime capital of Syria, and of the united Lebanon, are to be still more hostile to each other than before, it is very doubtful whether a permanent check may not be given to the commercial prosperity of those whose interests we are so anxious to promote. But a graver contingency than this may result from such a combination. From the nature of the case it is very evident that the Pasha of the Mountain must depend for the maintenance of his authority on the obedience of a scanty body of police recruited from tribes hostile to each other, and on whom little dependence can be placed in times of any emergency. With ample means and opportunities at his disposal, the Moslem Governor of the town would always take advantage of his position to intrigue with effect against his Christian rival in the Mountain. The materials for kindling a fatal conflagration will be never wanting; and secure in the inaction imposed upon him by Europe, the future Vali of Saida will regard from a distance the flames he will have kindled, and for the suppression of which he is to be no longer responsible.

Late events have distinctly proved that, on critical occasions, order can only be maintained by the interposition of regular troops. The handling of these troops will necessarily be entrusted by the Porte to those functionaries who enjoy its confidence. It is, consequently, the Pasha of Beyrout at whose disposal they will be placed, and this personage will be sure to inspire them with such a spirit as shall render them both useless and obnoxious to his colleague of the Lebanon should he ever be compelled to require their intervention.

It would be tedious to recount the innumerable minor disadvantages attendant on this unnatural delimitation—the facilities afforded to the escape of criminals, the impediment to the recovery of debts, and all the annoying vexations attendant on the transaction of business across the frontiers of independent jurisdictions. Suffice it to say that, after a due examination of the consequences of such an arrangement, I have come to the conviction that the exceptional position of the territory of the Mountain will be as mischievous in a commercial as it is in a social and political point of view.

If, then, such are the disadvantages attendant on the subjection of the Lebanon to a Christian Governor, not, indeed, a native (and, therefore, as far

as his personal qualifications are concerned, not unsuited to his position), but appointed, it is to be supposed, under the auspices of the European Powers, not removeable at pleasure, and acting far more under the inspiration of his patrons than under those of his Sovereign, what are we to say to the institution of a native ruler whose authority over his subjects, and whose independence of his nominal Suzerain, could only be preserved by surrounding his little principality with all the guarantees devised by diplomacy to preserve the independence of minor States, and by the pressure of a body of troops, which are not to be Turkish, and yet whose function it will be to compel the unwilling allegiance of 60,000 or 70,000 Greeks, Druses, Moslems, Metualis, and disaffected Maronites?

In the presence of these extravagant pretensions and conflicting opinions, I am disposed to think that the plan of the Commissioners, combined with Fuad Pasha's amendments, is the best that can be devised. With a Mixed Medjlis representing the united interests of the Mountain to control and assist him, and with the other securities for the pure administration of justice, and the conservation of their municipal privileges, a Mahomedan Vali of Saida may safely and advantageously be entrusted with such powers as shall enable him to punish crime, and maintain order amongst the mixed population of the Mountain: should it be found that the jealousy of the European Powers will not admit of these necessary functions being discharged by a Mussulman, I should then be inclined to suggest for your Excellency's consideration, whether it would not be more advisable to stipulate for a Christian Pasha, selected by the Porte, removable at pleasure, and therefore enjoying the confidence of his Government, being appointed to the Eyalet of Saida, rather than that we should admit the more plausible but more dangerous expedient of the government of the Lebanon being entrusted to the nominee of foreign Powers.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 16 in No. 105.

Observations de son Excellence Fuad Pacha sur le Projet de Réorganisation de la Montagne.

Remarks on the accompanying Observations by the British Commissioner.

Article 5. Le Mont Liban sera divisé en cinq districts sous la dénomination de—

Agreed.

1. Koura, extrême partie septentrionale de la Montagne;

Agreed.

2. Kesrouan, avec Mettenine, et sans la ville de Zahlé;

Agreed.

3. El Gharb, composé des territoires d'El Gharb, Djourd, Arkub, Chouf, Menasif et Chahroun, sauf la portion qu'il sera nécessaire de donner au district de l'Iklima Kharoub pour y réunir la ville de Deir-el Kamar;

Deir-el-Kamar ought to be incorporated with the Druse district in the centre of which it stands.

4. Kharoub, avec la ville de Deir-el-Kamar.

Agreed.

5. Djezzin, extrême partie méridionale de la Montagne.

Agreed so far as is compatible with the special reserves made on the same point by the British Commissioner.

Agreed.

Art. 6. Chaque district aura un Caimacam qui sera choisi dans le sein de chacun des populations qui forme la majorité.

Art. 7. En conséquence les districts de Kesrouan et de Djezzin auront chacun un Caimacam Maronite; le district d'El Gharb aura un Caimacam Druse; et le district de Haroub un Caimacam Musulman.

As the land in these districts belongs exclusively to Druses, it is obvious that it would be unfair to place them under a Maronite Kaimakam, unless estates of corresponding value elsewhere were given to the Druse proprietors. On

Observations de son Excellence Fuad Pacha sur le Projet de Réorganisation de la Montagne.

Remarks on the accompanying Observations by the British Commissioner.

the other hand, as the population is entirely Christian, it is unadvisable to place them for the future under Druse jurisdiction. In the dilemma, supposing no exchange of property is to take place, it might be well to place the Acklin in question under a Christian appointed by the Porte, but not a native of the Mountain, giving the Druses an equal share of representation of the Medjlisses. Such an arrangement, though not perfect, is the most impartial the circumstances of the case permit. Lord Dufferin would prefer, however, to give the Druses property elsewhere, and make in Djazzin and Tuffah a class of Christian peasant proprietors.

Agreed.

Art. 8. La ville de Zahlé formera d'elle seule une Administration séparée avec un Caimacam nommé pour trois ans et choisi alternativement dans le sein des populations Grecque, Maronite, et Grecque Catholique.

Art. 9. Ils pourront s'adresser directement en cas de besoin à la Sublime Porte.

Art. 11. Par le Vali de Sayda sur la proposition du Caimacam dont il relève.

Art. 13. Par le Caimacam sur la proposition des habitants.

Art. 22. Il y aura dans chaque Caimacamie un Medjlis.

Art. 24. La présidence de ce Medjlis sera exercée par le Président du Grand Conseil Provincial de Saida, et en son absence chacun de ses membres remplira les fonctions de Vice-Président. Ce Medjlis sera en même temps un Conseil pour le Vali du Saida pour les affaires générales de la Montagne. Il pourra y adjoindre deux délégués de chaque Caimacamie, toutes fois qu'il s'agira de discuter une affaire importante concernant l'administration générale de la Montagne.

Art. 30. Un Procureur Impérial que devra être choisi en dehors de ses habitants. Le Procureur sans s'ingérer dans les attributions du pouvoir exécutif exercera de la part du Vali de Saida un contrôle sur la conduite de la police locale.

Art. 32. Ce greffier sera en outre chargé de l'enregistrement des transferts des biens immobiliers qui seront assujettis aux titres réguliers de possession dont chaque propriétaire doit être muni, sans que cela porte aucun change-

His Excellency has mistaken the meaning of this Article. The Central Medjlis created by the Commission is at Beyrout, and is a judicial Medjlis, endowed with no administrative functions. The British Commissioner has stated in his own reserves his views on the subject of a Central Administrative Council.

Agreed.

Observations de son Excellence Fuad Pacha sur le Projet de Réorganisation de la Montagne.

Remarks on the accompanying Observations by the British Commissioner.

ment à la condition de propriété établie dans la Montagne.

Art. 41. Les agents de la police dans la Montagne porteront le même uniforme et les mêmes armes que ceux qui seront donnés aux agents de police de la province de Sayda, avec une marque distinctive pour chaque district.

Art. 44. La contribution de la Montagne sera fixée par un impôt foncier conformément aux lois de répartition qui sont établies dans les villes et provinces cadastrées de l'Empire. Une partie de cet impôt sera allouée comme revenue municipale aux districts de la Montagne pour les travaux publics et notamment pour les routes et les chemins vicinaux; l'autre partie sera versée dans la caisse de l'Etat, qui doit pourvoir à toutes les dépenses de l'administration locale.

Art. 45.

ainsi qu'à un cadastre général.

Art. 46. Les routes de Beyrout à Damas, à Sayda, et à Tripoli, seront occupées par les troupes Impériales par l'établissement de postes militaires, et il y aura une garnison à Beit-ed-Din.

En cas de force majeure, c'est-à-dire, lorsqu'il y aura un conflit entre deux populations, ou soulèvement de l'une contre l'autre, le Vali de Sayda pourra, sous sa propre responsabilité, ou en prenant un mazbata signé par la majorité des membres du Medjlis de la Montagne, siégeant à Beyrout, envoyer ces troupes ou besoin sera.

En outre, les troupes peuvent être employées lorsqu'il y aura une demande expresse, &c.

Agreed.

Agreed.

This arrangement is questionable.
Agreed.

Inclosure 17 in No. 105.

Annex No. 1 to the Protocol of the Twenty-seventh Meeting of the Syrian Commission.

[See Inclosure 5 in No. 105.]

Inclosure 18 in No. 105.

Minute of British Commissioner detailing Personal Reserves in Reorganization Scheme.

IN accordance with the preliminary understanding arrived at between his colleagues and himself, the British Commissioner now proceeds to place on record such observations regarding the future organization of the Lebanon as could not be conveniently inserted in any collective Report on the subject. Though perfectly willing to subscribe his name to a project which has met with

the approval of a majority of the members of the Commission, and heartily approving the impartial spirit which has inspired their efforts, Lord Dufferin cannot forget that he has only been able to associate himself with their labours by the frequent sacrifice of his individual opinions; and that a result arrived at by such a process is necessarily incomplete, unless accompanied by explanatory reserves.

In order to divest his meaning of all ambiguity, he proposes to preface the statement of these reserves by a brief examination of the problem which has been submitted to the ingenuity of the Commissioners, and by an equally brief review of the solution they have recommended.

For several centuries the Lebanon has been a source of anxiety to all those interested in its administration. Entrenched within the fastnesses of their Mountain, its inhabitants have acquired a prescriptive right to certain exceptional privileges; but it is an error to suppose that previous to 1842 these privileges were founded on any other claims than such as a Mountain population is tacitly allowed to establish by a weak and distant Government, and it is a still greater mistake to imagine that they possessed anything of a religious character.

As far as the obscure history of its past condition permits us to ascertain, it would appear that the Lebanon, after the conquest of Syria in A.D. 1600 by the Sultan Selim, became subject to the Porte under exactly the same conditions as any other section of the province. For upwards of 200 years its government was administered by Mussulman Emirs, at first taken from the House of Maan, of which the famous Fakir-ed-Din was a distinguished member, and latterly chosen out of the family of the Shehabs, who derive their descent from a Mahometan tribe of Southern Arabia. To the authority thus delegated by their Sovereign to successive members of these two Houses, the mingled population of the Mountain seems to have willingly submitted, and the various Pashas that were deputed to assert the precarious dominion of the Sultan over the turbulent races of Syria were glad enough to commute the taxes, which it would have been difficult for their own officers to collect, into a tribute, for the payment of which the Chief who bid highest for the Emirat became responsible. Such a system was naturally calculated to encourage the first feudal administrator of the Lebanon, whose capacity equalled his ambition, to lay claim to a sort of semi-independence, and it is scarcely surprising to find a man of so vigorous and unscrupulous a nature as the Emir Beshir gradually assuming the pretensions of a petty potentate. In spite, however, of the peculiar qualifications which enabled this personage to play a rather remarkable part in the transition period during which he lived, in spite of the facility with which he professed either Mahometanism or Christianity as the exigencies of the moment required, and notwithstanding the barbarous energy with which he exterminated hostile families and tore out the eyes and tongues of disaffected relations, it is evident he acted rather as the submissive functionary of the power dominant in the province than the representative of a native autonomy, and that his ascendancy in the Mountain depended far more on a support derived from without than on any identity of interests between himself and its inhabitants. It was the timely interference of Jezzar Pasha that saved him from ruin at the outset of his career; it was by playing into the hands of Mehemet Ali that he preserved his position; and it was the downfall of his patron that accomplished his own ruin.

Even prior to his death the system he represented had been superseded by a new order of things. His nephew succeeded to his title as Prince of the Lebanon, but the relation in which he stood, both to the Government and to the populations of the Mountain, was very different. The former regarded him rather in the light of a hostile pretender to independence than a convenient instrument of Government, while to the latter he appeared as the mere leader of a local faction, and the representative of a religious sect.

Such a condition of affairs soon generated intestine troubles. To a semi-Mussulman Shehab, adorned with the prestige of the Sultan's authority, and of sufficient capacity to make his authority respected, Greek and Maronite, Druse and Mahometan were alike willing to submit, but the non-Christian and Orthodox section of the community regarded with very different feelings the pretensions of an individual who had degenerated from the Representative of their Sovereign into the organ of a religious community. To the domination of a neighbouring rite, neither Greek nor Druse were willing to submit, and the

inglorious expulsion from Deir-el-Kamar of the Great Emir's weak representative was the natural consequence of this feeling. Then followed the settlement of 1842, which recognized as a principle the administrative independence one of another of the two most important races which compose the population of the Mountain, and rewarded the loyal spirit which had animated all sections of its inhabitants on the expulsion of the Egyptians by the grant of elaborate municipal institutions.

The condition of affairs thus established endured with questionable success until the summer of the year 1860, when Europe was suddenly startled by the intelligence that the little territory of the Lebanon was become the theatre of new convulsions. A Commission was sent to the spot for the purpose of ascertaining how far the present disasters were to be referred to the arrangements of twenty years ago, and whether it would be possible, by a different organization, to prevent their recurrence. It is to the consideration of these two questions that his colleagues and himself have been instructed to direct their attention, and it is a record of his individual views upon them that the British Commissioner now ventures to subjoin.

Before proceeding to a decisive conclusion on either of these important topics, it will be necessary to arrive at a distinct comprehension of the causes and character of the late disturbances. Unfortunately this is a matter of some difficulty. The phase of unusual horror which they finally assumed, and subsequent occurrences in other parts of the Province, have invested their origin with a fallacious character. We examine the earlier circumstances of the quarrel between Druses and Maronites by the ensanguined light of the fires that consumed Deir-el-Kamar, Hasbeya, and the Christian quarter of Damascus, and we confound what was undoubtedly at first a war rather of caste than of race or religion, with the fanatical excesses that afterwards enveloped a principal portion of Syria in ruin and dismay. Had the struggle been confined to the encounters near Hadeth and Baabda, the invasion of the Metn, and the siege of Zahleh; had not native barbarity and the massacres in the Anti-Lebanon entirely changed the aspect of the scene, it is possible that the fact of numerous Christian villages situated in the heart of the Druse districts having escaped scatheless, and the still more significant circumstance of bodies of Christian partizans having voluntarily followed the standards of the Druse Chiefs, would have induced us to doubt whether the struggle was one either of a purely religious or of a purely ethnic character.

If, in addition to these peculiarities, we had paused to observe that the first invader of the Druse Kaimakamship had been the Chief of a successful agrarian revolution in his own district; that the original instigators of the hostile movement against the Druses were this man's partizans; that the priesthood, to whom public repute assigned a principal share in preparing the events that followed, had extended their patronage to the revolted peasants; and that numerous members of the Maronite landed aristocracy were accused of sympathizing with the Druse nation, it would have been difficult to avoid arriving at the opinion that the contest was to be regarded rather as a demonstration against feudalism and the community which is *par excellence* the representative of the feudal principle, than a contest either of race or religion. That it afterwards assumed both a religious and national character, and finally degenerated into a tribe war, and the cruel butchery of one race by another, cannot be doubted; but even so, the religious distinction between the combatants has always remained a matter of secondary consideration.

If, then, the British Commissioner is asked whether, in his opinion, the late disasters are to be referred directly to the settlement of 1842, and the division of the Mountain, he has no hesitation in replying, "only in part, and in a minor degree."

The principal characteristic of that settlement consisted in the administrative independence, one of another, of the two principal races of the Lebanon. That was a most beneficent arrangement; the adoption of any other principle was, and is, impossible. Unfortunately it was accompanied by a latitude of self-government which neither community was fit to exercise, and a species of chronic anarchy has been the result.

At the same time that two barbarous and ignorant tribes were endowed with a semi-independence, no control was left over their international relations, and no authority was commissioned to inaugurate and maintain the complicated

municipal regulations which had been invented for them; the consequence has been that these have remained a dead letter, and the vicious practices which they were intended to supersede have attained a fatal development. Feudal tyranny has been substituted for constitutional law, and the vendetta system for criminal justice.

Relieved from the wholesome fear of superior authority, with Kaimakams whose unpretending incapacity was their principal recommendation, and quite indifferent to the control of the venal Medjlises, each Mokatadji, or feudal Governor, exercised an almost absolute despotism within the limits of his little jurisdiction, and both Christian and Druse Kaimakamieh had become a confederation of petty Lords, each doing what was right in his own eyes, making war on his neighbours or his relations as best suited his convenience, and gratifying his cupidity by the most cruel exactions.

Such a state of things has naturally resulted in oppression on the one hand, and in revolt on the other; in a spirit of violent hostility between the proprietors and the cultivators of the soil, aggravated in the case of the Druse landlords and their Christian tenants by the difference of race and religion, and in the establishment of blood feuds not only between house and house, but what is much more dangerous, between nation and nation; the whole slowly growing by a process of intrigue, social and political, too complicated to describe, into the movement which first took shape two years ago, in the expulsion of the Khazzin Sheikhs from Kesrouan, and which has finally exhausted itself in the mutual ruin of every race that inhabits the Lebanon, and a loss of life, both Druse and Christian, which it is horrible to contemplate.

But if the above is a correct interpretation of late events, it clearly follows that the disorders which have shaken the Mountain are to be attributed, not to the arrangements made in 1842, but to the imperfect development of these arrangements, and the consequent expansion of the evils which they were intended to control.

After the overthrow of the Emir Beshir, and the expulsion of his nephew, it was proposed to replace the tyrannical autocracy of the one, and the unpopular and incompetent presidency of the other, by entrusting the Government of the two preponderant nationalities to a couple of indigenous Chiefs, and by erecting in each Kaimakamieh a collateral system of Medjlises for the administration of justice.

Unfortunately neither the one nor the other of these institutions was able to make head against the license of the feudal magnates. Natural abuses, relieved from the rude control of former days, choked the newly-transplanted institutions. Discountenanced by the Porte, destitute of all prestige, with the most meagre appointments and an indifferent police, the Executive authority in either section of the Mountain sank into contempt, while the different Medjlises became mere registrars of the imperious Mokatadjis, or a still more imperious hierarchy, the whole presenting the same spectacle of disorder that used to characterize the worst governed States of Europe in the worst period of the middle ages.

It is to find a remedy for this state of things that the International Commission has been constituted. Various are the devices which have been proposed. It has been observed with considerable justice that what are called the privileges of the Mountain have proved but a very questionable advantage to its inhabitants. It is doubtful whether the exactions of the native Chiefs have not exceeded the amount of what might have been demanded by the most rapacious Pashas; while the insecurity of human life, the immunity of crime, and the prostitution of justice, have probably prevailed to a greater extent in the Lebanon than in any corresponding area of the Turkish dominions.

Irrespective of the loss of life in periodic war, it has been calculated that during the nineteen years immediately preceding the outbreak in 1860, about 1,100 murders had been committed within the precincts of the Mountain without a single author of any one of them having been brought to justice, while probably it would be impossible to enumerate the various minor acts of cruelty and oppression that have been perpetrated during the same period. In the presence of these facts it is asked with some plausibility on what plea has the Lebanon been withdrawn from the ordinary jurisdiction of the provincial authorities? On that of geographical convenience? In race, in language, in religion, its populations are identical with the populations of the adjoining

districts. These districts are as mountainous as the Mountain; and the boundary which divides them is as arbitrary as the tracing on a map. Is it founded on traditional independence? There is not a tribe in Syria that could not adduce a similar claim. Is it one of political expediency? If so, the experiment has not been encouraging.

Under these circumstances would it not be advisable—say those who condemn the anomaly of an *imperium in imperio*—to assimilate the administration of the Lebanon with that of any other department of the province, and by the introduction of the strong arm of the law to put an end to the barbarous anarchy of Mountain clans incapable of self-government.

Others, again, advocate the application of an opposite principle, and desire to resuscitate, in the person of a Shehab, the departed era of the Emir Beshir; but such a project is a palpable anachronism, and any recurrence to the dynastic principle a clear impossibility. The Emir Beshir was an exceptional character; a man of unusual capacity, a Moslem or a Christian as suited his convenience, and uniting in his person the prestige which emanated from the support of the Government and that which he derived from the traditional connection of his family with the Lebanon. A modern Shehab could only be considered as the champion of a sect. In the eyes of the Porte he would represent the principle of revolt, and to the Druse and Greek portion of the population the domination of a rival race and creed. His authority could only be maintained by the presence of a foreign and Catholic army, and the active exertions of one or more of the European Powers. An ascendancy supported by such factitious means would be in direct contravention to the first principles of international law. Already the tribes of the Mountain are too prone to seek the sympathy of European Powers: the injudicious patronage of Consuls has tempted them to claim a description of foreign protection exasperating to the native authorities and embarrassing to the Government at whose hand it is demanded; while, so complete has become the perversion of the natural relations between the Crown and its subjects, that it is very questionable whether the contraband allegiance thus surreptitiously cultivated on behalf of the protecting Powers has not eclipsed, in the minds of his subjects, that which is due to their legitimate Sovereign. At this moment, the International Commission and the army of occupation seem completely to have effaced the Porte's authority in the Mountain; and the Maronite population is persuaded that the sole mission of the military interference of Europe is to erect the Mountain into an independent Principality, and to subject every other sect and community within its precincts to the domination of some servile tool of their own priesthood.

Such results are necessarily fraught with mischief, and it seems a cruel policy to encourage in the hearts of the people an antagonism to their Government which can only excite its jealousy without disclaiming its power.

A reorganization of the Lebanon on such principles would equally compromise the interests of the Porte and those of its subjects.

Passing from the consideration of these two extreme proposals, of a Lebanon administered by a Turkish Pasha or by a Christian Prince, we next arrive at the solution recommended by the Commissioners. An examination of this plan will show that it does little more than confirm the principles adopted in the settlement of 1842, or rather that it endeavours to give those principles a more complete and minute development, the only new feature added on the present occasion being the proposed separation of the Druses from the Christians in the Mixed districts. In every other respect the main characteristics of the former plan are either maintained or expanded. In 1842 separate jurisdictions were granted to the Maronite and Druse communities; in 1861 it is proposed to extend the same benefit to the Greek Orthodox and the Greek Catholic rites, and, with a considerable show of justice, the Turkish Commissioner now stipulates for similar advantages being accorded to his own co-religionists.

In 1842 an elaborate system of Judicial Councils and Mixed Medjlises was established from one end of the Lebanon to the other. In 1861 a similar experiment is to be made, with additional sureties for their efficiency. In 1842 great care was taken to place a check on the tyranny of dominant majorities. In 1861 these checks are reintroduced, and by the institution of Vakeels or representatives of the minorities in each Kaimakamieh they are invested with additional importance. Finally, in 1842 certain immunities were declared inherent in the

Mountain, and in 1861 the inviolability of these immunities is expressed in still more imperative terms. But it may be asked, if the present labours of the Commissioners have resulted in nothing but a more detailed elaboration of a system that late events have proved to be unsound, what security is obtained against a recommencement of similar calamities? A sufficiently satisfactory answer to this very reasonable objection will be found in an addition to the present project of two or three important provisions not included in the settlement of 1842. In a previous portion of this paper it has been stated that the plan of 1842 was thrown out of gear by its machinery becoming clogged with the abuses of the old feudal system.

In accordance with Article , all feudal privileges are to be abolished. By this expedient the ancient Mokatajji is converted from an hereditary, and consequently independent Chief, into a civic functionary removable at pleasure, and dependent on the Kaimakam. The tribute he was accustomed to consider as his birthright, and to increase at his pleasure, contracts to a definite per-centage on taxes levied by officers of the Crown. The landlord who sues the tenant is no longer the person who administers the law, and a beneficial distinction is created between social and official pre-eminence.

Proportionally as the power of the turbulent Mokatajji is reduced, the position of the Kaimakam gains in importance, and the efficiency of the Medjlis and other Municipal bodies is increased. The former becomes a responsible officer, impelled by his own interest to act in concert with the Government, while the latter, named as it is now proposed to name them, by the notables and bishops of the various communities, will in some sort exercise the functions of Representative institutions.

In order to remedy a further defect in the working of the system of 1842, another very important item has been added to its machinery. By Article , the Vali of Saida is empowered to appoint in each Kaimakamieh an officer of his own in the capacity of Public Prosecutor for murder or any other kindred crime. Hitherto the prosecution of the criminal seems scarcely to have been reckoned as obligatory on the Government. His punishment was delegated to the friends of the injured person. Hence blood feuds, and all their attendant atrocities, became the law of the land. By rendering the Government responsible for the prosecution of crime, and teaching the people to seek for justice through the legitimate channels, a stop may perhaps be put to this dreadful custom.

In addition to these two important alterations in the settlement of 1842, the Commissioners have introduced into their project several minor improvements—a more complete organization of the police; the separation of the judicial and administrative functions; the erection of a Mixed Court of Appeal at Beyrout; and the introduction of a better Penal Code. Well calculated, however, as those and the two above-mentioned provisions may be to supply the defects of the former arrangement, it still remains a question whether enough has been done to remedy what seems to have been its greatest blot, namely, the absence of all superintending and controlling authority on the part of the Imperial Government. Lamentable as this omission was when the Mountain was divided into two, its mischievous effects are still more likely to be felt now that it is proposed to create four or five separate circumscriptions. In proportion as the number of independent departments is increased, the debateable land adjoining their respective boundaries is extended, and the chances of collision between subjects of rival jurisdictions are consequently multiplied.

Under these circumstances it would seem almost imperative to create some superior authority capable of controlling the mutual relations of the petty officials we are going to call into existence; and some liberty ought to be granted to the responsible authorities of the empire for anticipating and counteracting the hostilities which can scarcely fail to be periodic in so strangely constituted a society, and under so divided an executive.

In making these suggestions the British Commissioner is well aware he is giving expression to an opinion which will not have the good fortune to receive the approval of some of his colleagues. With a jealousy which late events may seem to justify, though by a process of reasoning he considers fallacious, they have thought it their duty to debar the Turkish officials from all entry into the Mountain. The road to Damascus is indeed left open to them, but they are not

to stir a step within the precincts of any circumscription without an invitation from its Kaimakam, countersigned by a majority of his Medjlis. Such a restriction Lord Dufferin cannot but consider highly imprudent.

The gravest charges brought against the late Pashas of Beyrout were founded on the fact of their neglect to march to the scene of the disturbances. When a whole district is in commotion; when the Kaimakam is perhaps himself the chief author of the disturbances; when the members of the Medjlis are either in flight or in arms; when an irruption across an imaginary boundary is imminent, how can it be desirable that the responsible officers of the Empire, who alone dispose of a force capable of quelling a revolt, are to wait perhaps eight-and-forty hours for a mazbatta, and are even then precluded from proceeding to the point of danger, because the authorities of an intervening Kaimakamieh refuse permission to cross their territory? It is impossible to enforce such a prohibition, and no Government can be expected to accept such a proposal.

To take precautions against the unnecessary occupation of the villages of the Lebanon is one thing, but to declare the roads that traverse it, or any part of its area, impossible of access to the troops of its Sovereign, appears to the British Commissioner not only an unwise measure, but an unjustifiable pretension. Had not the settlement of 1842 thrown difficulties in the way of the authorities of the Porte at once quelling the original disturbance caused by Tannus Shahin and his adherents, that person would not have been able to hold forcible possession of an important district during two successive years; and the impunity conceded to him by the weakness of the Local Executive would not have stimulated the development of his agrarian excesses into the terrible disasters of the past year.

Having thus discussed the main provisions of the plan of the Commissioners, it only remains to examine the new and exceptional proposal respecting the physical separation of Druses and Christians which has been subjoined to it. In principle the British Commissioner is decidedly opposed to such a method of securing tranquillity. In the first place it is nothing but the pitiful expedient of a weak executive to produce, by a clumsy and barbarous operation, results which would be more legitimately obtained by an intelligent exercise of its own functions. Government only exists for the purpose of engaging mankind to submit their interests to such control as shall be compatible with the maintenance of society. If separation was to be accepted as a remedy for disputes, its logical consequence would be the infinitesimal disintegration of the human race, and a disorganization more complete than that which prevails among the more intelligent of the lower animals. Any step in such a direction is a protest against the march of civilization, and a return to the days when Nebuchadnezzar transplanted to the plains of Syria the forefathers of the men whose disputes are the occasion of our solicitude. The traditions of that Monarch's administration are not sufficiently captivating to induce us to follow his example, and if it were possible the operation suggested by the Commissioners might be abandoned with advantage. Nevertheless, it must be remembered that unfortunately we are precluded by the necessities of the case from being able to count upon that energetic action on the part of the Government which in other States is able to weld the most uncongenial elements into a homogeneous whole.

The blot in our system is the absence of all central authority, and we may be consequently excused if we venture to tinker up the defect with whatever makeshift first comes to hand. It is an obvious fact that the contiguity, not only in the same districts, but in the same villages, of communities so hostile to each other as Druse and Maronite have now become, must increase the chances of collision, and past experience has proved to us that the most trivial circumstance, a quarrel for a partridge or a donkey, may light the flames of civil war.

Under these circumstances, the transplantation of the Druses out of the more exclusively Christian districts, and of Christians out of the Druse Kaimakamieh, is a tempting experiment, and provided its execution be conducted with a due regard to the interests of both races, satisfactory results may be produced by it.

On former occasions a similar attempt has been suggested, but the tenacity with which each population clings to the soil rendered it impossible. By the shock of late events this attraction has been momentarily paralysed, and it might be well to seize an opportunity which it is to be hoped will never again occur.

The Druses have been always anxious for the change. The Christians seem now most ardently to desire it. The Commissioners have taken especial care to secure the operation being conducted under conditions of the most strict impartiality, and with a religious regard to the rights of property.

In consideration of these circumstances, the British Commissioner is prepared to waive his objection to the principle of the measure, and to acquiesce in its adoption with the same cordiality as his colleagues. He would merely suggest that the process of separation should be only applied in the Druse districts to the Christians who are owners of land, and not to the felaheen, who are tenants on Druse property.

With these observations Lord Dufferin concludes his review of the amendments proposed to be introduced by the Commission into the settlement of 1842. He is still disposed to question the expediency of continuing the anomalous autonomy of the Lebanon. He does not consider that the discordant elements of which its population is composed possess any qualification for self-government. He is convinced that the erection of a miniature confederation of hostile tribes into a petty imperium within the precincts of an important Province of the Turkish Empire will continue to prove a disastrous experiment. He believes that the relations which are to exist between the indigenous Chiefs of the various circumscriptions, and the Provincial Governor on whom they are dependent, are of a kind which has no parallel in any form of government with which we are acquainted, and he does not believe any independent State would tolerate their existence. Nevertheless, if the Powers of Europe are determined to maintain the so-called privileges of the Mountain, it is only by founding them on the basis constituted in 1842 that they can be rendered beneficial. It was then decided that each community should be administered by its own Chief; that one race should never be subjected to the domination of another; and that the Christian and the non-Christian should share impartially in the protectorate of the European Powers. With an unanimity that cannot fail to gratify their Governments, the Commissioners have not only confirmed but extended this principle.

Henceforth it is proposed that a Municipal independence shall distinguish not only the Christian and Druse, but Greek and Maronite, Orthodox and Catholic, and the Mountain will present in future the singular spectacle of differences of opinion on abstruse questions of mediæval theology, defining the geographical limits of political societies.

Happy in the perfect cordiality that has always existed between himself and his colleagues, even when he has had the misfortune to differ from them in opinion, the British Commissioner has the honour to subjoin the special reserves he feels it his duty to make on a few of the Articles of their plan. These reserves are calculated rather to enlarge than to curtail the scope of the arrangements to which they apply. They contravene no principle enunciated by the Commissioners, and embody nothing more than a practical method of giving effect to some of the opinions recorded in the Minute.

For the sake of more convenient reference, the British Commissioner has affixed to each Reserve the number of the Article on which it is made:—

Articles of the Project.

1. Il sera procédé à la séparation ethnographique des Chrétiens et des Druses.

2. En opérant cette mesure de désagrégation, on tiendra également compte des intérêts de chaque population.

3. L'exécution en sera confiée, sous la surveillance de l'autorité locale et des Agents des Cinq Puissances, à une Commission Mixte dans laquelle les diverses populations seront représentées.

Reserves of the British Commissioner.

1, 2, 3. This measure need not be carried out to its extreme limit, and may be allowed to depend on the option of the population concerned. If due facilities are given by the Government in the distribution of Crown lands, and a hearty co-operation is afforded by those appointed to superintend its execution on behalf of the Five Powers, the proposed interchange of residence may be effected, at all events, without disadvantage to the Christian section of the community.

It is to be remembered that the Christians in the Mixed districts are

Articles of the Project.

Reserves of the British Commissioner.

almost entirely tenants at will, and not possessors of the soil. In quitting the villages where they are now located, they would not be called upon to abandon ancestral property, while the result would elevate them from the condition of peasants to that of proprietors of the soil.

The only classes of the community on whom the British Commissioner would make the proposed emigration imperative, would be the Christians of Deir-el-Kamar and the Druses of the Metn. Deir-el-Kamar is a Christian town situated in the very heart of the Druse districts. The worst understanding has always prevailed between its inhabitants and their non-Christian neighbours. On repeated occasions, its streets have become the theatre of the most sanguinary collisions, and the late events have proved that the expedient of placing it under a Turkish jurisdiction has not sufficed to obviate the evil consequences of so ill-assorted a juxta-position. Ample compensation might be afforded to those who will be called upon to vacate their homes, in the remarkably valuable property which, under corresponding compulsion, will be abandoned by the Druses of the Metn.

6. La Caimacanie Druse, autant du moins que les nécessités de la mesure de désagrégation le permettront, se composera des territoires suivants:—

El Gharb, sauf la portion qu'il serait indispensable d'en détacher pour réunir les deux parties septentrionale et méridionale de la Caimacanie Maronite;

Le Djurd;

L'Arkoub;

Le Chouf;

Le Menasif, en partie, et le Chehar (voir la carte de Kiepert, 1860).

La Caimacanie Grecque Orthodoxe sera composée du Koura, y compris la partie inférieure et les fractions de territoire avoisinantes dans lesquelles la population Grecque-Orthodoxe serait en majorité.

8. Tous les territoires de la Montagne qui ne font point partie des deux Caimacanies Druse et Grecque Orthodoxe seront compris dans la Caimacanie Maronite, sauf Zahlé, qui, avec sa banlieue et son faubourg de Mohallacah, sera placée sous une Administration Mixte, dépendante du Vali de Sayda, au même titre que les trois Caimacanies Maronite, Grec Orthodoxe, et Druse.

8. It will be advisable to adopt the proposition of his Excellency Fuad Pasha in regard to the Aklim of Kharûb, and place it under the administration of a Moslem. All the property in this district is either Druse or Musulman. The Christian inhabitants are merely tenants. The principal portion of the population is Mahometan, and the Druse residents do not exceed 100 persons. This arrangement would

render unnecessary the provision indicated in the preceding Article for connecting the Maronite Kaimakamieh with so distant a district as Jezzin. It is obvious, moreover, that equal facilities of access to Beyrout should be granted to the inhabitants of every circumscription. A strip of Maronite territory running from the Metn to El-Tuffah would cut off the Druse districts from the seaport. By declaring the high roads neutral ground, and placing them under the guardianship of the Vali of Saida, any difficulties of this kind are avoided. With regard to the Aklims Jezzin and El-Tuffah, the British Commissioner is of opinion that as the land in these two districts belongs exclusively to Druses, it is obvious that it would be unfair to place them under a Maronite Kaimakam, unless estates of corresponding value elsewhere were given to the Druse proprietors. On the other hand, as the population is entirely Christian it is inadvisable to place them in the future under Druse jurisdiction. In this dilemma, and supposing no exchange of property is to take place, it might be well to place the Aklims in question under a Christian appointed by the Porte, but not a native of the Mountain, giving the Druses an equal share of representation in the Medjlises. Such an arrangement, though not perfect, is the most impartial the circumstances of the case permit. Lord Dufferin would prefer, however, to give the Druses property elsewhere, and create in Jezzin and Tuffah a class of Christian peasant proprietors.

30. This officer is likely to prove of the greatest service, but in order to render his action efficient he ought to be given some control over the police.

46. The British Commissioner must respectfully protest against the attempt which is made in this Article to restrict the responsible Governor of the Province from all efficient action in the Lebanon, during the critical junctures which, in spite probably of all our efforts, will prove of occasional recurrence. After demanding the capital punishment of the two Pashas for their want of promptitude in marching troops to the scenes of the late disturbances, it seems strangely inconsistent to inter-

30. Le Vali de Saida nommera dans chaque Caimacamie un Procureur Impérial qui devra être choisi parmi les habitants du rite dominant. Ce Procureur sera chargé de constater les crimes et délits, et de provoquer leur repression. Dans la Caimacamie Maronite le Procureur pourra avoir un ou plusieurs substituts.

46. La Commission émet le vœu qu'il soit procédé le plutôt possible à un recensement exact de la population de la Montagne par commune et par rite. Au point de vue militaire la Commission est d'avis que la sécurité de la Montagne serait suffisamment garantie par l'occupation de la route de Beyrout à Damas.

Il serait desirable, selon elle, que les troupes employées à cette occupation fussent au moins en partie composées de Chrétiens sujets du Sultan.

En cas de force majeure et sur la demande expresse d'un Caimacam, approuvé par un vote conforme de son Medjlis Administratif, ces troupes pourront être envoyés partout où besoin sera.

Le Caimacam ou les membres du Medjlis qui n'auraient pas fait usage du droit de requisition qui leur est ouvert par le présent Article, seront responsables des conséquences que leur abstention ou leur négligence pourraient avoir sur le maintien de l'ordre dans la Montagne.

dict their successors from the very course which the Commissioners have so strikingly indicated as the only one which could have prevented the catastrophe.

To render the intervention of Imperial authority dependent on the invitation of a Kaimakam, who may perhaps be the principal fomentor of the troubles which render it necessary, would be unreasonable; but to require not only his consent, but that of a majority of his Medjlis, to authorize the prompt interference of the Executive, is so pernicious as to require no comment.

For the purpose of creating a central authority, as well as with a view to regulating the mutual relations of the several circumscriptions into which the Lebanon is to be divided, the British Commissioner proposes that at stated periods, or whenever the occasion may require, two deputies from each of the departments in question, the one nominated by its Kaimakam, the other by its Medjlis, shall assemble at Beyrout, under the presidency of the Vali of Saida, for the purpose of examining such questions as concern the general welfare of the Mountain.

If required to act in concert with a Representative Body thus constituted the Sultan's Vicegerent at Beyrout would be in a position to harmonize the international relations of the various communities of the Lebanon, and would probably facilitate the composition of such quarrels as may be generated by differences of race and religion, while the control of so popular an institution would be a sufficient security against his being able to entrench upon their municipal privileges. This Medjlis, in combination with the Pasha, might be rendered responsible for the maintenance of order, and a mazbatta, signed by a majority of its members, might be declared requisite to authorize the entry of troops into the interior.

If these suggestions were fortunate enough to meet with the approbation of the Governments of the five Powers, the British Commissioner is of opinion that the project of Commissioners would assume a very practical and simple appearance.

The time-honoured division of the Mountain into Aklims would be maintained. Each Aklim would be administered by a Mudir or Mokatadji, who would represent the property and the dominant rite or nation in his district. Each group of Mokatadjis would be in their turn dependent on a Kaimakam, who would be entrusted with the administration of the districts occupied by his co-religionists. A collateral system of Medjlises would secure the pure administration of justice, and represent the popular elements in the Constitution. A Central Medjlis sitting at Beyrout, representing the several Kaimakams and the respective populations, would deliberate either alone or in the presence of the Vali on all subjects affecting the general interests of the Mountain. By this means ample security would be obtained for the preservation of its municipal privileges, while a harmonious concert would be established between the only description of Executive really capable of maintaining order, and the indigenous Representatives of the different nationalities.

Finally, instead of two extensive Kaimakamieh, resembling more the unruly fiefs of the middle ages than integral portions of a united Empire, we should have created a number of Administrative Departments, whose Governments would possess the local colouring which was most congenial to their respective inhabitants, while advantage would have been taken of the present disposition of the peasantry to exchange their residence, in order to mitigate, if not to abolish, the inconveniences which are incident under such circumstances to Mixed districts.

(Signed)

DUFFERIN AND CLANEBOYE.

Beyrout, April , 1861.

Inclosure 19 in No. 105.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 26, 1861.

WITH reference to my despatch of the 24th instant, I have the honour to inclose copy of a report addressed to me by Mr. Noel Moore, whom I had instructed to inspect the room in which Said Bey Joublat had been until recently confined.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 20 in No. 105.

Vice-Consul Moore to Lord Dufferin.

My Lord,

Beyrout, April 26, 1861.

IN accordance with your Lordship's instruction, I have inspected the room in the barracks in which Said Bey Joublat was confined until his recent removal to another, having first obtained an order from Ahmed Pasha for the purpose.

The room in question is about eighteen feet long by fifteen broad, and twenty feet high; it has two good sized glazed windows, both to the west; a raised wooden platform runs along one side of the room which might serve both as a bed and a divan.

I ascertained that Said Bey had the room entirely to himself, and that when his cousin Selim Joublat was placed in it, it was at the former's own request.

I have, &c.

(Signed) NOEL TEMPLE MOORE.

Inclosure 21 in No. 105.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 26, 1861.

HAVING been informed that among the numerous outrages which are constantly being perpetrated by the Christians on the Druses, one occurred the day before yesterday while an American gentleman was in the neighbourhood of the spot, I requested him to be good enough to favour me with a statement of all that had passed within his observation.

Hitherto I have abstained from troubling your Excellency with what might have been an endless repetition of similar reports, as most of these occurrences take place in the presence of none but native witnesses, and I am particularly scrupulous in forwarding statements of the accuracy of which I am not certain. The narrative furnished by the Rev. Mr. Bliss, whose character is a sufficient guarantee for the impartiality and truth of his assertions, affords a melancholy example of the present condition of the country; and some of his comments are too completely in accordance with observations I have myself had the honour of making to your Excellency for it to be possible for me to deny their justice.

I propose to-morrow to invite the attention of my colleagues to the state of things, as reported by Mr. Bliss and detailed in the accompanying despatch of Mr. Noel Moore.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 22 in No. 105.

Vice-Consul Moore to Lord Dufferin.

Sir,

Beyrout, April 26, 1861.

I HAVE the honour to report my return from Suk-el-Gharb.

I found that Mr. Bliss was not personally cognizant of the affair of Wednesday last to the extent your Lordship had been led to suppose. What information he had he said he was quite willing to place at your Lordship's service, and I proceeded to take down from his dictation the following narrative of the occurrence:—

"On Wednesday afternoon, the 24th instant, in returning from Beyrout to Suk, and just before reaching Bir Warwar, I heard one or two reports of fire-arms. Supposing them to proceed from the workmen employed on the road blasting rocks, I thought no more of the circumstance; but on arriving at the above-named locality, I saw a number of mules on the road leading to the upper part of Hadet; behind them were three or four armed men, to all appearance Christians. Surprised to see Christians coming down the Mountain armed, which was illegal, and perceiving a man looking stedfastly towards the gardens of Kefer Shima, I directed my attention thither, and saw men running to and fro in an excited manner. I immediately made inquiries, and ascertained the following facts. It appeared that four or five Druses from the Shuf, disguised as Christians (as no Druse ventures to approach Beyrout openly), were returning from Beyrout with their loaded mules; on arriving at Bir Warwar they were attacked by three or four Christians, who seized the mules with their loads. The Druses fled, shouting for help, in the direction of Kefer Shima, pursued by their Christian assailants; but, added the workmen whom I was questioning, we threw ourselves between the parties, and would not allow the Christians to kill them.

"In reply to my inquiry with regard to the report of fire-arms which I had heard, they said that the Christians had discharged their pieces in the air. They added that one Christian received a wound in the hand from grasping the blade of a knife, and that one Druse had also been wounded, which would show that a scuffle had taken place. The Druses fled to the Turkish soldiers quartered at Kefer Shima, and were by them conducted to the Mutsellim of Shweifaf. The mules, however, were not released; but were taken on to Hadet.

"I next asked who were the Christian aggressors, and was told that they did not belong to Kefer Shima, but were a party of marauders. I inquired particularly whether the Druses had in any way misconducted themselves; but no one intimated that such had been at all the case.

"When I asked why the Turkish soldiers had not interfered to prevent this outrage, and why they did not now go on and retake the mules, the people said that the Turks dare not act so near Hadet (where a French detachment is quartered), much less enter it, for the purpose of retaking the mules. I have no doubt whatever, although I was not an eye-witness of the transaction, that it was an unprovoked attack upon the Druses for the purpose of inflicting personal injury upon them, or plunder, or both; and I consider that if a stop is not soon put to these acts of violence, they will not only increase in frequency and gravity, but will, probably, lead to serious troubles.

"Another outrage of a similar description took place close to Suk on the 18th instant. I was startled on the morning of that day at seeing a large crowd of Druses, men and women, and Turkish soldiers, running from Aitat down the hill. On inquiry it appeared that the notorious Nassif Kamili had come to a field below Aitat, where a Druse of the village was ploughing, and drove off one of his oxen to Baabda; the Druse gave the alarm which had caused the crowd. The soldiers did not attempt to follow, as Nassif was already on the other side of the valley where the French are encamped. The owner of the ox then offered, through a Christian of Suk, 150 piastres to Nassif for the animal; but he refused to give it up for less than 300, and so the matter rests."

In the course of conversation Mr. Bliss informed me that the feeling of hatred between the two sects was just now bitter in the extreme. In the Mixed village of Abeih for instance, the members of the two communities no longer attended each others' funerals; they did not salute or speak to each other; they

ceased to bake their bread in the same ovens; and their women went by different ways to the fountain, where they did not converse if they happened to meet. This, Mr. Bliss observed, has never before been the case, not even during the war.

I have, &c.
(Signed) NOEL TEMPLE MOORE.

Inclosure 23 in No. 105.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 26, 1861.

I HAVE the honour to report for your Excellency's information, the arrival on the 23rd instant of five Turkish steamers, conveying 850 horses, as well as 1,300 men, partly Cavalry and partly Infantry.

This evening another Turkish frigate has arrived off this town with more troops on board, all of whom are reported to be in good condition.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 24 in No. 105.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 26, 1861.

ABOUT a month ago I received intelligence from gentlemen acquainted with the country, that a communication had been sent from persons in the confidence of the French General to Hattar Bey, one of the most bloodstained of the Druses that have taken refuge in the Hauran.

As it was impossible to suppose that any overture could have been made by any one in the responsible situation of M. de Beaufort, to an outlaw on whose head a price had been set by the Government, I paid but little attention to the circumstance; but I confess I was subsequently not a little startled at being told in confidence, by one of my colleagues, that General de Beaufort had spoken to him of the Chief in question, as if he was desirous of attenuating the culpability of his conduct. When, therefore, I was again informed by several persons whose character entitled their statements to my attention, that the emissaries sent to the Hauran were now returned, and that the particular personage to whom these secret communications were supposed to be addressed, had been always considered under French protection, I could not refuse a certain amount of credit to the rumour. Were anything wanting to confirm the probability of something of the kind having taken place, it would be removed by a despatch from Colonel Fraser, which I have just received, in which that officer incloses copy of a genuine communication made by Hattar Bey to Foad Pasha, in which it is distinctly stated that conciliatory advances have been made to him on behalf of the French General by his *soi-disant* agents.

Of course it is as impossible to believe that M. de Beaufort could be cognizant of this treasonable intrigue, as it is to imagine that some such negotiation as that alluded to has not taken place. General de Beaufort is known to be a warm advocate for the Government of a Shehab; it is to be supposed that some injudicious persons about him have taken the hazardous step of holding out promises of protection in his name to the Chief of the family of the Hamads, in the hopes of inducing him to direct his adherents to sign the petition which is now being circulated in the Mountain on behalf of the French General's candidate.

Before receiving Colonel Fraser's letter, I had heard that some such message as the above had come from Hattar Bey to his relatives in the Lebanon.

I beg to inclose the copy of the despatch alluded to, together with a copy of its inclosure.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 25 in No. 105.

Colonel Fraser to Lord Dufferin.

My Lord,

Damascus, April 23, 1861.

I HAVE the honour herewith to inclose copy of a letter lately addressed by Hattar Bey, the outlawed Druse Chief, condemned to death for his connection with the massacres of Mount Lebanon, and now in hiding in the Hauran, to his Excellency Fuad Pasha. Although this letter does not make mention of a written communication from General de Beaufort, as I had previously been led to suppose, it yet shows with much distinctness the nature of the propositions made by the General to Hattar Bey and the Druses, through his known agents the French silk-spinners in Mount Lebanon, and emissaries employed by them.

Fuad Pasha has taken no notice of the inclosed letter, as he does not feel authorized to hold communication with condemned outlaws. Being equally precluded from such intercourse, I have hitherto been unable to learn whether a written communication to Hattar Bey was made on the part of M. de Beaufort at the same time with the verbal one, but should I succeed in obtaining any reliable information on this subject I will not fail to communicate it.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 26 in No. 105.

Hattar Amad to Fuad Pasha.

18 Ramazan, 1277. (Le 29 Mars, 1861.)

J'EXPOSE à votre Excellence que pendant ces jours-ci trois hommes de confiance du Mont Liban sont arrivés chez moi de la part des Messieurs les Français maîtres des fabriques, envoyés pour me communiquer les paroles que le Général Français leur avait déclaré, et qui ont pour but de m'attirer que le Général ferait tout ce que je lui demanderais, pourvu que je sois, ainsi que mon parti, sous la protection de la France. Ces envoyés m'ont fait de grandes promesses, si je faisais mes efforts pour emmener mon parti vers leurs intentions.

Jamais votre serviteur ne consentira à de pareils procédés, ni les grandes promesses ne pourraient me tromper quand même je devais perdre la vie. Cette démarche a eu lieu de leur part en venant me chercher chez moi (qui veut dire, l'origine de cette démarche était avec eux); je n'ai pas consenti. Que Dieu me préserve de nier mon esclavage à mon Gouvernement!

Les envoyés ont voulu aussi entrer en pourparler avec les tribus et les habitants sur le même point; je les ai chassés entièrement; ils sont retournés les mains vides tout en leur faisant comprendre que moi et toute notre nation resteraient à jamais esclaves de la Sublime Porte, qu'ils ne s'imaginent pas que nous entrerons sous la protection d'aucune Puissance étrangère.

J'ose exposer à votre Excellence pour que vous en preniez connaissance. Partout où je me trouve je serai toujours obéissant à vos ordres. Ayez compassion de moi; j'implore votre pitié et mon pardon de même. Vos serviteurs en général, grands et petits, ceux du Hauran comme de Jebel Libnan, sont soumis, esclaves prêts à verser leur sang pour obtenir votre contentement. Nous nous jetons à vos pieds conjurant votre Excellence nous traiter en clémence.

Vous savez déjà, Excellence, notre misérable état et combien nous souffrons.

Que le bon Dieu nous accorde le bonheur d'entrer dans les bonnes grâces de votre Excellence; alors les choses passeraient comme désire votre Excellence.

(Signé) HATTAR AMAD.

Lord Dufferin to Lord J. Russell.—(Received May 11.)

(No. 103. Secret and Confidential.)

My Lord,

Beyrout, April 26, 1861.

I HAVE the honour to transmit herewith, for your Lordship's information, copy of a despatch which I have received from Mr. Consul Rogers, respecting a reported conspiracy against Fuad Pasha's life.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure in No. 106.

Consul Rogers to Lord Dufferin.

My Lord,

Beyrout, April 26, 1861.

I HAVE the honour to report that, on my arrival at Aitah on Wednesday morning, I had a private interview with a Druse of B'tathir, who had expressed his readiness to give me the opportunity of questioning him in relation to the following circumstances.

He related to me that, about three days before the departure of his Excellency Fuad Pasha for Damascus, a man named Louis ———, who is employed by the French Road Company, came to his house in B'tathir and after a hasty salutation invited him to proceed at once with him to Beyrout, saying that a splendid opportunity for getting rich was now presenting itself, and he must not miss it. The Druse asked what was the nature of the business. He answered that he should be duly informed in Beyrout. The Druse refused to go that night. Louis returned alone, and on the following morning they met by appointment outside the town. They went together to the house of another person named Alexandre ———, who is also in some way employed by the French Road Company, and is also contractor for some of the army provisions. Here Louis left him; the master of the house soon came to him and told him that, in the first place, it would be necessary for him to swear never to divulge what he was about to impart. It was a matter which might be the means of making him exceedingly rich, and obtain for him a great position. The man refused to swear. M. Alexandre ———, taking his bare word, informed him that he wished him to shoot Fuad Pasha, and that if he did so, he should have 1,000*l.* reward, and should be protected from all injury that might occur to him. He replied that he did not know how or where to get an opportunity of doing so. M. Alexandre ——— answered that as Fuad Pasha goes out for a ride almost every afternoon, with but one or two attendants, and that on his arrival at the pine forest he generally dismounts and paces to and fro for a time, the deed could be easily effected on such an occasion; that a French soldier should be placed near the spot, to whom he should make the best of his way after the deed was committed, and that he would give him the 1,000*l.* and conduct him to a place of safety, if he could not find one for himself. That if such an opportunity did not occur, it would perhaps be still more easy to do it on the road to Damascus, whither his Excellency was going in a few days. The Druse says that he was afraid to refuse, but did not promise to perform the deed, and on his secretly informing Sheikh Said Faur, the latter reported to me in brief.

The extraordinary nature of this alleged conspiracy made me question the truth of the story, so that on my arrival at Aitah I demanded a private interview with the Druse in question, who came forward quite willingly; he gave me such a detailed and circumstantial account of the transaction that I no longer doubt its truth. Said Faur says that he believes that the French soldier, instead of paying the 1,000*l.*, would have shot the Druse dead, by which act he would have avenged the murder, and prevented his confession.

The Druse begged me most earnestly not to allow a report of the circumstances to be spread in Beyrout, lest he should be persecuted.

I have, &c.

(Signed) E. T. ROGERS.

Earl Cowley to Lord J. Russell.—(Received May 11.)

(No. 692.)

My Lord,

Paris, May 10, 1861.

M. THOUVENEL has now informed me that it is the intention of the Imperial Government to station a squadron on the coast of Syria.

His Excellency says that he continues to receive very unsatisfactory reports from Beyrout; that the approaching departure of the troops has filled the Christian populations with dismay, and that as many as 15,000 souls have asked for permission to leave the country under French protection.

M. Thouvenel intimated that if this resolution was persisted in, the French Government would be obliged to give these people an asylum in Algeria.

I have, &c.

(Signed) COWLEY.

No. 108.

Earl Cowley to Lord J. Russell.—(Received May 14.)

(No. 710.)

My Lord,

Paris, May 13, 1861.

A DESPATCH from M. de Flahault, giving an account of a conversation which he had had with your Lordship with reference to the future Government of the Lebanon, has given M. Thouvenel great satisfaction.

M. de Flahault reports that your Lordship consents to the nomination of a single Christian Chief, and that while holding to the opinion that that Chief should not be a native, you are willing to leave that point to the decision of the majority of the Representatives at Constantinople.

I have, &c.

(Signed) COWLEY.

No. 109.

Lord J. Russell to Earl Cowley.

(No. 598.)

My Lord,

Foreign Office, May 15, 1861.

I HAVE received your Excellency's despatch No. 710 of the 13th instant, stating that Count de Flahault had reported to his Government that I had consented to the nomination of a single Christian Chief for the Lebanon, and that while holding to the opinion that that Chief should not be a native, I was willing to leave that point to the decision of the majority of the Representatives at Constantinople.

I have to state to your Excellency, in reply, that the French Ambassador must have entirely misapprehended the purport of my remarks. I said, indeed, that I should be willing to consent to the appointment of one Christian Chief of the Mountain, but I expressly maintained that he must not be a native. Indeed, the various instructions which I have addressed to Her Majesty's Ambassador at Constantinople, and of which copies have been communicated to your Excellency, clearly show that I never could have agreed, as reported by Count de Flahault, to leave it to the majority of the Representatives at Constantinople to determine whether the Governor of the Mountain should be a native or not.

Your Excellency will do well to take an opportunity of intimating to M. Thouvenel, that if the French Government continue to insist upon a Shehab being named as Governor of the Lebanon, no Government whatever, capable of maintaining its authority, can be established in that district, and the French Government will alone be responsible for the impediment thus occasioned to the restoration of order there.

I am, &c.

(Signed) J. RUSSELL.

Lord Dufferin to Lord J. Russell—(Received May 16.)

(No. 105.)

My Lord,

Beyrout, May 3, 1861.

WITH reference to my previous despatch No. 98 of the 20th ultimo, I have the honour to transmit herewith, for your Lordship's information, copy of a further despatch from Colonel Herman respecting the condition of the Druse prisoners and exiles.

Your Lordship will perceive that Colonel Herman strongly deprecates the policy of transporting any more prisoners to Barbary, owing to the limited accommodation which the Government can afford them, and I have not failed to draw his Excellency Fuad Pasha's attention to this important subject.

I have, &c.

(Signed)

DUFFERIN AND CLANEBOYE.

Inclosure in No. 110.

Consul-General Herman to Lord Dufferin.

My Lord,

Tripoli, April 18, 1861.

OF the 260 Druses whose arrival here I had the honour, on the 5th instant, of reporting to your Lordship, two are already dead, and twenty-six others are in hospital with typhus of a malignant type. The Chief of the Medical Staff, a German, tells me that they brought the germs of the disease with them.

In a conversation I had yesterday on the subject with the Governor-General he told me that according to the "defter" sent to him, only twenty-six are reported as criminals; the remainder are simply designated "nefider" (exiles), but he has received no suggestion from Fuad Pasha to quarter them in the hill district of Gharian, the features and physical configuration of which, as his Excellency told your Lordship, bear some resemblance to the environs of Nablous in Syria.

The population of this and the adjacent districts support with impatience the Turkish rule, and have repeatedly revolted; but hitherto all their efforts, from the lack of unity of design and well-sustained vigour of action which mark their operations, have proved abortive.

Among these Druse Chiefs, however, of cognate race and language to the native population, there may be some qualified not only to handle large masses, but to impart to them a tactical direction, and who, the Governor-General observed, if only with the object of creating a division in their own favour, might be induced to head an insurrectionary movement. I need only tell your Lordship that here, as in other parts of the Turkish Empire, foreign intrigue never slumbers, as was signally illustrated during the rebellion that broke out in the hill districts of this Regency in 1855, which it required more than two years, and an immense expenditure, to put down.

Under these circumstances, the Pasha questions the policy, if even suitable accommodation existed, of locating these exiles in the hill districts. But what has inspired him with a feeling almost approaching to dismay is the report that further detachments of exiles and criminals are coming from Syria. To adequately provide for these already here, consistently with their well-being and safe keeping, already severely taxes the means at his disposition. Should the already existing difficulties be complicated by fresh arrivals, should, from the want of proper quarters, an epidemic break out amongst them, no improbable contingency on the advent of the hot season, the results arising from natural causes would serve to be attributed to Turkish cruelty and neglect, and thus add to the obloquy which already rests on the Ottoman authorities. I therefore venture to take the liberty of observing to your Lordship that to add to the number of Druses already here will be a measure of very questionable policy.

I have, &c.

(Signed)

G. F. HERMAN.

Lord Dufferin to Lord J. Russell—(Received May 16.)

(No. 106.)

My Lord,

Beyrout, May 5, 1861.

I HAVE the honour to transmit herewith, for your Lordship's information, copies of further despatches which I have this day addressed to Her Majesty's Ambassador at the Porte.

I have, &c.

(Signed)

DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 30, 1861.

I HAVE the honour to inclose herewith, for your Excellency's, copy of a despatch, marked Secret and Confidential, lately addressed to me by Colonel Fraser, in which he reports Fuad Pasha's observations and remarks on the different subjects brought under his Excellency's notice by my directions.

I would beg to draw your Excellency's attention to the various matters of which the report in question treats, but more especially to paragraph 8, relative to the late conduct of General de Beaufort in the Mountain, and to the light in which it has been viewed by the Ottoman Commissioner.

I have, &c.

(Signed)

DUFFERIN AND CLANEBOYE.

Inclosure 2 in No. 111.

Colonel Fraser to Lord Dufferin.

My Lord,

Damascus, April 26, 1861.

I HAD the honour to receive last evening the packet containing your Lordship's note of the 24th instant, as well as those of the same date transmitted through Mr. Rogers.

I have this morning communicated, personally, with Fuad Pasha on the various subjects referred to; and in order to admit of Mr. Rattray's immediate return to Beyrout, I beg your Lordship to permit me to record categorically his Excellency's replies under each head.

1. For the communication of your Lordship's despatch regarding the accident at Sidon, as also for the fair view taken of that unfortunate event; and,

2. For the confidential communication regarding his personal safety—already received through Abro Efendi—the Pasha offers his best and grateful thanks.

3. A communication had also been received from Abro Efendi regarding the grave state of Said Bek Joubat's health, and an order had been transmitted to Ahmed Pasha to afford him every medical aid and indulgence possible, within the walls of the barracks. At my request, however, supported by the medical opinion transmitted for his Excellency's satisfaction, the Pasha has consented to furnish me with a letter to Abro Efendi, herewith inclosed, and which I beg your Lordship to remit to that functionary, directing him, notwithstanding the instructions already sent on this subject to Ahmed Pasha, to have Said Bek transferred to a suitable residence, so that he may enjoy a change of air and the society of his family, together with any medical attendance of which he may desire to avail himself. In order, however, to diminish his Excellency's personal responsibility in this matter, Abro Efendi is desired to learn that the other Commissioners, already cognizant of the Bek's imprisonment and condemnation, will raise no objection against such a course of procedure, and to take the necessary precautions for the safe custody of the invalid.

I was not able to obtain from the Pasha a greater concession than the above, which I sincerely trust may secure the desired relief.

4. With regard to the Jew under sentence of death, for having, as alleged, murdered a Christian during the massacre of Damascus, his Excellency states that he cannot release him, unless the Extraordinary Tribunal, by their report on a review of the case—which will not be completed until the day after tomorrow—find his innocence or alibi satisfactorily established.

The investigation demands ample time and care, as up to the present moment the Christians adhere to their accusations; and only so late as yesterday, I am informed, a petition was presented against him, while, on the other hand, a decision in favour of the Jew, should such after due deliberation be arrived at, must form a precedent applicable to various other prisoners who have already been condemned.

His Excellency promises a final reply on Monday next.

5. Yusef Keram will receive all the support his Excellency can give him, and, in proof of the Pasha's satisfaction, he will be presented with a decoration.

6. The suggestion of a separate Consultative or Administrative Council for the Mountain, presided over by the Vali of Saida, as proposed by your Lordship, will still be transmitted to Constantinople, that it may receive the consideration of the Porte.

7. His Excellency does not expect to be able to leave Damascus for at least fifteen days. All the necessary proclamations and public notices regarding the forced impost are prepared, but his Excellency desires at the moment of publishing them, to be able to proclaim a general amnesty for both the Moslems and Druses, as the Christians almost daily still continue to accuse individuals of both these denominations, demanding their arrest. He therefore hopes, in order to admit of the proclamation of amnesty, that he may shortly receive the decision of the Porte regarding the Druse prisoners, and further considering it important that he should be here to superintend both the announcement and collection of the impost. In the meantime the evaluation of the Christian losses is proceeding rapidly.

8. His Excellency voluntarily referred to the unwarrantable and factious proceedings of General de Beaufort, who, according to the information received, has been making a progress through Mount Lebanon, accompanied by M. Scheffer, and escorted by a large body of French Infantry and Artillery, for the purposes of political propagandism, thus exciting the minds of the population to a degree highly dangerous to the general tranquillity.

Fuad Pasha has accordingly transmitted a despatch to Abro Efendi, to be brought under the especial notice of M. Bécclard, in which he states, that if M. de Beaufort continues a line of conduct so entirely beside his proper functions, the Pasha will no longer be responsible for the continued tranquillity of the country. In the meantime Lieutenant-Colonel Hasan Bek has been dispatched to Mokhtarab, in order that he may, on the spot, consult with Omar Pasha, and report to his Excellency without delay what reinforcements or other military precautions may be requisite to preserve the public peace, menaced by the proceedings above referred to.

His Excellency has also transmitted to Abro Efendi a despatch contesting the allegations contained in the address of the Beyrout merchants, and asserting that order was restored without the aid of foreign intervention, and can equally be maintained without it.

He at the same time requests that the Commissioners should abstain from transmitting the document in question to their respective Governments, and protests against its being laid on the table of the Commission, or placed amidst its archives.

9. I beg your Lordship to do me the favour of informing Mr. Consul Rogers that I have handed to Mr. Acting Consul Wrench Sir Henry Bulwer's despatch, transmitted to be by Mr. Rogers, desiring any further information acquired concerning the origin of the crosses chalked on some Christian houses two months ago, and have requested Mr. Wrench to supply the Ambassador—under flying seal to your Lordship as usual—with any additional information obtained on this subject.

I took the opportunity of Fuad Pasha's reference this morning to continued Christian accusations, to ask whether the Ottoman authorities had ever discovered the authors of the proceedings. He replied that, although the Government had

not been able to discover the individuals, all their investigations went to show that the crosses had been made by the Christians themselves.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 3 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 30, 1861.

I HAVE the honour to inform your Excellency that Abro Efendi has come to me with a letter addressed to him by Fuad Pasha, in which his Excellency complains with some bitterness of the tendency of the French General's conduct to keep up a state of excitement and irritation in the minds of the Christian population of the Mountain.

The Turkish Commissioner concludes by stating that, under such circumstances, he cannot consider himself responsible for what may occur.

Abro Efendi has been instructed to allow each of the Commissioners to read this communication, and to call M. Bécclard's particular attention to the contents.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 4 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 30, 1861.

IN my despatch of the 26th instant I had the honour to inclose to your Excellency copy of a statement made by Mr. Bliss, an American missionary, which went to show that, in the immediate vicinity of Beyrout, and of villages occupied by French troops, the Druses were still being constantly attacked by Christians, and that the neighbourhood of a French encampment was sufficient to paralyze the action of the Turkish soldiers and native police.

As such a condition of affairs seems to me to be fraught with danger, I determined to bring the subject under the consideration of the Commission; and yesterday, at an official meeting, I personally communicated to my colleagues and to Abro Efendi Mr. Bliss's narrative, omitting only such allusions as had direct reference to the attitude of the French soldiers.

In consequence of my earnest representations of the responsibility which we were all incurring, and notwithstanding the somewhat vehement opposition of M. Bécclard, who would not associate himself with my motion until all the other members of the Commission had given their assent, it was agreed that the following passage from a Protocol of the sitting should be communicated to Fuad Pasha:—

“Les communications qui viennent d'être faites par Lord Dufferin tendant à prouver que l'état des choses dans la Montagne, eu égard à l'hostilité des Chrétiens contre les Druses, est tel que ces derniers ne croient pas pouvoir y circuler librement par suite de ce que les populations Chrétiennes, ne recevant point les satisfactions qui leur ont été promises, sont portées à se faire justice elles-mêmes, la Commission croit nécessaire d'appeler l'attention du Commissaire Ottoman sur l'ensemble de cette situation.”

The formal recognition which has at last been taken by the European Commissioners of the imperious and menacing attitude assumed by the Christians towards the Druses, is very significative, more especially when considered in connection with the well-known religious and political sympathies of the majority of my colleagues. That they should have been induced to address Fuad Pasha on the subject in so marked a manner distinctly shows that they can no longer, with any show of decency, shut their eyes to what is passing on around us; and I sincerely trust that the delicate intimation which will be thus conveyed to M. de Beaufort of the displeasure with which we regard these continued

demonstrations of hostility on the part of the Christians, will induce him to discourage them.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 5 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 30, 1861.

I THINK it well to inform your Excellency that the statistics of population with which M. Béclard has been provided are probably very inaccurate; and both M. Novikow and myself have repeatedly declined to accept them as the basis of any calculations. They have been principally derived from information furnished by the natives themselves to the French officers; and as the Maronites are anxious to represent their numerical preponderance as favourably as possible, it is probable their statements have been much exaggerated. The same motive will have induced them to underrate the proportion of the Greek Orthodox minority, while any attempted census of the Druse population, during the present crisis, would naturally be defective.

In a previous despatch I forwarded to your Excellency a Statistical Table with which I had been furnished by my Austrian colleague, but I was careful to state that, although drawn up some years ago, the information it contained could not be entirely relied on.

I now have the honour of transmitting to your Excellency another Return, which has been made out by Mr. Vice-Consul Abela at Mr. Finn's request. As Mr. Abela is a Maronite, and as the information in question was drawn up without any reference to the reorganization of the Lebanon, the figures it supplies must be free from the suspicion of having been cooked. They also agree in a great measure with those with which I have already supplied your Excellency, as will be seen by the accompanying comparison made by Mr. Consul Rogers.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

TABLE of Population in the District of Sidon, according to their Religions, with the probable Number in each.

Districts or Mokataas.	Number of		Division of Population by Religions.									
	Villages.	Population.	Maronites.	Greek Orthodox.	Greek Catholics.	Latins.	Protestants.	Moslems.	Metuali.	Jews.	Druses.	Gipsies.
Menasif ..	22	4,403	1,942	1,356	..	..	..	..	..	..	2,105	..
Deir-el-Kamar ..	1	7,773	4,180	2,100	..	..	..	..	..	350	1,143	..
El Shufein ..	22	14,029	2,550	2,109	..	..	..	..	..	..	9,370	..
Aklm-el-Kharûb ..	45	6,212	316	1,838	..	..	..	3,763	212	..	83	..
Gharb-el-Bokaa ..	25	24,549	9,366	9,980	1,865	..	..	2,524	..	..	814	..
Aklm Djezzin ..	47	8,344	6,442	1,329	..	..	..	84	432	..	57	..
Jebel Riha ..	25	905	171	..	..	..	..	..	755	..	..	..
Aklm Tufah ..	35	5,691	2,481	3,117	..	..	..	..	93	..	..	..
Aklm Jehas ..	48	6,748	1,748	824	..	..	..	221	3,955	..	..	..
Belad Shukif ..	36	7,156	58	190	..	..	..	..	6,658	..	..	250
Aklm Shumar ..	36	3,325	145	80	..	..	..	..	3,100	..	..	..
Seida ..	1	9,370	500	1,200	60	..	40	6,700	250	500	13,572	250
353		98,506	29,899	23,123	1,925	120	40	13,292	15,435	850	13,572	250

JACOB ABELA, Vice-Consul.

(Signed)

Inclosure 7 in No. 111.

Memorandum.

IT will be seen that, on comparison of Mr. Vice-Consul Abela's Statistical Table with the one compiled by myself from data furnished me by the British and Austrian Consulates-General, with one exception Mr. Abela's list shows a larger population than mine: still this difference is not very great, which leads to the conclusion that the information furnished is founded upon satisfactory data.

	MR. ABELA'S TABLE.				MR. ROGERS'S TABLE.			
	Total Population.	Christians.	Moslems and Metualis.	Druses and others.	Total Population.	Christians.	Moslems and Metualis.	Druses.
Deir-el-Kamar ..	7,773	6,280	..	1,493	6,240	5,250	..	990
The two Shuf ..	14,029	4,659	..	9,370	13,550	5,050	..	8,500
Aklm Kharub ..	6,212	2,154	3,975	83	7,250	3,000	4,250	..
Aklm Djezzin ..	8,344	7,771	516	57	7,850	7,250	..	600
Jabal Rihan ..	906	171	735	..	1,400	450	950	..
Aklm Tuffah ..	5,691	5,598	93	..	4,200	4,000	200	..

Beyrout, April 25, 1861.

(Signed)

E. T. ROGERS.

Inclosure 8 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, April 30, 1861.

IN consequence of the misconception which appears to prevail at some of the Courts of Europe respecting the motives which induced the Commission to abandon the idea of placing the Lebanon under a single Christian Governor, as developed in the sixteen Articles I had the honour of forwarding to your Excellency in my despatch of the 15th of December last, it is necessary to mention that four out of five of the Commissioners have always considered that such an arrangement could only be agreed to on the condition that the various Pashalics of Syria should be subjected to the control of a Governor-General resident either at Damascus or Beyrout.

When, therefore, the news arrived that the Porte had refused to concentrate the administration of the Province in the hands of a single individual, the further elaboration of the project on which we are engaged became unnecessary.

The most complete unanimity of sentiment prevailed on this point between the Austrian, Russian, Prussian, and British Commissioners, and M. Bécclard was fully aware from the commencement that our consent to the Christian unity was quite conditional.

In order to prevent all chance of misconception we had repeated our reserves at every meeting, and added to the 1st Article the words "dependent on the Governor-General." Yesterday I had the honour of asking my colleagues whether the above was a true version of the transaction. They all replied in the affirmative, and M. Bécclard intimated that in his opinion it would have been a "supercherie" had any one of us pretended that the Commissioners had drawn up the Articles referred to except on such an understanding.

I have, &c.

(Signed)

DUFFERIN AND CLANEBOYE.

Inclosure 9 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 1, 1861.

HAVING been obliged, to my great annoyance, to communicate to your Excellency certain facts tending to place General de Beaufort's conduct during his progress through the Lebanon in an unfavourable light, I did not deem it consistent with the personal friendship existing between us to conceal from that officer the nature of my correspondence in regard to him.

I therefore paid a visit to the French head-quarters yesterday, and having prefaced my observations by stating that I did not come to the General as a Commissioner to ask for an explanation, but simply as a friend to put him on his guard, as it were, against myself, I proceeded to state that I had heard with regret of his having forced Yusef Keram into a reconciliation with Tannus Shahin, a man whom the Christian Kaimakam had been instructed to arrest, and whose turbulent conduct and disaffection to the Government had in a great measure contributed to the late disturbances; that, in the next place, I had been forced to warn my Government against attaching any considerable importance to the Shehab petition which was now being hawked about the Mountain under the personal superintendence of his Staff, as a document favoured by such brilliant patronage could scarcely be considered an independent expression of opinion; and that, lastly, I was becoming very uneasy at the hostile attitude assumed by the Christians towards the Druses, as I dreaded lest, presuming too much on the benevolent sympathies of the French army, they should be tempted into acts of even more extensive retaliation than those in which they had indulged, and necessitate the intervention of the Turkish troops, which might, perhaps, be regarded with displeasure by his own soldiers and occasion a collision, the consequences of which it would be impossible to predict.

To these observations M. de Beaufort replied by stating, that in the first place he had not been made aware till afterwards that Yusef Keram had received orders to arrest Tannus Shahin, that the reconciliation was voluntary on the part of the Christian Kaimakam, though effected at his solicitation, and that he considered he should have rendered a service to the country had he succeeded in his endeavours to reinstate Shahin in the good grace of the Government; that with regard to the second point he had thought it his duty before leaving the country to make himself personally acquainted with the sentiments of the various classes of its inhabitants; and that lastly, although he was aware of the "sur-excitation" which had lately manifested itself among the Christians, there was no danger of any such catastrophe occurring as that to which I had alluded, as all his officers had received the most positive orders to maintain an attitude of the strictest caution, and to do all in their power to assist the authorities.

I replied that it was a great relief to me to receive such an assurance, as it would be a disgrace to all of us who were in the country did anything of the kind occur.

At this moment our conversation was interrupted by the sound of military music, and the tramp of Infantry marching underneath the corridors. On looking out we perceived some newly arrived Turkish regiments defiling past the General's quarters.

Shortly afterwards Count Bentivoglio came in. This gentleman seemed disagreeably impressed by the spectacle we were beholding, and during a subsequent part of our conversation observed, in reply to a query I addressed to him as to whether or not I was to consider the local demonstration in favour of a prolongation of the French occupation as in any way countenanced by the Agents and Representatives of the French Government on the spot, that the French troops were going, but that he hoped some "cataclysm" might yet occur to prevent their departure.

It is but fair to mention that the French Consul was much excited when he made this announcement, and that it was hazarded in the confidence of familiar conversation. The subject, however, is too serious, and the remark in question too pertinent to my previous despatches, to justify me in withholding it from your Excellency.

Before leaving I took occasion to assure General de Beaufort, in reply to an observation which fell from him, that I had always done my best to convince

every one, in the very few communications I had had occasion to make to the natives of the country, whether Christian or Druse, that the British Government was animated by exactly the same sentiments as those which inspired that of His Imperial Majesty, in regard to the sufferings of the Christians and the atrocities committed by the Druses, and that I had made it a point of honour to avoid breathing a word which could lead any one to suppose that the two Governments were not acting in the most intimate harmony on all questions connected with this country.

It would be unjust to General de Beaufort if I did not conclude this despatch by stating that if charm of manner and a conciliatory address were sufficient to produce identity of opinion, it would be impossible not to agree with him.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 10 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 1, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, copy of a despatch which I have addressed to Colonel Fraser at Damascus, in which I have requested that officer to advise his Excellency Fuad Pasha to return to Beyrout, and himself to proceed to Mokhtarah.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 11 in No. 111.

Lord Dufferin to Colonel Fraser.

Sir,

Beyrout, April 28, 1861.

I REGRET to say that the news I have received of the condition of affairs in the Mountain is very unsatisfactory. In consequence of the impunity with which the Christians have been allowed to take the law into their own hands, and murder and assault the Druses, the danger of renewed disturbances is every moment becoming more imminent. Scarcely a day passes that I do not receive well-authenticated reports of these lamentable occurrences, and it is only too possible that at last the intolerable persecution to which they are subjected will drive the Druses to despair.

I regret extremely to be obliged to add that the imperious attitude and threatening language adopted by the Christians has been lately receiving most injudicious encouragement at the hands of persons who, at all events in the eyes of the natives, speak with all the authority of Agents of the French Government. It would have been difficult for me to believe that such conduct should have remained unchecked by the French General and his officers, whose observation it could scarcely have escaped, had not I reason to believe that M. de Beaufort has himself been acting in such a way as to lead the misguided Christians to imagine that he is indisposed to regard with too scrupulous attention their disorderly demonstrations.

So extraordinary, indeed, does his conduct seem to have been during his late progress through the Lebanon, that I should have at once refused all credit to the accounts I have received of it, did they not entirely correspond with intelligence which seems to have been furnished to his Excellency Fuad Pasha, and to two other of my colleagues.

From these reports, all derived from different sources, it would appear that not only has the General been permitting the Christian communities to indulge in manifestations of feeling of a very questionable character, but it is reported that his officers have even condescended to threaten the Druses who refused to sign the Shehab petition with unforeseen calamities which may overtake them, and one of my colleagues has even been told that an intimation has been received by the Christians that should they proceed to acts of greater violence than those

they are already in the habit of perpetrating, it is not probable that the French force will take any prominent part against them.

Though corroborated by a similar report which has been addressed to myself, I must refuse all credit to this last abominable story; but no matter by what agency such a state of things is being brought about, it is evident that the Christians are gradually becoming inspired with the same convictions which encouraged them to design their original assault upon their Druse enemies; and so secure do they seem to feel in the countenance of the French troops, that, as you will perceive from the inclosed extract of a statement furnished to Mr. Noel Moore by Mr. Bliss, an American missionary, of an outrage committed by Christians in the neighbourhood of a French detachment, neither the Government authorities nor the Turkish military dare capture the authors of the crime, or recover the stolen property. Indeed, such seems to be the indifference of the Commander-in-chief of the army acting on behalf of the Sultan's allies to the maintenance of a good understanding between the soldiers under his orders and the Imperial troops, that Ahmed Pasha has repeatedly complained to me of the way in which his men are beaten and abused by parties of French soldiers, as well as of the little regard which is paid to their officers.

In this condition of affairs, the gravity of which is recognised by a majority of the Commissioners, I think it highly desirable that Fuad Pasha should return to Beyrout.

If it is intended any outbreak should occur, it may probably be expected to take place about the time the transports will be arriving for the re-embarkation of the French troops, and it seems unwise for his Excellency to remain absent from the spot when the emergency is most likely to arise. At the same time I think it expedient you should yourself repair to Mokhtara, in order to assist with your countenance and advice the Turkish commanders who are responsible for the tranquillity of the Mountain. By this means you will be able to keep Fuad Pasha and myself informed of everything that is taking place, and your personal support will encourage the Turkish authorities to shrink from no responsibilities which the impending crisis may require them to undertake.

It is not until after having duly satisfied myself of the perfect correctness of my information that I have written to you in this explicit manner, and I count as much upon your discretion as your firmness in the advice you may tender to those with whom you are about to put yourself in communication.

In the meantime, I will do everything that I can to represent to M. de Beaufort and to my brother Commissioners the necessity of strengthening the hands of the Government in their endeavour to restrain the excesses of the Christians.

In conclusion, I would venture to ask you to hold both to the Druses and Christians such language as may be best calculated to mitigate the animosities of the two races, to convince the Christians that the sympathy which has been exerted in Europe for their misfortunes will be only forfeited by the violence of their conduct, and to induce the Druses to evince, by an unvarying patience and submission, the abhorrence they profess of the atrocities into which so many of their nation have been betrayed.

The great object of our solicitude must be to prevent an onset by the Christians on the Druses, and the consequent danger of a collision between the French and the Turks.

I need not add, that it is only in the event of his Excellency Fuad Pasha approving of your visit to Mokhtara that you will consider it necessary to attend to the suggestions conveyed in this despatch.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 12 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 2, 1861.

WITH reference to my previous despatch of the 26th ultimo, I have now the honour to transmit, for your Excellency's information, copy of the Protocol

of the twenty-seventh sitting of the Syrian Commission held on the 22nd ultimo.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 13 in No. 111.

Protocol of the Twenty-seventh Meeting of the Syrian Commission, held at Beyrout, April 22, 1861.

LE vingt-deux Avril, mil huit cent soixante-un, les Commissaires étant réunis sous la présidence de M. de Rehfuës, Vice-Président, la séance est ouverte à deux heures.

Abro Efendi, Délégué du Plénipotentiaire Ottoman, transmet à la Commission le texte des observations que l'examen du projet de réorganisation, paraphé par les cinq Commissaires, a suggérées à son Excellence, et qu'il a déjà transmises à la Sublime Porte. (Annexes 1 et 2).

Il semblerait résulter des termes de cette communication que Fuad Pacha considérerait ce plan comme un acte sur lequel la Porte aurait dès à présent à s'entendre avec les Représentants des Grandes Puissances.

Sur les observations présentées à ce sujet par M. le Commissaire de France, il est reconnu unanimement que le point de vue auquel s'était placé son Excellence le Plénipotentiaire du Sultan, n'a pu être que le résultat d'un malentendu, et que les travaux de la Commission, tant en ce qui concerne le projet de réorganisation que pour toutes les autres questions au règlement desquelles la Commission aurait reçu l'ordre de concourir, ne peuvent être clos que par l'envoi d'un rapport collectif à leurs Gouvernements.

La séance est levée à trois heures.

(Suivent les signatures.)

Inclosure 14 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 2, 1861.

I HAVE the honour to report to your Excellency that, at an unofficial meeting of the Commissioners, lately held at my house, preparatory to signing our final Report in favour of the project of reorganization, as developed in the forty-seven initialled Articles I have already forwarded to your Excellency in my despatch of March 23, the Prussian Commissioner unexpectedly informed us that he had received instructions from his Government to abandon the principle of a division of the Mountain into separate circumscriptions dependent on the Vali of Saida, and had been recommended to advocate, in its stead, the establishment in the Lebanon of a single Christian Governor dependent on the Porte.

An announcement of a somewhat similar nature was also made to us, though in less explicit terms, by the Austrian Commissioner. Both these gentlemen, however, were careful to intimate that their personal predilections were still in favour of the original plan, and that it was only in consequence of an express mandate from their respective Ambassadors that they proposed to pass to the consideration of any other. In reply, I ventured to observe that it seemed to me a matter of regret that individual Governments who had taken part in the appointment of an International Commission, furnished with identic instructions, should thus prematurely step in, and paralyze the concert established between us, by dictating conclusions contrary to the convictions of those they had sent to examine the difficulties of the question on the spot. Such a course of action not only embarrassed their own Representatives, but placed the Commissioners of the other Powers in a false position. Our Reports once signed, and sent to Constantinople, might fairly become an object of criticism to the European Cabinets: but it could hardly be expected that those who had accepted an arrangement which had been deliberately adopted by an almost unanimous vote

of the Commission should capriciously disavow the fruit of their joint labours, because an intimation was conveyed to them that the new project was regarded with disfavour in one or more of the distant capitals of Europe. Under such circumstances I could not consent to abandon the Articles which had already received the *paraphes* of my colleagues, and which M. Bécclard even had undertaken to sign.

M. Novikow followed in pretty much the same sense, but his objections to sign or initial any other project than the one we had already drawn up were expressed in terms even more forcible than my own. Upon this, a member of the Commission intimated that he had reason to believe the next mail would bring the Russian Commissioner instructions of a nature to moderate his reluctance: and I was asked whether, in the event of all my brother Commissioners receiving instructions similar to those already transmitted to M. de Rehfuës, I should refuse to take part in the elaboration of a second project. I replied, "By no means; provided the original Articles are allowed to remain as the expression of the unbiassed opinion of the Commission, and that a paragraph is placed at the head of the new scheme, recording the fact of its having been drawn up on a basis imposed upon the Commission by their respective Governments. Even so, however, I should not consider myself at liberty either to sign or initial anything but our original plan, and I must reserve to myself the right of enlarging, if necessary, in a separate note, on the inconvenient result which may be expected to arise out of the natural antagonism between a Christian Governor of the Mountain and a Moslem Pasha of Beyrout."

M. Novikow still adhering to his original opinion, and my proposition in regard to the hypothetical character to be given to the new project having met with general acceptance, the inclosed unsigned Articles were drawn up, during the course of three successive unofficial meetings.

Your Excellency will observe that with the exception of the one which places a Christian Governor at the head of the Mountain, these Articles differ but in very few particulars from those which regulate our former plan. The Lebanon is again divided into ethnological circumscriptions, administered by subordinate agents, chosen out of the bosom of the dominant nationality. Two Central Medjlises, in which each element of the population is equally represented, will still dispense justice and control the executive; while the various Aklims are left to the superintendence of officers corresponding in some respects to the ancient Mokatajdjis. In fact, the second plan is a mere modification of the first, and, the principle of a Christian Governor for the Lebanon once admitted, I am inclined to prefer its details to those of the former one, more especially as, in the last, the entry of regular troops into the Mountain on occasions of emergency is no longer to depend on the consent of the members of the Medjlis.

As the rather questionable principle of disintegration has also been abandoned in the new project, it was necessary to specify expressly that the right of a nationality to be regarded as the "dominant rite" in any circumscription shall depend as much on property as on numbers. This will place a Druse at the head of the local administration of Druse districts, even though the Christian tenants should outnumber the Druse proprietors. The same precaution will also ensure the southernmost circumscription, where the property is Druse and the population exclusively Christian, being presided over by a mixed Medjlis, and administered alternately by a Druse and Christian "Chef d'Arrondissement."

These arrangements having been concluded, M. de Weckbecker demanded whether it was advisable we should engage on a third project, founded on the principle of the Government of the entire Mountain being placed in the hands of a native Christian.

Upon this I observed that I was sorry I could not myself take part in the elaboration of Articles on such a basis, but that I would be quite ready to transmit to my Government any project in that sense which might be communicated to us by any individual member of the Commission.

To this invitation M. Bécclard replied by stating that he was quite contented with the details of the second plan, provided only the Christian ruler placed at the head of the new administration were a native of the Lebanon.

On my inquiring whether he should wish such Christian to be appointed for life, the French Commissioner answered that he would not go beyond the terms of our own Articles. It may, however, be as well to mention, in reference

to this point, that on a previous occasion M. Bécclard stated he would wish the native Governor to be appointed for life.

The subject having been thus exhausted, and it being very evident that most of the Commissioners were unwilling to commit themselves too definitely either to the plan which had been rejected by their Governments or to the other, of which in their conscience they disapproved, it was determined, on the proposition of M. de Rehfués, to get rid of all embarrassment by dealing with our twin productions in the following ingenious manner.

Neither the first nor the second project was to be signed, but both were to be appended as annexes to a short collective note, descriptive of the procedure which had been adopted, and of the circumstances which had led to the elaboration of a second set of Articles. This note was the only document which was to receive the signatures of all the Commissioners; but in order to indicate in a delicate manner our preference for the original plan, the *paraphes* at the foot of the first scheme were to be left unobliterated, while the second was to be presented uninitialled and unsigned. Individual Commissioners were then to be at liberty to subjoin, as additional annexes to the collective note, whatever reserves or independent observations they felt called upon to make, while an elaborate development of the first project, which had been drawn up by M. Crampon, the Secretary of the Commission, and which, until the idea of a second Project came to be talked of, had been intended for our Report, was also to be added, with that gentleman's signature attached.

I regret extremely that I cannot transmit by this mail, and in a collective form, the various documents I have thus enumerated; but neither M. Bécclard's reserves, nor M. Crampon's Minute, has been definitely communicated to the Commission. The Articles of the first Project have been for some time past in your Excellency's hands, and last week I had the honour of forwarding a copy of Fuad Pasha's reserves, together with a separate Minute embodying my own.*

I now transmit the collective note of the Commission alluded to above, together with the sixteen Articles which compose the second Project.† As soon as they come into my possession, I will forward to your Excellency the remaining papers.

As your Excellency will doubtless perceive, we have at last arrived at the reduction of the question of the organization of the Mountain to issues which are quite independent of all local considerations. As far as details are concerned, the Commissioners are entirely agreed. It is now merely a question as to what should be the prevailing character of the superior authority which is to regulate and control the institutions we have devised. M. Novikow, supported by M. de Rehfués, was anxious, while increasing the ancient subdivisions of the Mountain, to leave as much independence as possible in the hands of the local Chiefs or Kaimakams. M. de Weckbecker and myself, supported by Fuad Pasha, were willing, on the other hand, to preserve the Municipal privileges of these petty Administrations, provided only they were all rendered duly subordinate to Imperial authority; while M. Bécclard's ambition was confined to the erection of the Lebanon into a little Principality under a Maronite Emir.

To these three distinct modes of dealing with this part of the subject, a fourth has been added by the European Cabinets, who have invited us to revert to our former idea of placing the administration of the Mountain in the hands of a non-native Christian.

I have so frequently troubled your Excellency with an explanation of the circumstances under which I should consider such an arrangement advantageous or the reverse, that I need not again discuss the subject. Were it possible to ensure the person selected for the post in question being a *bond fide* representative of the interests and authority of the Sultan, such an arrangement might be a convenient one; and it is to be observed that, according to the recommendation of the Commissioners, the officer in question is removable at pleasure, and will differ in no respect from any other servant of the Crown. Whether or no these circumstances will be sufficient to protect him from the baneful influence of foreign cajolery and intimidation is another question. If they are not, the difficulty of foreseeing what are to be the future relations of the Pasha of Beyrout and the Governor of the Mountain are as great as ever. At all events the final questions which have been raised by the deliberations of the Commissioners can

* See Inclosures 5, 6, 16, and 18 in No. 105.

† See Inclosures 1 and 2 in No. 112.

scarcely be decided at Beyrout, inasmuch as their solution depends rather on principles of general policy than on any local necessities.

By submitting to the Representatives of the European Powers at Constantinople the two projects they have now completed, accompanied by the Reserves appended to them by individual Commissioners, the humble labours of the Commission may be said to have terminated. We have reduced the subject in dispute to its simplest expression, and it will be for those whose position and experience better qualify them for such a task to decide on points which have passed beyond the sphere of our limited competence.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 15 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 2, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, extract from a private letter which I have received from the Rev. Mr. Calhoun, on the future organization of the country. He is an American missionary in whose judgment and impartiality I am disposed to place great confidence.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 16 in No. 111.

The Rev. — Calhoun to Lord Dufferin.

(Extract.)

April 30, 1861.

I HAVE been wishing for more time to write a line to your Lordship in reference to the affairs of the Mountain. It seems most desirable that some plan should be agreed upon for its government as speedily as possible. The minds of the people are not at ease, and of course they do not pursue their various callings with much vigour. They are in general an obedient people, and I think, could be easily satisfied, if the Representatives of the Five Powers and the Ottoman Government were to agree upon any possible scheme.

An effort has been made, of which no doubt your Excellency has been apprised, to secure a petition from the various populations, in favour of a successor of the old Emir Beshir, in the person of one of his descendants or relatives. The petition has been extensively signed. Even Druses, in some places, have given their names, as I understand.

This petition, in my humble opinion, does not represent the unbiassed wish of the people. I do not doubt that multitudes have signed it, while in their hearts repudiating the scheme.

The Druses in this quarter are decidedly opposed to the plan. The Greeks, to a great extent, I think are equally opposed.

Having said thus much in the way of a statement of facts, let me add an opinion, and that is that the better government for the Lebanon, at least at present, is the Ottoman, directly. I would have neither Maronite, nor Greek, nor Druse. I believe that the people would more generally be satisfied, after a time, with the Turk than either of the others.

I have a growing conviction, that were the foreign forces out of Syria, we should, with the cordial co-operation of the European Powers, soon see good results. I have little doubt that, say, Fuad Pasha would make a mighty effort to govern Syria, and of course to have the Lebanon Government in a manner acceptable to the Great Powers.

We must not expect too much. Whoever imagines that any Government, by whatever agency, can be administered over such a people as occupies Syria, in a perfect way, is in my opinion mistaken. We want a firm, not to say a vigorous dispensation. Crime must be punished, property must be secure. As the people improve, the Government will of necessity improve.

Inclosure 17 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 5, 1861.

YESTERDAY, I had the pleasure of an interview with Colonel Gesler, the Prussian officer in the service of the Porte who has been charged with the investigation of the circumstances under which a Christian was killed at Sidon by a small shot discharged from a cannon on the occasion of a salute.

From a statement made to me by this officer, it would appear, that after a minute re-examination of the whole case, he has come to the conclusion that the occurrence was purely accidental.

This opinion, by a person of Colonel Gesler's character, may be considered conclusive.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 18 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 5, 1861.

I HAVE the honour to report, for your Excellency's information, that in addition to the troops brought here by five Turkish steam-vessels, as reported in my despatch of the 26th ultimo, a further reinforcement of men and horses has arrived, amounting to 3,500 men, forming four battalions, as well as 200 horses, bringing the total number landed since the 23rd ultimo up to 4,850 men, and 1,000 horses.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 19 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 5, 1861.

I AM happy to inform your Excellency that in consequence of my representations the Commission has agreed to allow the Aklim El-Kharub to be added to the Druse Kaimakamieh as instituted in our original project.

This circumstance will render my reserve on the 6th Article of that project less imperative.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 20 in No. 111.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 5, 1861.

WITH reference to my former despatch dated the 26th ultimo, I have the honour to transmit herewith, for your Excellency's information, extract from a despatch which I have received from Colonel Fraser, marked Confidential, reporting the substance of a conversation which he had held with his Excellency Fuad Pasha respecting the excitement which has recently been revived among the Christian population of the Mountain by the proceedings of French officers and agents.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 21 in No. 111.

Colonel Fraser to Lord Dufferin.

(Extract.)

Damascus, May 2, 1861.

HIS Excellency Fuad Pasha entirely concurring with your Lordship's views, expressed his opinion that it would be most desirable I should proceed to the Lebanon, without delay, for the purpose of endeavouring to calm the excitement which has recently been revived among the Christian population by the proceedings of French officers and agents.

I leave Damascus within the hour for Mokhtara, where I hope to arrive in the course of to-morrow.

His Excellency further requested that I would devise, in concert with the officer commanding the Ottoman troops, such measures as might appear necessary to ensure public tranquillity, or to prevent collision between the Druses and Christians, should an occurrence so much to be deprecated appear imminent. An additional battalion will, for this purpose, be placed under the orders of Omar Pasha in a day or two.

No. 112.

Mr. Meade to Mr. Hammond.—(Received May 16.)

(Private.)

Dear Mr. Hammond,

Beyrout, May 5, 1861.

LORD DUFFERIN desires me to send you the accompanying papers, as well as a short explanation respecting them, which latter, indeed, is the substance of our No. 183 of the 2nd instant to Sir Henry, to be sent to you by the next mail.

Some days ago the Commissioners met to sign their final Report, based on the forty-seven Articles transmitted to you in No. 139 of the 23rd ultimo.

M. de Rehues and M. de Weckbecker then announced that they had received precise instructions from their respective Ambassadors to abandon the system of circumscriptions under the Vali of Saida, and to advocate in its stead the establishment of a Christian Governor for the Mountain, dependent on the Porte. They added, however, that they only adopted this plan out of deference to their instructions.

His Lordship expressed surprise that the fruit of their joint labours, founded upon their convictions, should be capriciously disavowed, because an intimation had reached them that their project did not meet with the approval of a particular Cabinet.

M. Novikow expressed himself in the same sense, but in more decided terms.

Lord Dufferin stated, in reply to an inquiry, that he would consent to take part in the consideration of a second project, founded on such a basis, only with the proviso that the first, already agreed on, should remain intact; and that a paragraph should be drawn up, placing on record the fact that the first scheme is the one adapted for the country, in the opinion of the Commissioners; and that the second is only framed in deference to express instructions, but that, at the same time, he would not feel himself authorized to sign such a paper.

This being generally agreed to, the accompanying sixteen Articles were drawn up, which will be found (except, of course, in the one important particular) pretty nearly to coincide with those of the former project; and, indeed, his Lordship is of opinion that the minor details of this last are even preferable, especially as regards the Article in which the entry of regular troops into the Mountain on emergencies is not dependent on the consent of the native Medjlis.

The dominant nationality in each circumscription is to be decided as well by the amount of property as by the actual number of the population. This will secure a Druse for the Druse districts. When the amount of property tallies with that of the population, there will be a mixed Medjlis, and an alternate Christian and Druse administration.

M. Bécclard expressed himself perfectly contented with the provisions of the

first project. On a previous occasion he had pressed for the life appointment of the native Governor.

The only substantive question now remaining to be discussed is the amount of authority and supervision to be exercised by the supreme Turkish Governor.

The second paper is an explanatory document, setting forth the motives which influenced the Commissioners in drawing up their two projects.

Lord Dufferin also desires me to mention that none of the American residents here signed the petition which was inclosed in his despatch of the 1st ultimo.

Some days ago a French officer was hustled by two drunken Turkish soldiers (newly arrived). He struck them with his stick; a scuffle ensued, and he was beaten and his stick broke. The offenders were imprisoned, and it is a very small affair; but the French are trying to make it out as bad as possible.

With reference to Lord Dufferin's No. 178, his Lordship desires me to send you the accompanying extract from a despatch addressed by M. Thouvenel to the Marquis de Moustier, which was communicated to us by M. Weckbecker.

Lord Dufferin would have written to you himself, but he is so tired that he has gone to bed, and not written even a private letter to Lord John Russell; the first occasion of his missing this mode of communication since we have been out here.

Believe me, &c.
(Signed) ROBERT H. MEADE.

Inclosure 1 in No. 112.

Projet élaboré par les Membres de la Commission pour le cas où leurs Gouvernements les inviteraient à prendre, comme base de la réorganisation du Liban, le principe d'un pouvoir unique et Chrétien non-indigène, principe contraire à celui qui sert de base au projet déjà paraphé.

IL a été convenu qu'il n'y aurait de réserves admises en marge de ce projet que celles qui seraient présentées à la fois par deux Membres de la Commission.

Article 1. Le Liban sera administré par un Gouverneur Chrétien non-indigène, nommé par la Sublime Porte et relevant d'elle directement.

Ce fonctionnaire amovible sera investi de toutes les attributions du pouvoir exécutif, veillera au maintien de l'ordre et de la sécurité publique dans toute l'étendue de la Montagne, percevra les impôts, nommera les Agents administratifs, instituera les juges, convoquera et présidera le Medjlis Administratif Central, et procurera l'exécution de toutes les sentences légalement rendues par les tribunaux.

Chacun des éléments constitutifs de la population de la Montagne sera représenté auprès du Gouverneur par un Vakil nommé par les Chefs et notables de chaque communauté.

Art. 2. Il y aura pour toute la Montagne un Medjlis Administratif Central, composé de douze membres, savoir, deux Maronites, deux Druses, deux Grecs Orthodoxes, deux Grecs Catholiques, deux Metualis, deux Musulmans, chargés de repartir l'impôt, contrôler la gestion des finances, et donner son avis consultatif sur toutes les questions qui lui seront posées par le Gouverneur.

Art. 3. La Montagne sera divisée en six arrondissements administratifs, savoir :—

(1.) Le Kourah, y compris la partie inférieure et les autres fractions de territoire avoisinantes dont la population appartient au rite Grec Orthodoxe.

(2.) La partie septentrionale du Liban sauf le Kourah, jusqu'au Nahr-el-Kelb.

(3.) Zahlé et son territoire, y compris le faubourg de Moallacah.

(4.) Le Meten, y compris le Sahel Chrétien, et les territoires du Katak et de Solima.

(5.) Le territoire situé au sud de la route de Damas jusqu'au Djézzin.

(6.) Le Djézzin et le Tuffah.

Dans le cas où les habitants Chrétiens de Hasbeya, Rasheya, et Merdjaoun, ne voudraient pas retourner dans leurs localités respectives, la Commission émet le vœu qu'une septième circonscription soit formée en leur faveur avec la

partie des versants orientaux du Liban et de la Bokaa, qui pourrait leur être attribuée en équivalent, et où ils seraient appelés à jouir de tous les privilèges appartenant aux populations Chrétiennes de la Montagne.

Il y aura dans chacun de ces arrondissements, un Agent administratif nommé par le Gouverneur et choisi dans le rite dominant, soit par le chiffre de sa population, soit par l'importance de ses propriétés.

Art. 4. Il y aura dans chaque arrondissement un Medjlis Administratif local, composé de trois à six membres représentant les divers éléments de la population, et les intérêts de la propriété foncière dans l'arrondissement.

Ce Medjlis local, présidé et convoqué annuellement par le Chef de l'arrondissement, devra refondre, en premier ressort, toutes les affaires de contentieux administratif, entendre les réclamations des habitants, fournir les renseignements statistiques nécessaires à la répartition de l'impôt dans l'arrondissement, et donner son avis consultatif sur toutes les questions d'intérêt local.

Art. 5. Les arrondissements administratifs seront subdivisés en cantons, dont le territoire, à peu près réglé sur celui des anciens aklims, ne renfermera autant que possible que des groupes homogènes de population; et ces cantons, en communes qui se composeront chacune d'au moins 500 habitants.

A la tête de chaque canton, il y aura un Agent nommé par le Gouverneur sur la proposition du Chef de l'arrondissement, et à la tête de chaque commune un Cheikh choisi par les habitants, et nommé par le Gouverneur.

Dans les communes mixtes, chaque élément constitutif de la population aura un Cheikh particulier dont l'autorité ne s'exercera que sur ses coreligionnaires.

Art. 6. Egalité de tous devant la loi; abolition de tous les privilèges féodaux, et notamment de ceux qui appartenaient aux Mokâtajis.

Art. 7. Il y aura dans chaque canton un Juge de Paix pour chaque rite; dans chaque arrondissement, un Medjlis Judiciaire de Première Instance composé de trois à six membres représentant les divers éléments de la population; et, au siège du Gouvernement, un Medjlis Judiciaire Supérieur, composé de douze membres, dont deux appartenant à chacune des six communautés désignées en l'Article 2, et auxquels on adjoindra un représentant des cultes Protestant et Israélite toutes les fois qu'un membre de ces communautés aura des intérêts engagés dans le procès.

La présidence des Medjlis Judiciaires sera exercée trimestriellement, et à tour de rôle par chacun de leurs membres.

Art. 8. Les Juges de Paix jugeront sans appel jusqu'à concurrence de 500 piastres.

Les affaires au-dessus de 500 piastres seront de la compétence des Medjlis Judiciaires de Première Instance.

Les affaires mixtes, c'est-à-dire, entre particuliers n'appartenant pas à un même rite, quelle que soit la valeur engagée dans le procès, seront immédiatement portées devant les Medjlis de Première Instance, à moins que les parties ne soient d'accord pour reconnaître la compétence du Juge de Paix du défendeur.

En principe, toute affaire sera jugée par la totalité des membres du Medjlis. Néanmoins quand toutes les parties engagées dans le procès appartiendront au même rite, elles auront le droit de récuser le Juge appartenant à un rite différent. Mais dans ce cas même, les Juges récusés devront assister au jugement.

Art. 9. En matière criminelle, il y aura trois degrés de juridiction: les contraventions seront jugées par les Juges de Paix; les délits par les Medjlis de Première Instance; et les crimes par le Medjlis Judiciaire Supérieur, dont les sentences ne pourront être mises à exécution qu'après l'accomplissement des formalités d'usage dans le reste de l'Empire.

Art. 10. Tout procès en matière commerciale sera porté devant le Tribunal de Commerce de Beyrouth, et tout procès, même en matière civile, entre un étranger ou protégé et un habitant de la Montagne, sera soumis à la juridiction de ce même Tribunal.

Art. 11. Tous les membres des Medjlis Judiciaires et Administratifs, sans exception, ainsi que les Juges de Paix, seront choisis et désignés, après une entente avec les notables, par les Chefs de leurs communautés respectives, et institués par le Gouverneur. Le personnel des Medjlis Administratifs sera renouvelé par moitié tous les ans, et les membres sortants pourront être réélus.

Art. 12. Tous les Juges seront rétribués. Si après enquête, il est prouvé que l'un d'entre eux a prévariqué ou s'est rendu par un fait quelconque indigne

de ses fonctions, il devra être révoqué, et sera en outre passible d'une peine proportionnée à la faute qu'il aura commise.

Art. 13. Les audiences de tous les Medjlis Judiciaires seront publiques, et il en sera rédigé procès-verbal par un greffier institué *ad hoc*. Ce greffier sera en outre chargé de tenir un registre de tous les contrats portant alienation de biens immobiliers, lesquels contrats ne seront valables qu'après avoir été soumis à la formalité de l'enregistrement.

Art. 14. En temps ordinaire, le maintien de l'ordre et l'exécution des lois seront exclusivement assurés par le Gouverneur, au moyen d'un corps de police mixte, recruté par la voie des engagements volontaires, et composé à raison de cinq hommes environ par 1,000 habitants.

L'exécution par garnisaires devant être abolie et remplacée par d'autres modes de contrainte, tels que la saisie ou l'emprisonnement, il sera interdit aux agents de police, sous les peines les plus sévères, d'exiger des habitants aucune rétribution, soit en argent, soit en nature. Ils devront porter un uniforme, ou quelque signe extérieure de leurs fonctions, et dans l'exécution d'un ordre quelconque de l'autorité on emploiera, autant que possible, des agents appartenant à la nation ou au rite de l'individu que cette mesure concernera.

En cas de nécessité, et après avoir pris l'avis du Medjlis Administratif Central, le Gouverneur pourra requérir auprès du Vali de Saida l'assistance des troupes Ottomanes.

Art. 15. L'impôt de 3,500 bourses sera doublé, et son produit exclusivement affecté aux frais d'administration de la Montagne, et à ses dépenses d'utilité publique.

En dehors de cet impôt aucune contribution directe ou indirecte ne pourra être établie sans le consentement de la majorité des membres du Medjlis Administratif Central.

Art. 16. La Commission émet le vœu qu'il soit procédé le plutôt possible au recensement de la population par commune et par rite, à la levée d'un cadastre de toutes les terres cultivées, et au désarmement des habitants de la Montagne, quand cette mesure aura été effectuée dans le reste de la Syrie.

Le 1 Mai, 1861.

Inclosure 2 in No. 112.

Collective Note.

LES membres de la Commission Internationale pour les affaires de Syrie ont unanimement reconnu que l'organisation politique et administrative du Liban réclame de profondes modifications.

Envisageant tous à peu près de la même manière l'origine et les causes des événements qui ont ensanglanté la Montagne, ils sont tombés d'accord sur la plupart des dispositions contenues dans un projet de réorganisation, en quarante-sept Articles, paraphé à la date du 20 Mars dernier.

Ce projet admis, avec des réserves, par ceux-là mêmes d'entre les Commissaires qui n'y donnaient pas leur pleine et entière adhésion, a paru devoir être l'élément principal du rapport prescrit par les instructions collectives du 16 Août, 1860; rapport à suite duquel sont exprimées, dans des notes séparées, les opinions particulières de chacun des membres de la Commission.

Plusieurs Cabinets ayant, sur les entrefaites, manifesté l'intention de considérer comme base préalable de toute réorganisation le principe d'un pouvoir unique et Chrétien, la Commission n'a pas cru que, au point où en était arrivé l'examen de la question, elle dût se borner à l'émission du projet ci-dessus mentionné et de l'exposé de motifs qui l'accompagne. Pour mieux préparer les voies à la résolution définitive des Cabinets, elle a en conséquence élaboré éventuellement un second plan de réorganisation, en seize Articles, sur la base du pouvoir unique et Chrétien non indigène, auquel M. le Commissaire de France a adhéré sous la seule réserve du principe de l'indigénat, et introduit, dans ce nouveau projet, toutes les dispositions du premier qui procuraient s'y rattacher. L'exposé de motifs rédigé avant l'élaboration de ce deuxième plan, sans pouvoir être considéré comme un Rapport collectif n'est donc pas non plus un Rapport séparé, puisqu'il contient, sur l'origine et les causes des événements de la Montagne, sur la nécessité d'y fortifier le pouvoir exécutif et d'y abolir le régime

féodal, sur l'organisation judiciaire et sur celle des Medjlis Administratifs, des développements qui s'appliquent à tous les projets indistinctement et sont l'expression d'une pensée commune.

Beyrouth, le 4 Mai, 1861.

(Signé)

WECKBECKER.

L. BECLARD.

DUFFERIN AND CLANEBOYE.

REHFUES.

Sont annexés à cette note :—

1. Le projet de réorganisation en quarante-sept Articles.
2. L'exposé des motifs de ce projet.
3. Les réserves faites sur ce projet.
4. Le projet en seize Articles.
5. Les réserves faites sur ce projet.

(Signé)

W.

D. AND C.

L. B.

R.

Inclosure 3 in No. 112.

M. Thouvenel to the Marquis de Moustier.

(Extrait.)

Paris, le 12 Avril, 1861.

PAR quelles considérations les Commissaires d'Autriche, de Grande Bretagne, de Prusse, et de Russie ont-ils été amenés à se déjuger de la sorte, ou plutôt quelles raisons donnaient-ils du revirement qui s'est opéré dans leur manière de voir? Les Commissaires allèguent que dans leur pensée leur premier travail se rattachait à l'institution d'un Gouvernement Général de la Syrie et que cette idée étant aujourd'hui définitivement abandonnée, doit entraîner avec elle des dispositions qui n'auraient plus même raison d'être.

Cette argumentation, M. le Marquis, ne me surprend pas moins que la résolution qu'elle a pour objet de justifier. Nous étions loin de penser, en effet que les bases formulées d'abord par la Commission eussent un lien nécessaire avec le projet primitivement conçu par le Commissaire d'Angleterre. Dès que ce projet a été connu l'on a pu facilement prévoir les objections fondamentales qu'il devait soulever à Constantinople. Aussi avait-il été généralement jugé impraticable. Les Commissaires ne l'ignoraient point, et après un moment d'hésitation ils étaient convenus de se borner à rechercher les conditions d'une réorganisation de la Montagne. D'après ce que M. Bécclard m'écrivait à la date du 24 Février, ils avaient admis à la vérité que les dispositions relatives au Liban pourraient être ultérieurement rattachées, si on le jugeait utile, à un système général embrassant toute la Syrie; mais cette concession de pure forme était faite au Commissaire de Sa Majesté Britannique dans l'unique pensée de désintéresser ses susceptibilités et de lui permettre de laisser son plan à l'écart pour prêter son concours à la discussion d'un plan restreint pour le Liban. Tous ses collègues semblaient l'avoir compris ainsi, et la correspondance de M. Bécclard me les représentait dès cette époque comme d'accord avec lui dans une conviction qui se fortifiait de plus en plus, sur l'impossibilité d'en revenir à aucun moment, à un projet entièrement irréalisable. Lors donc que les Commissaires traçaient le plan qu'ils répudient aujourd'hui, ils paraissaient bien éloignés de le subordonner à la création d'un vaste Gouvernement de la Syrie, dont le Liban n'eût été qu'une subdivision. Tout nous autorisait à croire qu'ils se proposaient uniquement au contraire d'indiquer les principes applicables à la réorganisation du Liban sans exclure les avantages qui pourraient être accordés à la Syrie, mais sans en faire dépendre en rien les institutions de la Montagne, objet spécial de leur mission.

No. 113.

Sir H. Bulwer to Lord J. Russell.—(Received May 17.)

(No. 327.)

My Lord,

Constantinople, May 7, 1861.

WITH reference to your Lordship's despatch No. 258 of the 25th ultimo, transmitting to me the copy of a despatch to Earl Cowley, upon the subject of the interference of Her Majesty's Government with a view to save the life of Said Bey Joublat, I have the honour to report to you that I have withdrawn the communication made to Aali Pasha in conformity with your Lordship's instructions contained in your Lordship's telegram of the 4th instant; and his Highness has assured me that Said Bey's life will be spared, and the sentence of death commuted into imprisonment for life, which sentence I hope hereafter to get further modified.

I have, &c.
(Signed) HENRY L. BULWER.

No. 114.

Lord J. Russell to Sir H. Bulwer.

(No. 314.)

Sir,

Foreign Office, May 17, 1861.

I HAVE to state to your Excellency that Her Majesty's Government are anxious that you should, as soon as possible, come to an arrangement with the Representatives of the several Powers and with the Porte, for the future government of the Lebanon.

I have intimated to you on several occasions, by telegraph, that Her Majesty's Government would not consent to the appointment of a single Maronite Governor for the whole Mountain.

Such an arrangement would lead to the extermination of the Druses.

It appears to Her Majesty's Government that if a single Christian Governor is to be appointed, he should not be a native of the Lebanon.

A person qualified to be Governor of the Lebanon under the sovereignty of the Sultan might surely be found among the Christians of the Greek Church, who form so large a proportion of the subjects of the Porte. The Ambassador of Russia would hardly object to such an arrangement.

I am, &c.
(Signed) J. RUSSELL.

No. 115.

Earl Cowley to Lord J. Russell.—(Received May 18.)

(No. 729.)

My Lord,

Paris, May 16, 1861.

WITH reference to Lord Dufferin's despatch No. 165 of the 26th ultimo, inclosed in copy in your Lordship's despatch No. 588 of yesterday's date, in which his Lordship refers to a progress made by General Beaufort through the Mixed Districts, I have the honour to state that M. Thouvenel read to me a few days ago the General's own account of this progress, a copy of which his Excellency said he had forwarded to M. de Flahault, for communication to your Lordship.

If this has been done, your Lordship will have seen that the General gives a very different account both of the object and of the results of his journey from that which appears to have been its real purpose and effect. The General suppresses all mention of an armed escort. He states that, although he had given strict orders for keeping his intention of visiting the Mixed Districts secret, it had transpired, and that he had found the populations ready to receive him wherever he arrived; that their wretchedness was extreme, almost amounting to a state of famine in some places; that they had all implored the continued protection of France, stating in many places their firm determination to emigrate, were the troops of occupation to be recalled, &c.

General Beaufort mentions that he had been very well and very amicably received by the Druses, but no allusion is made to his efforts to obtain the signature of a petition by both them and the Maronites for placing the Mountain under Shehab rule.

I have, &c.
(Signed) COWLEY.

No. 116.

Earl Cowley to Lord J. Russell.—(Received May 18.)

(No. 730.)

My Lord,

Paris, May 16, 1861.

THE transports to bring back the French troops from Syria were to set out yesterday. The squadron to be stationed off the coast will follow on the 20th instant. I understand that the embarkation is to commence without loss of time.

I have, &c.
(Signed) COWLEY.

No. 117.

Earl Cowley to Lord J. Russell.—(Received May 18.)

(No. 735. Confidential.)

My Lord,

Paris, May 16, 1861.

A PERUSAL of the debates which have taken place in the Senate within the last week, and which have been regularly transmitted to your Lordship, during which the Protectionist party has had an opportunity of showing its strength upon a petition arising out of the diminution of the duty on importation of fish, while the Clerical party have taken up a petition against the abandonment of the Christians in Syria, will perhaps show better than anything else the opposition with which the Emperor has had and will have still to contend on the two questions of free trade, and of the protection of the Roman Catholic religion.

On the former question the Government did not think it prudent to risk a division, but permitted the petition to be referred to the Ministerial Departments which it concerned, a proceeding which, although it leaves the matter entirely in the hands of those Departments, is equivalent to a declaration of sympathy on the part of the Senate with the prayer of the petitioners.

On the religious question, the order of the day was carried chiefly through the publication of M. Thouvenel's despatch to M. de Lavalette of the 3rd instant, which, to judge from M. Billault's declaration, must have been previously communicated to Her Majesty's Government and to the other Great Powers.

Your Lordship is aware that the sittings of the Senate are not public, but I am told that the debates give but a faint idea of the excited state of that Body both upon one and the other question.

I have, &c.
(Signed) COWLEY.

No. 118.

Earl Cowley to Lord J. Russell.—(Received May 18.)

(No. 744.)

My Lord,

Paris, May 17, 1861.

I HAD the honour to inform your Lordship in my despatch No. 656 of the 2nd instant, that M. Thouvenel had evinced a desire to leave a portion of the French troops in Syria to act as police until the new Government of the Mountain should be installed. I have reason to know, and your Lordship has been

informed from other sources, that overtures in this sense have been made to the other Powers, and it was particularly desired by M. Thouvenel that the Porte should itself take the initiative in making the proposal. This morning, however, Veli Pasha having informed his Excellency that the answer of his Government to the hint which had been conveyed to them was that, if any proposal of the kind should be made by others, he (Veli Pasha) might take it *ad referendum*, M. Thouvenel seems to have abandoned all hope of success, and to have made up his mind to the final departure of the whole force within the time prescribed by the Convention of the 19th of March. I trust, therefore, that this is the last time that I shall have to trouble your Lordship with reference to this matter.

I have, &c.
(Signed) COWLEY.

No. 119.

Earl Cowley to Lord J. Russell.—(Received May 20.)

(No. 746.)

My Lord,

Paris, May 18, 1861.

THE ratifications of the Convention of the 19th of March last, for the prolongation of the occupation of Syria, were exchanged this afternoon between the Representatives of the different Powers, and I have the honour to transmit those destined for Her Majesty's Government.

The *procès-verbal* of the exchange is also transmitted herewith.

I have, &c.
(Signed) COWLEY.

No. 120.

Earl Cowley to Lord J. Russell.—(Received May 21.)

(No. 755.)

My Lord,

Paris, May 20, 1861.

I HAVE called M. Thouvenel's attention to M. de Flahault's misconception of your Lordship's language with regard to the future Governor of Syria, to which your Lordship adverts in your despatch No. 598 of the 15th instant. M. Thouvenel made no remark of importance.

On my stating to his Excellency the substance of the latter part of your Lordship's despatch, viz., that the persistence of the French Government to procure the nomination of a Shehab to be Governor of the Lebanon would prevent the establishment of any Government whatever capable of maintaining its authority in that district, when the French Government will alone be responsible for the impediment thus occasioned to the restoration of order there, M. Thouvenel asked whether he was to understand that there could be no established Government in the Lebanon because Her Majesty's Government were determined to oppose the nomination of a Shehab, or whether your Lordship intended to argue that a Government could not be constituted and carried on by a Shehab. In the latter case he would be quite willing to accept the responsibility implied in your Lordship's despatch. However, he added, he had never insisted, as your Lordship seemed to suppose, on the appointment of a Shehab. He had simply mooted the question as the best appointment which, in his opinion, could be made; but he had never tried to exclude other candidates, and should be quite willing to agree to the nomination of any Catholic subject of the Porte, a native of Syria or not, who could be shown to have the qualities necessary to govern and to maintain order and tranquillity; but that such a person could be found out of Syria he doubted.

I said that if the nomination of a Shehab had not been insisted upon at Paris, the proceedings of General Beaufort and of the French Agents in Syria showed that they were determined to carry the point if possible.

I have, &c.
(Signed) COWLEY.

No. 121.

Earl Cowley to Lord J. Russell.—(Received May 21.)

(No. 756. Confidential.)

My Lord,

Paris, May 20, 1861.

M. DE FLAHAULT, who is in Paris for a few days, was present at the conversation which is recounted in my preceding despatch.

He quite admits the accuracy of your Lordship's account of the conversation which you had had with him respecting the future Governor of Syria. It was understood, he said, that each Government should maintain its own opinion through its Representative at Constantinople. But that understanding, he added, naturally led to the conclusion that the other Representatives must decide between the two; in other words, that the majority of those Representatives would settle whether the Governor should be a native or not.

After M. de Flahault's departure I showed M. Thouvenel that an inference had been drawn which had not been warranted by your Lordship's language.

I have, &c.
(Signed) COWLEY.

No. 122.

Earl Cowley to Lord J. Russell.—(Received May 21.)

(No. 757. Confidential.)

My Lord,

Paris, May 20, 1861.

I HAVE had some conversation with M. Thouvenel relative to M. Billault's speech in the Senate on the evacuation of Syria, and to his own despatch to M. de Lavalette of the 3rd instant, which M. Billault had quoted in the course of his speech as having been communicated to the Great Courts. I asked M. Thouvenel first, whether this communication had been made.

M. Thouvenel's answer was not made without embarrassment. He said that M. Billault had been in error in stating that the despatch had been communicated to the Great Courts. It had been communicated to the French Representatives, and he (M. Thouvenel) did not know what use they might have made of it.

I then remarked to M. Thouvenel that the declaration contained in his own despatch, and still more strongly in his colleague's speech, of the liberty of action which France had acquired with regard to the future, in case of fresh complications in Syria, were hardly in accordance with the engagements contracted by the Treaty of Paris, which placed the independence and integrity of the Ottoman Empire under the joint guarantee of the whole of the Powers.

M. Thouvenel gave me to understand that the declaration to which I had adverted had been made with a view of conciliating the Senate, but that I might be sure the Imperial Government would never proceed to extremities with Turkey without having previously submitted the differences which might have arisen with that Power to the friendly consideration of the other Great Powers.

M. Thouvenel has given a similar assurance to others of my colleagues.

I have, &c.
(Signed) COWLEY.

No. 123.

*Lord J. Russell to Sir H. Bulwer.**

(No. 326.)

Sir,

Foreign Office, May 22, 1861.

I TRANSMIT, for your Excellency's information, a copy of a despatch from Earl Cowley,† reporting what passed between him and M. Thouvenel

* Similar instructions were addressed to Her Majesty's Representatives at Berlin, Vienna, and St. Petersburg.

† No. 122.

respecting his despatch to M. de Lavalette of the 3rd instant, and M. de Billault's speech in the Senate on the evacuation of Syria.

I also transmit to your Excellency an extract of the Report of the Committee of the Senate, in which allusion is made to the claims of France to protect Christians in the Ottoman dominions, and I have to instruct your Excellency to call the attention of the Sultan's Government to the statements contained therein.

I am, &c.
(Signed) J. RUSSELL.

Inclosure in No. 123.

Extract from the "Moniteur" of May 8, 1861.

CES faits exposés, quels étaient, dans ces conjonctures, les droits et les devoirs de la France?

Les pétitionnaires semblent supposer, et c'est une opinion peut-être trop acceptée, que d'anciens Traités, d'anciennes Capitulations, attribueraient à la France un droit de protection exclusif et direct sur les populations Chrétiennes du Levant et plus spécialement sur les Maronites du Liban.

Ce droit absolu n'existe pas.

Les Capitulations successivement obtenues des Sultans qui régnaient alors sur la Porte, par François I, Henri IV, et par Louis XIV, ont été renouvelées, complétées, et remplacées par un Firman du Sultan Mahmoud, rendu en 1740, sous le règne de Louis XV.

Plusieurs dispositions de ce Firman, rappelant les relations amicales qui existent entre l'Empereur de France et la Sublime Porte, renouvellent les garanties de sécurité que le Gouvernement Ottoman entend continuer dans ses Etats aux Ambassadeurs, Consuls, Interprètes, Négociants, et autres sujets de la France.

Vient ensuite l'Article 82 qui porte: "Les évêques et les religieux dépendants de l'Empereur de France, qui se trouvent dans mon empire, seront protégés tant qu'ils se tiendront dans les bornes de leur état, et personne ne pourra les empêcher d'exercer leur rite suivant leur usage, dans les églises qui sont entre leurs mains, de même que dans les autres lieux où ils habitent; et lorsque nos sujets tributaires et les Français iront et viendront, les uns chez les autres, pour ventes, achats, et autres affaires, on ne pourra les molester contre les lois sacrées, pour cause de cette fréquentation, et comme il est porté par les Articles précédemment stipulés."

On le voit, le Sultan promet de protéger les évêques, les religieux, &c.; mais il ne concède pas au Souverain de France un droit de protection direct à exercer par lui-même dans ses Etats.

Si l'on se reporte aux lettres plusieurs fois invoquées de Louis XIV et de Louis XV à leurs Ambassadeurs, on y voit, en ce qui concerne spécialement les Maronites, qu'il y est uniquement prescrit de seconder le Patriarche pour obtenir de la Porte ce qui paraîtra juste et raisonnable, "en sorte, dit le Roi, que la religion Catholique puisse, autant qu'il se pourra, ressentir les effets de ma protection."

Il en est de même ici. La sollicitude du Roi de France veille et s'exerce; mais la souveraineté de la Porte sur ses sujets est attentivement ménagée. Aussi, M. de Saint-Priest, qui fut successivement Ambassadeur de Louis XV et de Louis XVI en Turquie, n'hésitait-il pas à écrire, en 1785: "Le premier point de mes instructions me prescrivait d'éviter tout ce qui pourrait porter de l'ombrage à la Porte, en donnant trop d'extension aux Capitulations, en matière de religion."

C'était avec non moins de raison que M. Guizot, alors Ministre des Affaires Etrangères, disait, en 1843, à la Chambre des Députés:—

"Il ne faut pas croire que nos Capitulations nous aient donné, dans l'Empire Ottoman, les droits de la souveraineté; il ne faut pas croire qu'elles nous aient donné le droit de régler l'administration de ces provinces. Rien de semblable n'a jamais été ni écrit, ni réclamé, ni pratiqué. La Porte est restée et reste encore aujourd'hui Souveraine des populations, même Catholiques, que

nous protégeons; la Porte n'a pas cessé un instant d'exercer sur elles les droits de la souveraineté.

"D'après les événements de 1840, la Porte à tort, selon nous, et par une fausse vue sur ses propres intérêts, a voulu changer le mode d'administration de la Syrie, et particulièrement du Liban..... Qu'y avait-il à réclamer en faveur des populations Chrétiennes du Liban? Nos droits, nos privilèges, nos capitulations? Non, rien de semblable. Comme j'avais l'honneur de le dire à la Chambre, tout cela n'a pas été un instant abandonné. Il y avait à réclamer, par voie d'influence, contre l'exercice mal entendu d'un droit de souveraineté et d'administration intérieure de la Porte. Il y avait à obtenir de la Porte qu'elle retirât le nouveau mode d'administration qu'elle avait voulu introduire, et qu'elle rétablît l'ancien. Mais nous ne pouvons réclamer cela en vertu de nos Capitulations et de nos privilèges; c'était, je le répète, par voie d'influence qu'il fallait l'obtenir de la Porte."

Resulte-t-il de ce qui précède que la France doive demeurer indifférente ou impuissante à l'égard des populations Chrétiennes de la Syrie, dont la Porte s'est plus d'une fois engagée à protéger la sécurité. Non. Mais il en résulte que le secours et l'assistance que des traditions séculaires nous autorisent à prêter à cette partie des sujets de l'Empire Ottoman s'exercent, non pas en vertu d'un droit de protection spécial et direct, mais par voie d'influence et en quelque sorte de recommandation. Il en résulte encore qu'en présence des diversités de rites qui existent entre les Chrétiens du Liban, qui ne sont pas tous Catholiques, et des rivalités d'influence qui, par ce motif, pourraient s'élever entre plusieurs Puissances, l'action de la France ne doit pas s'exercer isolément.

C'est ainsi que, dès 1842, après la rentrée de la France dans le concert Européen, il fut convenu que les mesures relatives à la réorganisation du Liban seraient désormais communiquées par la Porte aux Cinq Puissances signataires du Traité du 13 Juillet, 1841.

Cette limite imposée aux droits de la France par le respect dû à la souveraineté de la Porte, et cette nécessité pour elle de concerter son action avec celle des autres Puissances, ont reçu de l'Article IX du Traité de Paris du 30 Mars, 1856, un caractère plus précis et mieux déterminé.

Dans cet Article, en effet, les Puissances Contractantes, tout en constatant la haute valeur de la communication qui leur est donnée, au nom du Sultan, d'un firman destiné à améliorer le sort des populations Chrétiennes de l'Empire Ottoman, n'hésitent pas à déclarer que "cette communication ne saurait, en aucun cas, leur donner le droit de s'immiscer, soit collectivement, soit séparément, dans les rapports de Sa Majesté le Sultan avec ses sujets, ni dans l'administration intérieure de son Empire."

Tel est le droit.

No. 124.

Lord J. Russell to Earl Cowley.

(No. 645.)

My Lord,

Foreign Office, May 23, 1861.

I HAVE received your Excellency's despatch No. 757, Confidential, of the 20th instant, reporting the substance of your conversation with M. Thouvenel respecting M. Billault's speech in the Senate as to the evacuation of Syria, and M. Thouvenel's despatch to M. de Lavalette of the 3rd instant.

In communicating to Her Majesty's Representatives at Constantinople, Berlin, Vienna, and St. Petersburg, a copy of your Excellency's despatch, I have instructed them to call the attention of the Governments to which they are respectively accredited, to that portion of the Report of the Committee of the Senate on the Syrian Petitions in which allusion is made to the claims of France to protect Christians in the Ottoman dominions.

I am, &c.
(Signed) J. RUSSELL.

Lord Dufferin to Lord J. Russell.—(Received May 23.)

(No. 110.)

My Lord,

Beyrout, May 10, 1861.

I HAVE the honour to transmit herewith, for your Lordship's information, copies of further despatches which I have this day addressed to Her Majesty's Ambassador at the Porte.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 125.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 10, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, copy of the Protocol of the twenty-eighth sitting of the Syrian Commission, held on the 29th ultimo.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 2 in No. 125.

Protocol of the Twenty-eighth Meeting of the Syrian Commission, held at Beyrout, April 29, 1861.

LE Lundi, vingt-neuf Avril, mil huit cent soixante-un, tous les Commissaires étant réunis à Beyrout sous la présidence de M. de Rehfués, Vice-Président, la séance est ouverte à deux heures.

Le procès-verbal est lu et adopté.

M. le Délégué Ottoman communique à la Commission une déclaration par laquelle quatre médecins attestent que Said Bey Djoumblat est atteint d'une maladie qui exclut toute possibilité de guérison, et recommandent de le placer dans un local où il puisse recevoir les soins de sa famille. Son Excellence Fuad Pacha, avant de donner suite à cette demande, a voulu consulter la Commission. Les Commissaires ne croient devoir prendre aucune part, même consultative, à une mesure de détail administratif qui n'est point de leur compétence. M. le Délégué Ottoman demande que la déclaration des médecins soit annexée au procès-verbal (Annexe No. 1).

M. le Commissaire Britannique appelle, comme il a déjà essayé de le faire plusieurs fois, l'attention de ses collègues sur la position faite aux Druses par l'attitude hostile des populations Chrétiennes. Il résulte de renseignements positifs, émanés d'un missionnaire Américain, personnage entièrement digne de foi, que ces jours derniers des Druses qui venaient à Beyrout déguisés en Chrétiens, comme ils sont obligés de le faire, ont été attaqués à main armée dans les environs de Hadeth; que les mulets, dérobés aux Druses par les agresseurs Chrétiens, ont été conduits à Hadeth, où les soldats Ottomans, informés de cette affaire, n'ont pas osé aller les chercher. Dernièrement, d'après d'autres renseignements, un bœuf a été enlevé dans les environs de Zouk à un Druse qui n'a pu en obtenir la restitution qu'à la condition de payer 300 piastres au voleur. D'autres renseignements prouvent que, pour venir à Beyrout, les Druses sont obligés de se déguiser. Tous ces faits sans grande importance en eux-mêmes, mais qui se renouvellent fréquemment, sont, aux yeux de Lord Dufferin, l'indice d'une situation grave. Ils attestent que la sécurité ne règne point dans le pays, et que la masse des Druses qui n'a point mérité d'être atteinte par la répression, ne jouit d'aucune sécurité par suite de l'attitude hostile et menaçante des Chrétiens, attitude à laquelle rien ne vient faire obstacle, et que tout au contraire semble encourager. Lord Dufferin, pour la dernière fois et afin de mettre sa responsabilité à couvert sur les conséquences que pourrait avoir un tel état de choses, si l'on n'y mettait un terme, demande formellement aujourd'hui que son

Excellence le Commissaire Ottoman soit invité par la Commission à prendre les mesures nécessaires pour le faire cesser.

M. de Rehfués demande, si pour les délits qui viennent d'être rapportés et tous ceux du même genre, l'autorité a sévi contre les coupables, et si elle s'est d'abord assuré les moyens de mettre la main sur eux.

M. le Délégué Ottoman répond qu'il serait dans l'impossibilité de donner aucune information exacte à ce sujet. Il en référera à Fuad Pacha.

M. Novikow rappelle que, d'après un projet récemment communiqué, tous les délits particuliers devaient être soumis à la juridiction d'un Tribunal Provisoire: ce Tribunal fonctionne-t-il?

M. le Délégué Ottoman répond qu'il n'a pas encore pu être formé.

M. Béclard se proposait, dit-il, de faire la même question. Il avait aussi l'intention de présenter à la Commission quelques observations sur l'établissement de cette juridiction essentiellement provisoire. Ces observations, il les fera avec d'autant plus de raison qu'il vient d'apprendre que le Tribunal Mixte n'avait pas encore été institué. Il est utile, selon lui, d'examiner les termes du document communiqué à ce sujet par Fuad Pacha avant son départ pour Damas. Selon M. Béclard, l'institution arrêtée il y a un mois, en vue des besoins du moment, et qui ne fonctionne pas encore, tend à transporter à Beyrout le siège des instructions judiciaires non seulement pour la partie de la Montagne provisoirement soumise à un régime exceptionnel, mais encore pour toute la partie de la Montagne où le régime légal ordinaire n'a pas cessé d'être en vigueur. Il appartient à la Commission de réserver la juridiction du Medjlis de la Caimacamie du Nord. Ce Medjlis est-il en dissolution? Qu'on le reconstitue. Mais le ressort du Medjlis Provisoire et Extraordinaire dont la formation a été projetée, ne peut s'étendre que sur le territoire de la Caimacamie du Sud, soumis lui-même au régime provisoire de l'état de siège. D'ailleurs ce n'est point dans le Nord que se commettent les faits du genre de ceux qui viennent d'être signalés par M. le Commissaire Britannique. C'est dans le Sud: que le Nord conserve donc ses institutions.

Lord Dufferin fait observer que de pareils incidents ont lieu partout où il y a des Druses, et par conséquent dans le Meten, district Mixte de la Caimacamie Maronite.

M. Béclard admet alors que la juridiction exceptionnelle du Tribunal projeté puisse s'étendre jusqu'au fleuve du Chien.

Quant aux faits de détail rapportés par Lord Dufferin, et qui seraient dans l'opinion de sa Seigneurie l'indice d'une attitude hostile et menaçante des Chrétiens contre les Druses, M. le Commissaire de France éprouve quelque embarras à leur attacher autant d'importance que veut bien le faire M. le Commissaire Britannique. En tout pays et en tout temps, on a toujours volé des bœufs et des mulets. Ces délits, dont il ne nie point la gravité, tombent sous le coup de la loi ordinaire: c'est à la police à les prévenir, aux Juges à les réprimer. M. le Commissaire Français aperçoit difficilement en quoi ils pourraient motiver l'intervention des Commissaires des Cinq Grandes Puissances. S'ils sont l'indice d'un état de choses fâcheux, et si quelques-uns d'entre les Druses ne croient pas pouvoir venir à Beyrout sans se déguiser, il est prouvé que la nation Druse est encore aujourd'hui dans un certain état de malaise et d'inquiétude; quel moyen la Commission a-t-elle d'empêcher cela? La communication que vient de faire Lord Dufferin s'appuie sur ce fait que l'œuvre de la répression doit être considérée comme entièrement close. Il serait fort à désirer en effet qu'il en fût ainsi. Malheureusement cette clôture n'a pas eu lieu, bien que les Commissaires aient fait tous leurs efforts pour atteindre ce résultat. Si les quelques violences isolées qui ont lieu de temps en temps dans la Montagne dérivent de l'état de lutte des deux races, que l'on y mette un terme, en donnant aux Chrétiens les satisfactions dues, et la Commission ne pourrait à cet égard qu'émettre des vœux déjà mille fois exprimés. Si ce ne sont que des faits isolés, sans caractère politique, c'est à la justice, à l'autorité locale à s'en occuper.

M. le Commissaire d'Autriche incline à penser que ces faits doivent attirer l'attention de la Commission. C'est le défaut complet de police locale qui les rend possibles, et qui empêche que les Druses ne puissent venir à Beyrout en sécurité. La Montagne que l'on croit pacifiée, se trouve encore en état de guerre, et c'est à proximité de Beyrout, c'est tout près du camp des troupes auxiliaires, au milieu des détachements de troupes Ottomanes, que ces tentatives à main armée peuvent se commettre impunément. M. de Weckbecker croit

devoir en conséquence appuyer la motion de Lord Dufferin, et il lui paraît qu'un appel de la Commission à la sollicitude du Représentant du Gouvernement Ottoman n'aurait rien que d'opportun.

M. de Rehues trouve que depuis six mois il a formulé tant de vœux d'une nature analogue, et restés sans aucun succès, qu'il serait peut-être plus pratique de tourner autrement la question, et de demander à M. le Délégué Ottoman de vouloir bien faire immédiatement connaître quels sont les empêchements qui s'opposent à ce que le Gouvernement du Sultan fasse la police, et institue le Tribunal dont il a dernièrement annoncé la formation.

M. le Délégué Ottoman se réserve de les indiquer ultérieurement.

M. Novikow pense que dans l'état actuel des choses la répression n'étant pas terminée, puisque les principales sentences de condamnation n'ont pas été exécutées, il n'est que très naturel que des actes de représailles se commettent par les Chrétiens contre les Druses. Il les trouve sans doute déplorables, mais il ne peut oublier qu'il a toujours dit que la paix ne pouvait être rétablie dans la Montagne que quand l'œuvre de la répression serait définitivement terminée. Il serait fort porté à attirer l'attention de Fuad Pacha sur cet état de choses, mais l'intention de son Excellence a déjà été attirée plusieurs fois sur le même objet, et M. le Commissaire Russe ne voit pas dans quel sens la Commission pourrait formuler une nouvelle représentation.

Lord Dufferin est d'avis que la chose est parfaitement claire. Il a reçu de renseignements nombreux qui lui prouvent que les Chrétiens sont portés à céder à de mauvaises inspirations, et que le moment est venu pour l'autorité Ottomane de prendre des précautions très sérieuses. Il a signalé des faits avec modération et s'est décidé à troubler encore une fois la quiétude de ses collègues, afin de mettre à couvert sa responsabilité.

M. le Commissaire de France ne croit pas que celle des Chrétiens en général puisse être atteinte par le récit des faits susmentionnés. La responsabilité de tous les faits isolés de ce genre pourra être imputée à qui l'on voudra, sauf aux Chrétiens. Cet état de malaise et de souffrance que tout le monde déplore, a été souvent constaté par la Commission, et l'on est malheureusement fondé à dire qu'il s'aggrave au lieu de s'améliorer. D'où cela provient-il? Devons-nous l'attribuer à quelques délits isolés, commis par des Chrétiens sur des Druses, ou par des Druses sur des Chrétiens? La raison se refuse à la croire. En présence des promesses qui ont été faites aux Chrétiens, et dont pas une seule n'a été tenue jusqu'à ce jour, il est naturel que cet état de crise persiste. Il fallait réprimer promptement et sévèrement des crimes commis dans des proportions inouïes. Cette répression a-t-elle eu lieu? La réparation des dommages, soufferts par les populations Chrétiennes, était le second point du programme. A-t-elle été donnée? Quelques à-comptes dérisoires ont été inégalement distribués. Dans un grand nombre de localités, un sixième des sommes reconnues nécessaires pour la construction des maisons a été délivré; mais à quoi cela pouvait-il servir? Les victimes mouraient de faim; elles l'ont dépensé pour vivre, et ne sont pas aujourd'hui plus avancées qu'auparavant. Reste le troisième point: la réorganisation du pays, l'institution d'un pouvoir capable de protéger ses administrés et de maintenir l'ordre au sein des populations. Les Chrétiens l'attendent patiemment. Elle aura lieu, mais ce n'est encore qu'une espérance. Ainsi, depuis tout à l'heure onze mois, de toutes les promesses faites pas une n'est réalisée, et le mal ne va qu'en augmentant. Nul n'a souhaité plus ardemment que M. le Commissaire de France une réconciliation pleine et entière entre les Chrétiens et les Druses. Mais pour qu'un tel résultat pût être obtenu, il faudrait clore l'ère de la répression. Or, cela ne dépend plus de la Commission. Il appartient à qui de droit d'exécuter les sentences légalement rendues par les Tribunaux de l'Empire, et de donner enfin aux Chrétiens, au moins sur ce point, les satisfactions qui leur sont dues.

Lord Dufferin ne s'attendait point à ce que, à propos des faits qu'il a rapportés, on reviendrait sur un débat déjà terminé. Mais puisqu'on l'a fait, il est conduit à examiner la valeur des appréciations auxquelles M. le Commissaire de France vient de se livrer. Il a dit que la répression n'était pas terminée, parce que les sentences rendues n'étaient pas toutes exécutées. Mais 250 Druses ont été transportés dernièrement à Tripoli de Barbarie. Il a été convenu que les autres détenus de Mokhtara, condamnés à mort, ne seraient point exécutés, et que leur peine serait commuée d'un degré. Quant aux onze détenus de Beyrouth, il s'est produit dans le sein même de la Commission une dissidence d'opinions,

qui a amené des retards inévitables. Il n'est donc pas exact de dire que rien n'a été fait.

Au surplus Lord Dufferin ne voit pas quel rapport il y a entre ces questions et celle qu'il a posée. Dans l'état actuel des choses, les Druses ne peuvent venir à Beyrouth sans se déguiser. Dans l'opinion de Lord Dufferin, c'est là un fait qui rejaillit d'une manière fâcheuse sur Fuad Pacha et les autres Commissaires.

M. le Commissaire de France déclare qu'il est disposé à s'intéresser aux souffrances des Druses, mais avant tout à celles des Chrétiens. Qu'on mette un terme aux souffrances des Chrétiens, alors il s'intéressera aux Druses.

M. de Délégué Ottoman croit que les souffrances des populations ne cesseront que quand toutes les causes de troubles auront disparu de la Montagne.

M. de Weckbecker pense que cet état de choses s'explique sans se justifier. Les Chrétiens voient encore aujourd'hui dans les Druses les détenteurs de leurs biens. Mais c'est aux autorités à s'interposer, et la Commission pourrait, ainsi que le demande Lord Dufferin, les y inviter.

M. de Rehues avoue que le malaise des populations persiste et ne fait qu'augmenter, mais il voudrait, avant de remettre aucune note à Fuad Pacha, qu'il fut bien prouvé qu'en général un état d'effervescence nouveau s'est développé entre les Chrétiens et les Druses.

Lord Dufferin fait remarquer que sa motion n'a pas précisément pour but de provoquer l'émission d'une note collective à Fuad Pacha, mais d'appeler par l'intermédiaire d'Abro Effendi l'attention de son Excellence le Commissaire Ottoman sur l'attitude hostile et menaçante des Chrétiens contre les Druses.

M. le Commissaire de France déclare ne pas pouvoir s'associer à une démarche qui, telle qu'elle vient d'être formulée, ne rendrait en aucune façon sa pensée.

M. le Commissaire Russe ne demanderait pas mieux que de concourir à l'émission d'un avis tendant à appeler l'attention et toute la sollicitude de Fuad Pacha sur l'état actuel des choses dans la Montagne. Mais dans quels termes formuler cet avis? Cet état de choses a des causes multiples. La plus grave, ce n'est pas tant encore le retard apporté à la clôture de la répression, que le non-paiement des indemnités tant à Damas que dans la Montagne. D'après les renseignements qui lui parviennent, la détresse des populations augmente de jour en jour, et provoque sans cesse de leur part de nouvelles et stériles suppliques.

M. le Délégué Ottoman promet de faire connaître dans la prochaine séance le mode qui vient d'être adopté en principe pour le règlement des indemnités mobilières pour les habitants de la Montagne.

M. le Commissaire Français prend acte de cet engagement, dont il attendra l'exécution avec impatience, et déclare que, s'il refuse de s'associer à la motion de Lord Dufferin, c'est parce que les termes dans lesquels on propose de la rédiger lui paraissent, à lui aussi, trop étroits et trop absolus.

Lord Dufferin déclare ne point s'opposer à ce que dans sa motion il soit tenu compte de ce que M. Novikow vient de dire au sujet du non-paiement des indemnités.

En conséquence le Secrétaire de la Commission donne lecture d'un projet de note ainsi conçue:—

“ Les communications faites par M. le Commissaire Britannique à la séance du 29 Avril, 1861, tendant à prouver que l'état des choses dans la Montagne, eu égard à l'hostilité des Chrétiens contre les Druses, est tel que ces derniers ne croient pas pouvoir y circuler librement, par suite de ce que les populations Chrétiennes, ne recevant pas les satisfactions qui leur ont été promises, sont portées à se faire justice elles-mêmes, la Commission croit nécessaire d'appeler l'attention de son Excellence le Commissaire Ottoman sur l'ensemble de cette situation.”

Cette rédaction est approuvée par les divers membres de la Commission, et M. le Commissaire de France y adhère pour son propre compte.

Copie de cette résolution est remise à M. le Délégué Ottoman, qui promet de la faire parvenir à Damas par le plus prochain courrier.

M. Béclard prie M. le Délégué Ottoman de vouloir bien informer la Commission:—

1. Des mesures qui ont été prises à Damas pour la levée d'un à-compte de l'impôt extraordinaire.

2. Du résultat de l'enquête à laquelle il a lui-même pris part au sujet des crimes commis l'année dernière à Sayda.

Abro Efendi répond, sur le premier point, que son Excellence le Commissaire Extraordinaire du Sultan s'occupe en ce moment de la levée d'un impôt de 15.000.000 de piastres, et, sur le second point, que les jugements sont rendus et vont être transmis à Fuad Pacha, qui les renverra à Beyrouth après les avoir examinés.

M. le Commissaire de France demande à ses collègues la permission de provoquer leur attention sur un fait grave qui s'est produit l'année dernière à Beyrouth, à l'époque des troubles de la Syrie. Un jeune Chrétien de dix-sept ans a été arrêté, jugé, et mis à mort en quelques heures, contrairement aux règles de la justice Ottomane, qui ordonnent de suspendre l'exécution des sentences capitales jusqu'à ce que le tribunal supérieur de Constantinople ait donné son avis. La voix publique, les circonstances dans lesquelles l'arrestation a été opérée, le jugement rendu, le défaut de preuves, la précipitation du supplice, tout atteste qu'il a eu là un sacrifice fait aux plus détestables passions. L'homme qui s'en est rendu coupable, le Kiahyia Vassî Efendi, un des employés Ottomans actuellement détenus à Beyrouth et condamnés pour leur conduite dans les événements de l'été dernier, s'est donc rendu coupable d'un assassinat juridique, et M. le Commissaire de France a déjà exprimé l'opinion, lors des discussions relatives aux sentences rendues contre les fonctionnaires et officiers Ottomans, que cette circonstance était une de celles qui devaient motiver à son égard l'application du plus sévère châtiment. Depuis lors, M. le Commissaire de France a reçu une pétition dans laquelle le père de cet enfant demande que l'innocence de son fils soit reconnue, et que sa mort soit vengée. M. Bécлар désirerait savoir si ses collègues ont reçu la même adresse, et quelle suite ils se proposent d'y donner.

M. de Weckbecker a pu constater en effet lui-même que le 23 Juin un assassinat avait été commis, et qu'avant le 24, c'est-à-dire, dans la même journée, le coupable, ou soi-disant tel, avait été exécuté, ce qui est formellement contraire aux lois de l'Empire. Mais la légalité des procédures et des jugements se trouvant placée en dehors de l'appréciation des Commissaires, il y aurait lieu, eu égard à la précipitation de l'exécution, de demander à son Excellence Fuad Pacha s'il a eu connaissance du fait.

M. Novikow fait observer à son tour que la question de savoir si la sentence de mort pouvait être légalement exécutée est en dehors de la compétence de la Commission. Mais, si en effet celui qui a été exécuté est innocent, et si son père demande la réhabilitation de sa mémoire, la Commission a le droit de réclamer auprès de Fuad Pacha la révision de ce jugement, qui se rattache, par sa date et les circonstances qui l'ont accompagné, à l'ensemble des événements de l'année dernière.

Lord Dufferin dit qu'il n'a pas eu le moyen d'apprécier cet événement, qui lui a toujours paru un peu suspect.

M. le Commissaire de Prusse s'associe à la proposition de révision d'un procès qui a tout à fait à ses yeux le caractère d'un meurtre juridique, et augmente de beaucoup la culpabilité de Vassî Efendi.

Abro Efendi rappelle qu'il y a environ quatre à cinq mois, un parent de ce jeune Chrétien a fait une demande tendante à la révision du procès. Les pièces de ce procès, alors examinées, ayant été trouvées régulières, il n'a été donné aucune suite à la demande. Quant à l'exécution du jugement, il croit savoir qu'il y a un acte qui l'autorise. Néanmoins M. le Délégué Ottoman s'engage à porter cet incident à la connaissance de Fuad Pacha.

La séance est levée à cinq heures.

(Suivent les signatures.)

Annexe.

Les Soussignés, ayant visité Saïd Bey Djoumblat dans les prisons de la caserne à Beyrouth, déclarent que Saïd Bey est atteint d'une phthisie tuberculeuse à un degré assez avancé pour exclure toute probabilité de guérison.

Le traitement médical ne pouvant dans ce cas avoir d'autre effet que de soulager et de prolonger peut-être les jours du malade, les Soussignés recommandent, pour atteindre ce but, de lui permettre d'être soigné par les personnes de sa famille dans un local mieux approprié à cette destination.

Beyrouth, le 23 Avril, 1861.

En foi de quoi ont signé :

(Signé) PESTALOZZA.
PINCOFFS.
SUQUET.
DOBROWOLSKI.

Les Docteurs Colman et Cauvin ont décliné de signer ce certificat, puisqu'il est contraire aux réglemens d'apposer des signatures sur un document sans un ordre supérieur.

(Signé) P. PINCOFFS.

Inclosure 3 in No. 125.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrouth, May 10, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, copy of a circular addressed, by direction of Fuad Pasha, to the Commissioners of the five Powers, containing his Excellency's reply to a Resolution passed at their twenty-eighth sitting, in which his attention is drawn to the aggressive attitude lately assumed by the Christians towards their Druse neighbours, as reported to your Excellency in my despatch of the 30th ultimo.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 4 in No. 125.

Abro Efendi to the Members of the Syrian Commission.

MM. les Commissaires,

Beyrouth, le 8 Mai, 1861.

LA Commission ne s'étant pas réunie ni hier ni avant-hier, je n'ai pu lui faire la communication dont j'étais chargé par son Excellence Fuad Pacha en réponse à la Résolution qui a été adoptée dans la vingt-huitième séance; et afin de ne pas différer plus longtemps cette communication, je l'ai faite dès ce matin mettre sous presse pour être distribuée demain à MM. les membres de la Commission comme annexe à cette circulaire.

Veillez, &c.

(Signé) S. ABRO.

Inclosure 5 in No. 125.

Communication made by Abro Efendi to the Members of the Syrian Commission.

QUOIQUE j'aie déclaré dans la précédente séance que Fuad Pacha viendrait en personne répondre à la motion de Lord Dufferin, amendée et adoptée par la Commission, et qu'elle m'a prié de porter à sa connaissance, je me trouve dès aujourd'hui, suivant les instructions que je viens de recevoir, en mesure de répondre à cette motion, dont le but était d'attirer l'attention du Plénipotentiaire du Sultan sur la situation actuelle de la Montagne. La Commission doit savoir que son Excellence n'a pas perdu un instant de vue cette situation, dès le moment même qu'elle s'est dessinée, et qu'elle n'a pas manqué de prendre les mesures propres à prévenir les maux que MM. les Commissaires prévoient à leur tour. Les recommandations qu'implique la motion font assumer au Commissaire du Sultan une responsabilité morale dont il ne veut se décharger en aucune façon. Ces recommandations donnent en même temps au Plénipo-

tentaire le droit de se prononcer franchement sur cette situation et sur les causes qui l'ont produite. Mais avant de présenter un aperçu succinct sur l'état général du pays, je crois que, pour le bien exposer, il faudrait remonter au début des mesures que son Excellence a prises immédiatement après son arrivée en Syrie.

On sait avec quelle rigueur le premier point, celui qui, comme j'ai eu l'honneur de le dire dans la précédente séance, devait avoir la priorité sur les deux autres, a été exécuté à Damas, ce triste théâtre d'un grand crime, crime de lèse-humanité, qui a provoqué une sévère et immédiate punition. On sait aussi avec quelle énergie le Plénipotentiaire s'est mis à l'œuvre à Damas pour donner cours à une terrible justice. De grands coups ont été portés et des peines afflictives et infamantes appliquées non seulement aux auteurs de cet horrible drame, mais à tous ceux qui avaient manqué d'une manière grave à leurs devoirs. Le châtement dont Damas a été frappée, servit d'exemple salutaire à tout le pays qui, sous la sensation que lui imprimait la force de la main de la justice souveraine, est rentré sans retard dans le cercle de ses devoirs. Ce fut le point de départ de la pacification, et une des parties les plus difficiles de la tâche du Commissaire du Sultan. Les pénibles travaux de la répression exercée sur la Montagne ont suivi de près ceux de Damas. Ces travaux, par leur nature compliquée et par les difficultés locales qu'ils offraient, ont réclamé beaucoup plus de temps qu'on n'en a mis à Damas. Leur clôture a eu lieu aussi promptement qu'il a été possible, et si, après l'exécution des condamnations inférieures à la peine de mort, celle de la peine capitale a tardé, la cause principale ne réside point dans la Mission Impériale, mais bien, je crois devoir le répéter, dans les difficultés politiques qui ont surgi, et que chacun de MM. les Commissaires connaît parfaitement en conscience. Indépendamment de ce que la vindicte publique a fait pour réprimer les crimes commis dans la Montagne, une punition morale n'a pas moins été infligée à tous les Druses en général. Cette population, habituée à se conduire avec arrogance et surtout dans une sorte d'insubordination, s'est vue inopinément placée sous l'étreinte de la justice, grâce à de larges mesures militaires, et n'a pas osé faire la moindre résistance. Des milliers de Druses, saisis et emprisonnés, furent soumis à toutes les péripéties d'un jugement sévère, et vécurent longtemps de la vie des prisonniers. De plus, les requisitions faites à plusieurs reprises auprès des habitants des villages Druses, la déchéance de leurs chefs de tous les privilèges dont ils jouissaient, le séquestre de tous leurs biens dont les revenus ont été affectés à la subsistance des Chrétiens, l'interruption de leurs communications avec les villes dont ils ont été jusqu'ici forcément exclus, tout cela dans son ensemble constitue des faits qui doivent être considérés comme autant de châtements forts et exemplaires, infligés à la masse des Druses. Si un petit nombre a pu se soustraire provisoirement aux rigueurs de la justice, en se réfugiant dans le Hauran, ce petit nombre de Druses est aujourd'hui cerné et bloqué par les troupes Impériales dans différentes localités, et tenu, sans pouvoir s'éloigner du Hauran, de vivre dans un isolement qui approche de l'état de misère.

Pour ce qui regarde le règlement des indemnités, tâche également épineuse, les travaux urgents de la répression et de la pacification du pays, et notamment l'embarras financier où se trouve le Gouvernement Impérial, ont rendu cette œuvre encore plus difficile. Malgré ces graves difficultés, le Plénipotentiaire du Sultan a fait tout ce qu'il a pu pour réparer, au moins en partie, les pertes des Chrétiens. Un assez grand nombre de villages ont été plus ou moins reconstruits; des vivres, des secours pécuniaires, du bétail, des semences, des ustensiles, des graines de vers à soie ont été successivement distribués aux victimes des événements de l'année dernière.

Aujourd'hui que la répression touche à sa fin, pour ce qu'elle concerne le Plénipotentiaire du Sultan, toute l'attention de son Excellence est occupée par les moyens qui doivent compléter la seconde partie de sa mission. A Damas le prélèvement d'une contribution forcée, dont cette ville sera bientôt frappée, nous mettra à même de donner aux victimes de forts à-comptes qui, j'ai raison de le croire, dépasseront bien les 15,000,000 de piastres. Pour la Montagne l'évaluation des pertes mobilières ne tardera pas à être effectuée. Malgré toutes les difficultés qu'il y a de connaître exactement ces pertes, les Chrétiens du Liban toucheront également de nouveaux à-comptes.

Quant à la réorganisation de la Montagne, qui sera une œuvre commune, elle recevra une solution dès que le Gouvernement Impérial prendra une

décision sur le projet de la Commission que Fuad Pacha a soumis à la Sublime Porte avec ses propres observations, projet qu'il ne manquera pas de soutenir.

Je crois devoir constater ici que le Plénipotentiaire de Sa Majesté Impériale s'est attaché à réaliser, en tout ce qui lui était particulièrement dévolu, les intentions du Gouvernement de son auguste Souverain, et à assurer le maintien du bon ordre dans le pays. Je puis dire, au nom de son Excellence, que la sécurité et la tranquillité dont jouissent en général les Provinces de la Syrie, sont les premiers résultats des efforts des autorités locales qui s'y sont vouées avec autant d'énergie que de vigueur. En relevant ce fait, Fuad Pacha ne peut néanmoins s'empêcher de reconnaître que la situation morale de la Montagne est peu satisfaisante. Les Chrétiens se laissent entraîner par des insinuations et de mauvais conseils, s'agitent et se livrent à des actes répréhensibles contre les Druses. La passion de la vengeance, propre aux populations appartenant à toute religion dans cette contrée, éclate de la part des Chrétiens avec d'autant moins de ménagement qu'ils croient que l'impunité leur est assurée. Ne considérant pas la mission de la justice publique comme suffisante pour satisfaire leurs propres ressentiments, ils s'autorisent à se venger de leurs griefs personnels. Ainsi l'autorité est accusée de partialité lorsqu'elle veut arrêter la main de la vengeance, tandis que tous ses actes sont dictés par la plus stricte impartialité, et qu'ils couvrent d'une égale protection les sujets du Sultan, Chrétiens, Druses ou autres indistinctement. C'est ainsi encore qu'on accuse les troupes Ottomanes de protéger les Druses et de haïr les Chrétiens, au moment où des recommandations réitérées et des ordres de jour successifs font suivre à nos soldats une conduite irréprochable et impartiale, en leur enjoignant de ne faire aucune distinction dans leur protection envers les Druses et les Chrétiens, et surtout de traiter ces derniers avec une certaine douceur et ménagement, en considération de leurs récents malheurs.

Le Plénipotentiaire Impérial déplore vivement que, lorsqu'il consacre constamment ses efforts à empêcher le désordre, des encouragements soient donnés aux Chrétiens, et qu'une fraction de cette population pousse la masse à méconnaître l'autorité souveraine et à renouveler ces actes de vengeance qui sont, comme ils ont été, la source des calamités dont nous travaillons aujourd'hui à effacer les traces et à empêcher la reproduction. Fuad Pacha n'ignore pas que, pour relever le moral abattu des Chrétiens, il faut leur donner de l'encouragement. Cet encouragement, il travaille à le leur donner, mais cela ne doit pas aller au point qu'une fois debout ils frappent ceux dont ils ont eu à se plaindre autrefois. En conséquence, dans le but de maintenir le bon ordre et d'empêcher tout conflit, la Mission Extraordinaire ne cesse de prendre les mesures nécessaires. Le Gouvernement Impérial ayant en dernier lieu envoyé des troupes pour renforcer les garnisons, une partie de ces troupes est mise à la disposition du Commandant des forces de la Montagne. Le dernier soldat du Sultan, de même que ses officiers, est prêt à verser la dernière goutte de son sang plutôt que de laisser répandre le sang Chrétien. Mais il faut d'autre part espérer que les Chrétiens ne mettront pas l'autorité en demeure de les empêcher de vive force de pousser la vengeance au point de troubler le repos et la tranquillité du pays.

La Mission Extraordinaire ayant fait tout ce qui était en son pouvoir, il est juste que la Commission prête aussi son concours moral et loyal au succès de ses efforts, qui ne tendent qu'à assurer le bien-être des populations de ce pays, but constamment poursuivi par la sollicitude de Sa Majesté le Sultan.

Avant de terminer, je crois devoir informer la Commission que le Lieutenant-Colonel Hassan Bey, envoyé en tournée d'inspection sur la Montagne, est déjà de retour à Damas. Le rapport de cet officier constate que la conduite des troupes Ottomanes et des Agents du Gouvernement Impérial est empreinte d'une juste impartialité, et que tous leurs efforts sont employés au maintien de la tranquillité, mais que malheureusement ils ne rencontrent pas partout ce concours loyal sur lequel ils ont droit de compter.

Beyrouth, le 6 Mai, 1861.

(Signé) S. ABRO.

Inclosure 6 in No. 125.

Lord Dufferin to Sir H. Bulwer.

Sir.

Beyroul, May 10, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, copies of three Annexes to the Protocol of the twenty-ninth meeting of the Syrian Commission, held on the 4th instant.

As soon as the Protocol reaches my hands I shall not fail to transmit it to your Excellency forthwith.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 7 in No. 125.

Annexes to the Protocol of the Twenty-ninth Meeting of the Syrian Commission.

Annexe No. 1.

(Traduction.)

Rapport de la Commission à son Excellence Fuad Pacha sur le Système à adopter pour le Règlement des Pertes Mobilières de la Montagne.

CONFORMEMENT aux ordres de votre Excellence une Commission a été nommée pour l'évaluation des pertes mobilières éprouvées par les habitants de la Montagne pendant les derniers événements. Elle a déjà tenu plusieurs séances, dans lesquelles les discussions provoquées par cette question l'ont conduite à trois modes d'enquête qui lui ont paru propres à atteindre le résultat désiré.

Le premier, c'est de demander aux habitants des listes détaillées de leurs pertes; le second, de les diviser par catégories et d'assigner à chacune d'elles une somme proportionnée à ses pertes; le troisième, de prendre pour base d'évaluation la liste des maisons incendiées et de fixer approximativement par ce moyen les pertes de chacun. Considérant que dans le temps passé le premier système a été préféré aux autres, à la suite des événements de 1840; considérant en outre que, pour assurer le succès de celui qu'on adopterait des trois susmentionnés, il faut toujours commencer par le premier, il en résulte que celui-ci a fixé le choix de la Commission, par la raison que sans informations on ne saurait employer les deux autres qui paraissent plus expéditifs. Or, il est indispensable de s'arrêter au premier pour s'enquérir des pertes de chacun et y pourvoir en conséquence. Afin de s'assurer de la véracité des listes qui seront présentées on les confrontera avec les registres des impôts de chaque village, et l'on s'en tiendra aussi aux listes des maisons incendiées, qui ont été dressés sur le pied d'une proportion approximative. Alors il arrivera de deux choses l'une; ou l'on trouvera les enquêtes qui ont eu lieu suffisantes, et dans ce cas on donnera à chacun le part d'indemnité qui lui revient, ou bien l'enquête exigeant beaucoup de temps, et afin d'accélérer la marche du travail, on divisera les habitants par catégories, et l'on fera l'évaluation des pertes de chacune. Si ce mode ne réussissait pas, on procéderait à la vérification régulière des pertes subies en produits de commerce et en objets précieux, et pour les pertes d'objets ordinaires de mince valeur, on chercherait une proportion d'évaluation par maison.

Les agents d'autorité et les notables seront tenus, suivant les ordres qui leur seront donnés, de faire dresser à leurs administrés des listes détaillées de leurs pertes. Les habitants de leur côté feront ces listes sur deux pages. La première contiendra leurs pertes en meubles et habillements, avec leur prix et quantité respectifs. La seconde mentionnera leurs pertes en produits, tels que céréales, soie, cocons et étoffes, en un mot des objets destinés au commerce. Sur la même liste ils indiqueront aussi les objets et produits qui leur ont été rendus avec leur valeur et quantité respectives. Après avoir opéré la présentation des listes détaillant séparément les pertes de chacun, les agents de l'autorité, conjointement avec les notables, feront le relevé des pertes de chaque village, et par ce moyen on connaîtra le total des pertes de chaque village et les individus qui les ont subies.

Les prêtres connaissant mieux que personne la position des individus placés

sous leur direction spirituelle, chaque individu, avant de présenter sa liste, la soumettra au prêtre de son village, qui l'examinera avec attention. Le prêtre l'engagera par ses conseils, comme ministre de la religion, à lui avouer si la liste qu'il lui soumet est conforme à la vérité; ensuite, après avoir donné publiquement lecture de sa liste en présence des habitants de son village et des agents de l'autorité, il recevra publiquement son serment.

Il sera notifié en outre aux habitants que les pertes de ceux dont les listes sont exactes seront prises immédiatement en considération; au contraire ceux dont les listes sont fausses, comme le prouverait l'enquête de la Commission, encourront une grave responsabilité. Après avoir fait le relevé des pertes de chaque village, on l'enverra à la Commission des pertes immobilières. Cependant les agents de l'autorité, après avoir reçu les listes des villages, écriront au bas de ces listes les informations qu'ils auront pu prendre secrètement ou ouvertement à ce sujet, et après y avoir apposé leurs sceaux, ils les enverront à Beyroul. En outre ils n'accepteront pas les listes de ceux qui n'ont pas éprouvé des pertes, ou bien qui ont pu sauver leurs biens pendant les événements.

En résumé le premier degré d'enquête sur les listes, contenant les pertes mobilières, consiste dans le serment que les habitants prêteront entre les mains des prêtres; le second sera fait par les agents de l'autorité résidant dans les districts; et le troisième par la Commission constituée à Beyroul. Dans ce troisième mode d'enquête, il faut prendre quelques mesures qui empêchent les habitants des villages de venir en masse à Beyroul. Pour prévenir un tel inconvénient, la Commission pense:

1. Que l'enquête pour chaque village devrait être effectuée au premier degré sur les lieux;

2. Qu'en cas de besoin des délégués du village seraient appelés à Beyroul.

3. Que les habitants d'un village qui se présenteraient en masse à Beyroul ne devraient point être reçus par la Commission;

4. Qu'en cas de nécessité des agents spéciaux seraient envoyés sur les lieux par la Commission des pertes mobilières.

Tous ces points seront d'ailleurs discutés au sein de cette Commission, qui adoptera telles mesures qu'elle jugera nécessaires. De plus, pour éviter, aussi la confusion qui pourrait naître de la prétention des habitants d'un village d'avoir la priorité sur les autres dans le règlement de leurs pertes, la Commission Centrale prendra note de l'époque des réclamations et procédera à l'enquête par ordre de date.

Tel est, Excellence, le résultat des discussions de la Commission que nous soumettons à votre haute appréciation.

Annexe No. 2.

(Traduction.)

Rapport du Conseil Provincial à son Excellence Fuad Pacha.

INVITES par Abro Efendi à émettre notre opinion sur le rapport touchant le plan d'évaluation que la Commission chargée d'étudier le meilleur système à suivre dans le règlement des pertes mobilières éprouvées pendant les événements a élaboré, et que ce fonctionnaire nous a communiqué, nous venons en conséquence présenter à votre Excellence les observations que l'examen de cette question nous a suggérées.

Nous avons remarqué que, des trois modes proposés, la Commission a cru devoir donner la préférence au premier, qui consiste dans la présentation de listes de la part des habitants. En effet elle ne pouvait s'arrêter au second mode, qui serait de diviser les habitants en catégories, et d'assigner à chacune d'elles une somme proportionnée à ses pertes sans informations préalables qui permettent d'arriver à une juste appréciation. Quant au troisième, qui serait de prendre pour base d'évaluation la liste des maisons incendiées, ce mode n'est pas non plus exempt de difficultés, s'il était adopté en premier lieu.

En conséquence le premier mode serait le plus préférable, mais, pour s'assurer de la véracité des listes qui seront présentées et pour éviter la confusion et l'agglomération qui entraveraient l'expédition des affaires, trois Commissions d'enquête seront nommées. Ces Commissions seront composées de notables et prêtres dignes de toute confiance, appartenant aux différents rites de Beyroul, Sayda, Tripoli, et des autres localités importantes. Chacune de ces Commissions

sera placée sous la présidence d'un agent spécial de l'autorité. Elles s'occuperont de l'évaluation des véritables pertes mobilières éprouvées par les habitants de chaque village, et dresseront sur le modèle ci-joint, qui sera imprimé, les relevés destinés à être présentés à la Commission Centrale avec un mazbatta au bas de chaque relevé. Chaque Commission comptera un personnel rétribué de dix membres, y compris les greffiers qui y seront attachés. Deux de ces Commissions se rendront aux cercles de la Montagne Druse, et la troisième à Meten et à ses dépendances qui sont sous la juridiction Chrétienne. Quant à la prestation du serment qui doit avoir lieu, d'après l'avis de la Commission, avant l'enquête, c'est-à-dire, au premier degré, nous pensons qu'il serait plus à propos de laisser l'accomplissement de cet acte à la fin de l'enquête, attendu que, si le porteur d'une liste venait à être soumis en premier lieu à cette formalité, il serait difficile de la démentir dans le cas que les renseignements exacts qu'on pourrait recevoir ultérieurement viendraient à constater l'inexactitude de sa liste.

Les membres de ces Commissions s'engageront par serment, prêté en présence de leur chef spirituel suivant la forme voulue dans leur culte, et avant leur entrée en fonctions, de ne point commettre d'injustices, de ne dire que la vérité, et de ne pas se laisser corrompre par leur intérêts personnels dans l'accomplissement de leur tâche. Si jamais chacune de ces Commissions, en tout ou en partie, manquait à son serment, elle serait passible de peines sévères. Le *minimum* et le *maximum* de ces peines seront fixés et portés à leur connaissance.

Ces Commissions parcourront les divers points de la Montagne suivant l'ordre topographique des villages. Dans chaque village elles appelleront le prêtre et les notables, auxquels elles notifieront que le Gouvernement accordera des indemnités à ceux qui ont subi des pertes, mais à la condition que chacun d'eux présente une liste exacte et détaillée de ses pertes mobilières. Elle leur feront aussi savoir que ceux dont les listes ne présenteront pas ce caractère, n'obtiendront aucune indemnité, afin qu'ils soient punis de leur mauvaise foi, et que tout porteur de liste sera soumis à la prestation du serment à la fin de l'enquête.

A mesure que les habitants apporteront leur liste, les prêtres et les notables seront appelés par la Commission, et en leur présence ces listes seront examinées, et si les membres de la Commission, les prêtres, et les notables sont unanimes à reconnaître l'exactitude des objets et des prix portés sur ces listes, ils feront prêter serment au réclamant, et apostilleront sa liste, en la déclarant admissible. Si au contraire des doutes sur l'exactitude de la liste s'élèvent dans l'esprit des membres de la Commission, si le prêtre et les notables du village contestent en tout ou en partie le contenu de la liste, ou bien si la liste présentée n'est pas conforme aux renseignements que la Commission se serait procurés, alors la liste sera rendue à son propriétaire avec l'injonction d'apporter une liste exacte. Après avoir ainsi relevé les listes de chaque village, le prêtre et les notables de ce village prêteront le serment que, d'après leur renseignements et leur conviction, les listes portées sur le relevé sont exactes, et après que le prêtre et les notables auront en conséquence apposé leur signature au bas du relevé, les membres de la Commission le signeront à leur tour.

Au fur et à mesure que les Commissions dresseront les relevés de l'évaluation des pertes de chaque village, elles les enverront à la Commission Centrale avec les listes mentionnant les détails, et qui seront annexées à ces relevés. Cette dernière n'aura pas à s'occuper des détails qu'ils renferment, mais elle se bornera à examiner si quelque erreur ou omission n'y a été commise. Elle n'aura pas besoin de se livrer à un examen plus sérieux, par la raison que l'enquête a été entourée de toutes les garanties possibles d'ordre et de vérité. Le serment, prêté d'abord par les membres des Commissions, ensuite par les prêtres et les notables qu'elles ont consultés dans leurs opérations, excluant toute idée de fraude et de corruption, la Commission Centrale pourra admettre en toute sûreté les relevés qui lui seront présentés, à moins qu'elle n'ait reçu des renseignements exacts, ou qu'elle n'ait conçu des doutes sérieux pour ordonner la révision de tel ou tel relevé.

Tel est, Excellence, le résultat de nos discussions que nous soumettons à sa haute approbation.

(Traduction.)

Extrait du Plan de Règlement des Pertes Mobilières qui ont eu lieu dans les précédents Evénements du Mont Liban.

L'ADOPTION du système ayant pour base la présentation de listes de la part des habitants qui avaient éprouvé des pertes fut alors résolue. Ces listes étaient remises à la Commission qui avait été nommée pour l'évaluation de ces pertes. En conséquence notification a été faite de cette mesure aux habitants de la Montagne par l'intermédiaire de leurs Caimacams.

La Commission, organisée alors, se composait des Caimacams des deux Administrations, de deux Membres du Conseil de Beyrouth, dont l'un Musulman et l'autre Chrétien, d'un Evêque, de prêtres Chrétiens et de Cheiks. Elle se réunissait tous les jours à l'exception du Dimanche et du Vendredi, depuis cinq heures jusqu'à neuf heures, et le Vali de la Province y assistait tous les jours pendant une heure.

Aussitôt que cette Commission a été instituée, les individus qui avaient souffert des événements commencèrent à présenter leurs listes. La Commission les recevait et les transmettait aux greffiers chargés de la tenue des registres. Ceux-ci les enregistraient, et après les avoir marqués, les rendaient à leurs possesseurs.

Après avoir opéré l'enregistrement de ces listes, nom par nom et village par village, un Grand Conseil fut institué. Il se composait de Musulmans et de Chrétiens de Saïda, Sour, et Beyrouth, ainsi que des Druses et des Chrétiens de la Montagne. Les Membres de ce Conseil furent soumis à la prestation du serment. Cette formalité remplie, l'autorité les invita à modifier l'évaluation des pertes mobilières que figurait sur les listes présentées. Les membres de ce Grand Conseil se mirent en conséquence à l'œuvre.

Les décisions définitives de ce Conseil ont été consignées dans un procès-verbal remis à l'autorité locale, après avoir été acceptées et confirmées par les notables Chrétiens et Druses des localités qui avaient été pillées durant les événements.

A cette époque le montant de l'évaluation s'élevait de 300,000 à 400,000 bourses environ, dont 160,000 représentaient des pertes subies par les Druses. Le restant de la somme mentionnée fut réduit à 86,000 bourses environ.

A l'arrivée de feu Chekib Pacha, en Mission Extraordinaire pour les affaires de la Montagne, il se forma un Conseil composé de prêtres et de notables Chrétiens, recommandables par leurs antécédents. Ceux-ci apportèrent de nouvelles modifications au plan d'évaluation qui leur fut soumis, et ils l'arrêtèrent définitivement au chiffre de 61,000 bourses.

A valoir sur cette dernière somme le Gouvernement du Sultan accorda sur le trésor de Saïda 10,000 bourses, et décréta le paiement par les Druses de 3,000 bourses encore, de manière que la somme de 13,000 bourses a été répartie, village par village, entre les réclamants dont chacun a prouvé et reçu la quote-part qui lui revenait. Nous donnons ci-après le relevé des pertes mobilières d'alors avec la désignation des noms de ceux qui faisaient à cette époque partie du Conseil, nommé pour opérer des modifications.

Elias Soussa, de Deir-el-Kamar (il se trouve à Beyrouth).

Michaël Hos (mort).

Farès Tabet, de Deir-el-Kamar (à Deir-el-Kamar).

Nicolas Atrache, de Beyrouth (il est à Beyrouth).

Suleïman Choueri, de Meten (mort).

Habib Nassif, de Djezzin (à Djezzin).

Relevé de l'Evaluation des Pertes du Mont Liban avec la Répartition des Indemnités du temps de Chékib Pacha.

	Réduction opérée pour la seconde fois sur le Montant des Evaluations.		Répartition des 13 000 bourses payées par le Gouvernement et les Druses.	
	Piastres.		Piastres	paras
Deir-el-Kamar	6,981,940		1,499,335	10
Bekaa	2,709,900		581,936	37
Meten	1,923,550		421,662	7
Chehar	1,998,670		429,203	39
Djoud	1,203,430		258,430	13
Iklima-Kharoub	1,010,884		217,082	2
Chouf	678,180		145,636	5
Iklima-Tuffah	649,750		138,530	18
Arkoub	285,245		61,254	37
Ménassif	291,800		62,662	20
Gharb-Fokani	307,320		65,995	16
Iklima-Djezzin	2,299,995		493,892	26
Sahil-Beyroun	2,666,815		572,684	20
Aux Couvents	3,043,406		653,567	38
Aux Emirs	3,218,000		691,048	31
Aux étrangers	951,631		204,357	97
A Abbas Chediac				
A Em Daher Rechdan				
	12,000		1,717	39
	30,272,426		6,300,000	0
	Bourses 60,945 352 piastres		Bourses 13,000	

No. 126.

Lord Dufferin to Lord J. Russell.—(Received May 24.)

(No. 111.)

My Lord,

Beyroun, May 10, 1861.

I HAVE the honour to inclose herewith, for your Lordship's perusal, copy of a letter addressed to me by Dr. Pincoffs respecting the actual hopeless condition of Said Bey Joublat.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure in No. 126.

Dr. Pincoffs to Lord Dufferin.

My Lord,

Beyroun, May 10, 1861.

AFTER having left Said Bey Joublat last night at half-past 12 o'clock, I returned there this morning at 8 o'clock, accompanied by Mr. Wood. I found him less feverish, but he had scarcely slept.

Since I first saw the patient (on the 23rd ultimo) the disease has made most rapid progress. The extreme dyspnoea, expectoration of abundant fetid, purulent matter, the fetid smell of his breath, mucous râles heard all over the chest, and other physical signs, clearly indicate the existence of caverns; whilst the usual colliquative symptoms, such as hectic fever, diarrhoea, painful aphthae extending all over the mucous membrane of the mouth, fully justify the belief that his death may be expected from one day to another.

The room at present occupied by the patient is spacious, well ventilated and comfortable; he is surrounded by his children and the female members of his family, and seems to have all his wants attended to. He has been daily seen and prescribed for by Dr. Pestalozza, in consultation with whom this morning I prescribed a detersive lotion for the mouth, a sedative pill at night, and inhalation of the fumes of gum benzoë.

After Dr. Pestalozza had left the room, the patient asked whether, like the other doctors, I considered his disease fatal. I told him that he was in extreme danger, that God was Almighty, and that as long as there is life there is hope. He wished to know how many out of twenty-four I considered his chance of recovery (this seems a usual mode of reckoning with the Druses); I replied that they were certainly not more than four in his favour.

On my asking whether he wished any message to be conveyed to your Lordship in the event of his death, he said that he recommended his children to your Lordship's care.

He has had some more conversation with Mr. Wood, the details of which will, doubtless, be reported to your Lordship by that gentleman.

I have, &c.
(Signed) P. PINCOFFS, M.D., M.R.C.P.L.

No. 127.

Lord Dufferin to Lord J. Russell.—(Received May 24.)

(No. 112.)

My Lord,

Beyroun, May 10, 1861.

I HAVE the honour to transmit, for your Lordship's information, copy of a letter I have received from Colonel Fraser, inclosing a report made by that gentleman to his Excellency Fuad Pasha.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 127.

Colonel Fraser to Lord Dufferin.

My Lord,

Beyroun, May 9, 1861.

WHEN Fuad Pasha intimated his entire approval of my proceeding from Damascus to Mount Lebanon, for the purposes and under the instructions expressed in your Lordship's confidential despatch to me of the 28th ultimo, his Excellency requested that I would keep him informed of the state of affairs in the Mountain, as these might come under my observation, and that I should make any suggestions circumstances might appear to demand.

Believing such a course to be also in keeping with your Lordship's views, I addressed a hurried communication to his Excellency on the 5th instant, of which I have the honour to inclose a copy for your Lordship's information.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 2 in No. 127.

Colonel Fraser to Fuad Pasha.

(Translation from French.)

Excellency,

Mokhtara, May 5, 1861.

ALTHOUGH I have not yet had time to form a definite upon the actual condition of affairs in the Mountain, where I arrived the night before last, I yet beg, in conformity with your Excellency's wish, to submit one or two points which appear to me to demand immediate attention, and, as I desire to profit by an express starting directly for Damascus, I trust that brevity will be pardoned.

In the first place much distress at present exists among the Druse population of this portion of Mount Lebanon, not only from the generally depressed state of the country in connection with recent events, but as arising more particularly from the sequestration by Government of Druse estates, whose revenues formerly afforded the means of existence to numerous dependants, but which are now paid into the Imperial Treasury.

These estates may be divided into four classes as follows:—

1st. Those belonging to Druses who have been condemned, and are yet in prison.

2nd. Those belonging to Druses formerly arrested, but who have since been released from prison as innocent; or, at least, against whom there had been no proof of guilt.

3rd. Those belonging to Druses who had fled during the arrests, but who have since returned, and against whom there is no accusation.

4th. Those belonging to Druses who have been banished.

It appears to me that the properties coming under the second and third categories should be immediately relieved from sequestration, and, until a final decision be taken at Constantinople or elsewhere, regarding those of the first and fourth classes, that some provision should be made by Government, either from the revenues of the sequestered properties or from the public chest, for maintaining the families of the prisoners and exiles in question. Their need is such, that compassion, not less than the reputation of the Government itself, demands that instant measures be taken for lodging, clothing, and feeding these women and children.

Omer Pasha (commanding at Moktarah) informs me that he has already addressed two communications to Achmet Pasha (Governor of the Province of Saida) on this subject, but as no relief has yet been afforded, I permit myself to bring the urgency of the case to your Excellency's notice.

Another subject which has attracted my attention is the following:—

On the Eastern slope of Lebanon there are several villages of mixed population, from which the Druse inhabitants were driven by the Christians some few months ago. The villages with which I am personally acquainted are those of Sughbin, Ain Zibdé, and Khurbeh, in which the production of silk forms an important part of the local industry. The season for commencing this operation has already arrived, but the Druses are unable to return to their villages on account of the menacing attitude of the Christian population; and their alarm has been increased in consequence of the murder, last week, of a Druse who had returned to the village of Kaukaba (Bukaa), by a Christian whom your Excellency has since arrested. I have, therefore, recommended Omer Pasha to place an Infantry detachment of 30 men at the central position of Ain Zibdé, for the protection of the inhabitants of that and the neighbouring villages.

As it appears, however, that Ain Zibdé is beyond the military district placed under Omer Pasha, although at a distance of only three hours' march from Moktarah, I beg your Excellency to cause such a detachment to be supplied from the district to which these villages belong, or to authorize Omer Pasha to furnish it from that of Moktarah.

The Druses of this neighbourhood appear to be as obedient as patient, and the country through which I travelled on my way hither from Damascus, so far as I could judge at a passing glance, seemed undisturbed.

I beg, &c.

(Signed) A. J. FRASER.

No. 128.

Lord Dufferin to Lord J. Russell.—(Received May 24.)

(No. 113.)

My Lord,

Beyrout, May 10, 1861.

I HAVE the honour to inclose, for your Lordship's information, copy of a memorandum drawn up by Mr. Vice-Consul White on the actual constitution of the local Medjlises or Councils, and the reforms called for therein. The document is interesting as much from the ability which characterizes it, as the valuable suggestions it contains.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure in No. 128.

Memorandum by Vice-Consul White on the Medjlises in Syria.

IN the chief towns of Pashalics there are generally three distinct Councils, or Medjlises:—

1. "Medjlis el Eyalet," called also "Medjlis el Kebir," or the Great Medjlis.

2. "Medjlis et Tahkeek," which is also called "Medjlis el-Jenaieh."

3. "Medjlis et Tidjaret."

The Medjlis el Eyalet is the Provincial Council, which takes cognizance of all matters of an administrative or of a financial character, such as taxes, iltizams, or farming the public revenues; affairs connected with Customs; matters appertaining either to the property of the Miri, or State, or to the "Vacoof," or mortmain property. All civil suits not immediately connected with inheritance or marriages are also generally referred to this Medjlis. It also happens not unfrequently that even in criminal cases decisions given in the Medjlis et-Tahkeek are sent up to and revised by this Court.

As a general rule this Council is composed of about twelve to fourteen members, of whom four are appointed by the Pasha from amongst the chief notables of the place. Besides these the Mufti, Cadi, and sometimes the Nukeeb el Ashraf, or head of the descendants of the Prophet, the Vacoof Naziri, or administrator of the mortmain property, and the Neffus Naziri, or public Registrar, are *ex officio* members; and finally the number is completed by the Vekils, or delegates of the various non-Mussulman communities.

The Pasha himself is the President of this Medjlis, but he often deposes his Kehya, or else the Bash Muhasibji, the chief finance officer, to preside in his stead.

The members of this body are not generally paid, but in some places they are in the receipt of a small salary; at Beyrout the Mussulman members receive a higher salary than the non-Mussulman.

The tenure of their seats by the non-official members is entirely dependent upon the will of the Pasha, who has also very frequently sufficient influence to prevent the appointment of any person whom he may dislike as Vekil of a non-Mussulman community.

The "Medjlis et-Tahkeek" is the tribunal which takes cognizance of all criminal cases. The new Karrun-Varneh, or code of civil law, is the legal rule by which they should proceed.

The Mussulman members of this Medjlis are likewise appointed by the Pasha, and with them sit Deputies from the non-Mussulman bodies; the President is named by the Pasha, and his opinions are generally found to have great influence over the other members.

It sometimes happens that in civil suits between Mussulmans and non-Mussulmans, when the Great Council is unwilling to hear Christians' evidence, the case is sent for inquiry before this Court, who hear it "Nizaman," or according to new Nizam law, instead of "Shera'an," or according to Mahometan law. This, however, is not of frequent occurrence, for it is very seldom that Christian or other non-Mussulman evidence is received against Mussulmans.

The "Medjlis Tidjaret" is the Commercial Court, or guild to which all commercial suits are referred, and which judges by the Karrun et Tidjaret or Commercial code.

This is likewise a Mixed Court, formed partly of the chief Mussulman merchants and partly of merchants delegated from each of the non-Mussulman bodies. In places of much European commerce, the Consul of each Power also sends a Delegate; but in consequence of dissensions it often happens that this Court is split up, and the European members are withdrawn.

In district towns, seats of Kaimakams or Mudirs, one Medjlis generally takes the place of the three, whose functions are thus combined in one Municipal Council. In places, however, of sufficient commercial importance commercial affairs are generally referred to a Commission of merchants named *ad hoc* by the Kaimakam.

Sometimes two special Commissioners are appointed in district towns by the Pasha, to take cognizance of financial affairs.

The regular district Medjlis, or Municipal Council, is formed much in the same way as the Provincial Councils, but in smaller towns its members are often fewer.

The Kaimakam or Mudir always presides at their sittings.

In some districts the members of the Medjlis are merely tools of the local Governor, to whose decision they bow in all matters. But it quite as frequently happens that the Governor himself is compelled to submit to the dictation of the most powerful and influential members of the Medjlis. It may be, in such cases, that one person is all-powerful, and every one yields deference to him, or, perhaps, the power is divided by a clique of two or three persons whose united authority is regarded paramount; or, again, it frequently occurs that there are two rival parties who are constantly struggling for influence, and who gain or lose it by turns according to the side taken by the Local Governor, or according to the favour of the Pasha, which each strives by every means to secure. In any case the inhabitants of the district are regarded as lawful prey by the powerful persons in the Medjlis, who generally decide cases brought before them more by an appreciation of the gifts which are offered to them, than by any appreciation of the merits or equity of the case.

Appeals are allowed from the district to the Provincial Council.

Having thus sketched out the organization of these bodies, it will be well to point out certain vices which would demand attention in the case of any re-organization of these bodies.

Practically one of the greatest evils of the present system is the irresponsible character of the individual members of Councils, as well as of the body itself acting collectively in all acts connected with the exercise of their functions.

Nothing is of more ordinary occurrence than the giving of "mazbatas," or written decisions, which are utterly false, and in direct violation of well-known and undeniable fact; nay, the most contradictory mazbatas are often given by the same Medjlis, in the space of a few weeks or even days. Statements of facts are set forth utterly incompatible with each other. And this is done with complete impunity, and no one called to account. The Medjlises of some places indeed enjoy a notorious reputation for the constant use of official falsehood, and are commonly spoken of as "megowerin," or perjured; but seeing no personal ill-results accrue to themselves from such a practice, the members thereof become perfectly callous and shameless in this respect.

It is most urgent that a check be placed upon this practice, by attaching to it and enforcing such penalties as may cause every member of a Medjlis to feel that he is himself individually responsible for every official act that he performs, and that he will be unable to shield himself by the excuse that he is only one member of a corporate body, whose other members are all equally compromised in the same act.

Another vice in the present system is that the whole power and authority of the body generally passes into the hands of one man, or of a clique of two or three persons, who obtain their influence either through their wealth or family rank, or from their unscrupulous character, which renders people afraid of them, or, again, from the support which they may manage to secure to themselves on the part of the Pasha. No cases, however evident their justice, can be carried through the Medjlis without the goodwill of such persons, which must be generally purchased. Other members of the Medjlis are obliged either to be mere cyphers in the body, or to completely subserve their views. In fact, it becomes the rule of a small oligarchy which disposes of everything. The wealth which these persons unduly acquire is constantly increasing, and their power and local influence increases in proportion to their wealth.

This evil might be partly obviated by periodically introducing new elements into these bodies, and withdrawing, at least for a time, the old elements, so as to prevent authority and power remaining for any length of time in the hands of the same persons. Thus the tyranny of the few, often intolerable, would be either altogether broken down or materially weakened.

It is with a view to this also that it is desirable that the system of *ex officio* members be abolished; otherwise, under the pretext of some office which they would obtain, the same members would be always found in the same Medjlis.

If it should be deemed, however, necessary that some persons holding particular offices should occasionally take part in the deliberations and decisions

of a Medjlis, it should be carefully provided for that they should take part in them only in cases particularly interesting the office they hold.

A circumstance which greatly militates against the interests of the non-Mussulman communities is, that the Mussulman element so greatly preponderates over the non-Mussulman that the former is always able to swamp the latter, whose most important interests are consequently ever liable to be sacrificed.

This I would remedy by securing that, at least in the Provincial Councils, to which appeals lie from the District Councils, fully one-half of the members be non-Mussulmans.

Another grievance under which Christians, in common with other non-Mussulmans, lie, and of which they feel bitterly the injustice is, that their evidence is never received against their Mussulman fellow-subjects.

It is true that the Hatt-el-Humaium declares that this shall no longer be the case, and it is true that in some rare cases in which, perhaps, foreign influence has been brought to bear, such evidence has been received in special and mixed tribunals; yet it may be stated that generally such is not the case, and unless powerful and sustained efforts are made to ensure it, such will never be the case. Thus a large portion of the Sultan's subjects are placed in a painfully inferior position to that of their more fortunate fellow-subjects, and a gross injustice is done to them.

To correct this, it is essential that all cases in which one of the parties to a suit is Mussulman, and the other of some other creed, should be judged by a Mixed Tribunal, in which the evidence of all persons, without any distinction of religious belief, shall be held as equally good and valid.

When due responsibility is fixed upon the members of the Medjlises, when the term of their power is rendered of shorter duration, when provision shall be made for ensuring the rights of non-Mussulman communities, and when public opinion is brought to bear upon the official conduct and acts of these bodies, then, and not before, may we hope to see their working beneficial to the country, and a considerable improvement in the administration of justice.

But it must ever be borne in mind that to ensure the proper working of any scheme that may be devised for the better organization of Municipal Councils, or for the general amelioration of the condition of the people, all will and must finally depend upon the personal character, energy, and integrity of those entrusted with governmental authority. For however excellent such organization or such schemes may be in theory, they will not fail of being practically valueless, unless decision, faithfulness, and vigour be displayed in carrying them into execution.

(Signed) H. P. WHITE.

No. 129.

Lord Dufferin to Lord J. Russell.—(Received May 24.)

(No. 114.)

My Lord,

Beyrout, May 11, 1861.

HAVING just returned from a short tour through the Mixed districts, and having had the pleasure of an interview with Omar Pasha at Mokhtara, and with Fuad Pasha at Beyrout, I am happy to be able to report that the condition of affairs is more satisfactory than I could have hoped.

The effervescence caused by the parade of the French General through the Mountain has subsided, and the definite news which has just arrived of the departure of the French troops has been received with more indifference than might have been expected.

My colleagues started for Constantinople early this morning, and I propose to follow in Her Majesty's ship "Melpomene" during the course of the afternoon.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Lord Dufferin to Lord J. Russell.—(Received May 24.)

(No. 115.)

My Lord,

Beyrout, May 11, 1861.

I REGRET exceedingly that the last event of which it is my duty to inform your Lordship before leaving Syria, is the death of Said Bey Joublat, which took place this morning at 8 o'clock.

I have seen his wife and children, and taken every precaution to ensure due attention being paid to their personal comfort.

I have the honour to transmit herewith, for your Lordship's information, copy of an official report announcing Said Bey's death, together with a medical certificate with which I have been furnished by Dr. Pincoffs.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 130.

Dr. Pincoffs to Lord Dufferin.

My Lord,

Beyrout, May 11, 1861.

AS previously arranged, I called this morning at 8 o'clock with Dr. Pestalozza to visit Said Bey Joublat.

He had died half an hour before our arrival; the body was still warm, muscular rigidity had just set in. I was informed that he had died without pain, and without a struggle; his features were calm and bore no trace of suffering. As usual in such cases, a loud and constant wailing was kept up by the females and attendants of the harem.

After having reported the death to your Lordship, I repaired, according to your Lordship's instructions, to his Excellency Fuad Pasha, in order to announce Said's death, and to learn his Excellency's intentions as to the mode and place of burial. His Excellency told me that these matters would be arranged agreeably to the wishes of the family of the deceased.

In order to prevent the possibility of any doubt as to the cause of his death, his Excellency seemed desirous of a *post mortem* examination being made.

As I had already stated my opinion on this subject to your Lordship, an opinion in which your Lordship fully concurred, I told his Excellency that the medical history of the case was so plain, the physical and other symptoms during life-time, and particularly in the latter days, so clearly defined, and the opinions of the various medical men who had visited him and watched the progress of the disease so unanimous and decisive, as to render all doubt about the real cause of his death impossible; that, therefore, a *post mortem* examination would be perfectly unnecessary, and as such very marked prejudice exists amongst all Orientals, that they might not unlikely consider the opening of the body a more severe punishment than any which could have been inflicted during life-time, his Excellency decided that no *post mortem* examination should take place.

A certificate about the cause of death, of which I have the honour of subjoining a copy, was then signed by Dr. Pestalozza and myself; I believe it is also to be signed by Dr. Suquet, the Médecin Sanitaire de France.

I have, &c.

(Signed) P. PINCOFFS, M.D., M.R.C.P.L., &c.

Inclosure 2 in No. 130.

Certificate.

LES Soussignés, Docteurs en Médecine, ayant eu l'occasion de visiter à plusieurs reprises le nommé Said Bey Joublat, pendant la maladie à laquelle il vient de succomber dans la matinée d'aujourd'hui, déclarent :—

Que Said Bey est mort de phthisie pulmonaire, caractérisée de la manière

la plus nette par la fonte purulente du poumon et par la fièvre hectique qui l'a accompagné.

En foi de quoi, &c.

Beyrout, le 11 Mai, 1861.

Lord Dufferin to Lord J. Russell.—(Received May 24.)

(No. 116.)

My Lord,

Beyrout, May 11, 1861.

THE mission to this country which your Lordship was good enough to confide to me having been at last terminated, by the transmission to Constantinople of the various documents which contain the result of the labours of the International Commission, and the Commissioners themselves having received instructions to repair immediately to that capital, I have the honour of forwarding to your Lordship copies of my two final despatches, Nos. 198 and 199 of May 11, to Sir H. Bulwer, and I trust I shall not be thought presumptuous if I venture to draw your Lordship's attention to the names of those members of the Consular Body whom a sense of gratitude has induced me to recommend to the favourable notice of Her Majesty's Ambassador.

A very gratifying part, however, of my duty would still remain incomplete, if I did not take the same opportunity of recording, for your Lordship's more especial consideration, the valuable services which have been rendered to me by those laborious assistants who accompanied me from home, or with whom I have become connected since arriving in the country.

Among these I would first desire to mention the name of Mr. Meade, whose conscientious accuracy, industry, and devotion to business I have had ample opportunities of appreciating. In consequence of the double mails to London and Constantinople, as well as the multiplicity of the subjects which have engaged our attention, this gentleman's qualities have been severely tested, and the result does equal credit to his training, ability, and zeal.

I would next desire to record my gratitude to Mr. Cyril Graham, whose indefatigable and courageous exertions on behalf of the unfortunate victims of the late disturbances, as well as his remarkable talents, are already known to your Lordship. I will only add that he has devoted himself to the drudgery inevitably incidental to our occupation, with the same cheerfulness with which he engaged in the more exciting missions on which he was employed by the Consular Bodies of Damascus and Beyrout at the commencement of the outbreak.

As I have already taken occasion to mention with gratitude the assistance I have derived from the able co-operation of Colonel Fraser, and as that officer enjoys your Lordship's confidence, and corresponds directly with the Foreign Office, it would be out of place were I to enlarge further on the value of the services he has rendered Her Majesty's Government in this country. The same reason will render it superfluous for me to recur to the services of Colonel Burnaby and M. Ferrette, whose praiseworthy exertions I have already had occasion to mention in a former despatch.

I will therefore pass at once to the mention of the name of Mr. James Kennedy, a gentleman to whose close application and indefatigable industry every one in my office has had occasion to pay a tribute of admiration. Although his efforts have been confined to the humble duty of copying despatches, making maps, and arranging statistics, his other colleagues would be the first to acknowledge that his devotion to the public service entitles his name to be placed on the same level with their own.

To the names already mentioned, common justice requires that I should also add that of Dr. Pincoffs. This gentleman was good enough to volunteer his services in Syria during the worst period of the late crisis. His exertions in the cause of humanity have been indefatigable. Independently of the professional service he has gratuitously rendered to the native population, he has been particularly useful in assisting the Turks to organize hospitals, and in urging them to take sanitary precautions against the spread of infection; and it is an undoubted fact that the comparatively healthy condition of the khans, and other

buildings in Beyrout in which the Christians passed the winter, has been the result of Dr. Pincoffs' intelligence, patience, and activity.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 131.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 11, 1861.

HAVING yesterday forwarded to your Excellency the various documents which represent the result of the labours of the International Commission in regard to the reorganization of the Lebanon, and thus concluded the duties of my mission to this country, it only remains for me to bring to your Excellency's favourable notice the names of such of Her Majesty's Consuls and Agents as have been good enough to assist me with their advice and services during my stay in Syria.

Among these I would first desire to mention Mr. Consul-General Moore, to whose frank and cordial co-operation I have been most particularly indebted. Possessing as he does great experience, and an intimate knowledge of the natives, it would have been impossible for me, without his valuable assistance, to have obtained the necessary insight into the difficulties of the situation; and on looking back upon the various subjects upon which I have been required to give an opinion, it would be unjust to Mr. Moore if I did not acknowledge that his superior experience has probably saved me from arriving at many an erroneous conclusion.

With the mention of Mr. Moore's name, I am naturally led to couple that of Mr. Brant; but as this gentleman has already received from Her Majesty's Secretary of State for Foreign Affairs a most flattering acknowledgment of his long and laborious services, which have been since terminated in his retirement from public life under very honourable circumstances, it is unnecessary for me to trouble your Excellency with any allusion to my own obligations to him.

I will rather proceed to call your Excellency's attention to the assistance I have derived from the industry and intelligence of three younger members of the Consular Body—Mr. Rogers, Mr. White, and Mr. Noel Moore. To all of these gentlemen I am most particularly indebted.

Mr. Rogers I have had frequent occasions to employ on matters requiring tact, temper, and sagacity, and as your Excellency will have observed from my despatches, he has invariably performed his duties with precision and success. He possesses a perfect knowledge of the language and the people, and his late appointment as Consul at Damascus cannot but be advantageous to the public service.

I would also desire to speak in very high terms of Mr. Vice-Consul White, who in addition to the laborious assistance rendered us during several successive months in our Chancellerie, has also furnished me with many valuable papers on subjects connected with the institutions and administration of the Empire.

As your Excellency is aware, Mr. Noel Moore was employed as my delegate in watching the proceedings of the Extraordinary Tribunal of Beyrout, and in furnishing me with Minutes of what passed. This was a task of considerable labour, as the evidence was first given in Arabic, then translated into Turkish, and, finally, had to be written down in English. Luckily Mr. Moore is an accomplished linguist, and equally familiar with the Turkish and Arabic languages. He was consequently able to perform the important duty confided to him to my complete satisfaction. On subsequent occasions he has rendered me many other important services.

In bringing Mr. Noel Moore's name to your Excellency's notice, I must not forget to mention that of his brother, Mr. Lionel Moore, who, though only accidentally here on leave of absence, most kindly placed his services at my disposal during the whole period of his stay. As this gentleman is attached to your Excellency's Embassy it is unnecessary I should do more than state that he has been particularly successful in the way in which he has assisted me in my communications with the Turkish authorities, who seem to entertain very friendly feelings towards him, and that it is to him and his brother that the

International Commission have been indebted for the translation of the voluminous Turkish documents communicated to them on various occasions by the Tribunals of Damascus and Beyrout.

In conclusion, I must also be allowed to add a few words in favour of Mr. Wrench, Acting Consul at Damascus. This gentleman was present in that city during the whole period of the disturbances, and Mr. Brant spoke to me in the highest terms of his courage, self-devotion, and efficiency. To his general abilities I will not venture to allude, as your Excellency will have had an opportunity of forming your own opinion of them from the frequent despatches it has been his duty to address to you; but my own personal observation of his character and conduct enable me to bear witness to his zeal and conscientious desire to do his duty.

The pleasant task of recording my sense of the services which have been rendered to me would not be complete if I did not allude to the assistance and hospitality I have received from Mr. Vice-Consul Abela, as well as to the interesting despatches which have been so frequently addressed to me by Mr. Finn, Mr. Skene, Mr. Grierson, and Mr. Sandwith.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 2 in No. 131.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 11, 1861.

I HAVE the honour to acknowledge the receipt of your Excellency's despatch of the 28th ultimo, in which I am instructed to repair to Constantinople.

In reply I beg to state that on a proposition made by M. Bécclard, it has been arranged that the Commissioners shall leave Beyrout some time between Thursday and Saturday. The Russian and Prussian Commissioners will accompany M. Bécclard on board the "Roland," while the Austrian Commissioner and Abro Efendi will go in Her Majesty's ship "Melpomene."

My mission to this country being thus concluded, and the occasion being arrived on which I am to trouble your Excellency for the last time with a despatch, I cannot resist the temptation of expressing my sense of the extreme kindness with which you have been always good enough to encourage my labours while acting under your Excellency's auspices and instructions. On looking back on the series of transactions in which I have been concerned during the last ten months, it is only too probable I have given expression to opinions, and adopted a course of conduct, which greater experience would have regulated differently; but if on a few occasions of moment and anxiety I have been enabled to act in a manner to give satisfaction to Her Majesty's Government, it is but due to your Excellency I should publicly acknowledge how much I have been indebted to your guidance and advice.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

No. 132.

Lord Dufferin to Lord J. Russell.—(Received May 24.)

(No. 117.)

My Lord,

Beyrout, May 11, 1861.

I HAVE the honour to transmit herewith, for your Lordship's information, copies of further despatches which I have this day addressed to Her Majesty's Ambassador at the Porte.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 1 in No. 132.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 10, 1861.

WITH reference to my previous despatch of this day's date, I have the honour to transmit herewith, for your Excellency's information, copy of the Protocol of the twenty-ninth sitting of the Syrian Commission, held on the 4th instant.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 2 in No. 132.

Protocol of the Twenty-ninth Meeting of the Syrian Commission, held at Beyrout, May 4, 1861.

LE quatre Mai, mil huit cent soixante-un, les Commissaires des cinq Puissances étant réunis à Beyrout, sous la présidence de M. de Rehfuës, Vice-Président, la séance est ouverte à deux heures.

M. le Délégué Ottoman communique à la Commission diverses pièces, relatives au mode qui sera adopté pour l'évaluation des pertes mobilières, essuyées par les habitants de la Montagne pendant les événements de l'année dernière (Annexes Nos. 1, 2, et 3).

Abro Efendi, revenant sur ce qui a été dit dans la précédente séance au sujet du Tribunal Mixte de Beyrout dont l'institution provisoire a été décidée il y a un mois, fait savoir aux membres de la Commission que, si ce Tribunal n'a pas pu encore fonctionner, cela tient uniquement à ce que les populations intéressées n'ont pas encore envoyé siéger leurs représentants. Un Tribunal ne peut fonctionner sans Juges, et l'autorité ne croyant pas pouvoir constituer autrement qu'elle ne l'a fait le personnel de ce Medjlis, l'institution n'a pu encore avoir lieu. Mais des ordres nouveaux et pressants vont être donnés. Ce Tribunal ne s'occupera que des crimes et délits commis par des Chrétiens sur des Druses, ou par des Druses sur des Chrétiens. Toute affaire entre Chrétiens sera déferée à la juridiction ordinaire, à moins que les parties ne soient d'accord pour se soumettre à la juridiction du Tribunal Mixte Provisoire.

M. le Commissaire de France, d'après ce qui vient d'être exposé, croit devoir maintenir ce qu'il a déjà dit dans la précédente séance au sujet de cette juridiction, et demande que la Commission émette un avis touchant la question de savoir si ce Tribunal, d'un caractère tout exceptionnel, devra exercer sa juridiction sur toute la Montagne, ou seulement sur la partie située au sud de Nahr-el-Kelb, soumis à un régime également exceptionnel.

M. le Commissaire d'Autriche pense que, puisque les crimes et délits qui seront justiciables de ce Tribunal étaient déjà soumis à la juridiction du Tribunal Provincial de Beyrout, cette institution ne lui paraît pas de nature à porter atteinte aux privilèges de la Montagne.

M. Bécclard s'empresse de faire observer qu'il n'appartient à personne isolément de développer ou de restreindre les privilèges de la Montagne. Il y a là un progrès, ce dont il doute fort, ce progrès doit être le résultat d'une entente commune, analogue à celle qui a présidé à la Constitution antérieure, et à celle d'où va résulter une nouvelle organisation. En tout cas, puisque les crimes et délits à la répression desquels il s'agit de pourvoir, ne se commettent que dans les districts Mixtes, situés au sud du Nahr-el-Kelb, il n'y a pas péril en la demeure, et pour ne rien préjuger des résolutions collectives qui vont être prises, M. Bécclard persiste à croire que le plus convenable serait de ne pas étendre la juridiction du Tribunal en question au-delà de cette limite.

Abro Efendi exprime son regret de n'avoir pas entendu plus tôt les observations de M. le Commissaire de France. Il les aurait transmises à Fuad Pacha, qui, depuis un mois, s'est trouvé dans le cas de croire que l'institution de ce Tribunal était approuvée par les membres de la Commission.

M. le Commissaire de Prusse est d'avis que dans l'état actuel des choses il n'y a aucune nécessité à innover dans la partie nord de la Montagne.

M. le Commissaire Russe avait pensé que la création de ce Tribunal Mixte n'était faite qu'en vue des territoires à population mixte. Ce que vient de dire

tout-à-l'heure M. le Délégué Ottoman n'a pu que le confirmer dans cette opinion, Abro Efendi ayant reconnu que les crimes ou délits commis entre individus de la même nation ne seraient déferés à la nouvelle juridiction centrale de Beyrout que si les parties le voulaient bien. Il résulte de ceci que la nouvelle juridiction exceptionnelle ne peut invalider l'ancienne juridiction ordinaire. M. Novikow s'associera d'ailleurs volontiers à la rédaction d'un avis collectif de la Commission qui garantirait ce résultat.

M. le Commissaire Britannique a considéré l'institution du Tribunal Mixte comme très bonne et très opportune, et il ne lui a pas paru qu'elle dût porter atteinte aux privilèges de la Montagne.

Après ce débat, il est entendu d'un commun accord que la Commission approuve l'institution provisoire d'un Tribunal Mixte à Beyrout, pourvu que cette institution ne porte aucune atteinte aux privilèges de la Montagne, et ne préjuge en rien les modifications que, par suite de l'entente des Cabinets, pourront être apportées ultérieurement à l'organisation du Liban.

M. le Délégué Ottoman informe la Commission que son Excellence Fuad Pacha a reçu communication de la motion collective insérée dans le procès-verbal de la séance du 29 Avril dernier. Son Excellence, devant être très prochainement de retour à Beyrout, se réserve de s'expliquer elle-même auprès de la Commission sur les véritables causes de l'état des choses signalé à son attention.

Quant aux observations qui ont été adressées à l'autorité dans la dernière séance, et d'après lesquelles rien n'aurait été fait pour la pacification du pays, M. le Délégué Ottoman croit devoir faire remarquer que, sur le premier point concernant la répression, les retards apportés à l'exécution des sentences rendues proviennent uniquement des divergences d'opinion qui se sont produites dans le sein de la Commission. Cette œuvre de répression absorbant d'abord l'attention de l'autorité, elle n'a pu s'occuper du règlement des indemnités qu'elle est actuellement en train de mener à bonne fin, ainsi que le prouvent et l'impôt extraordinaire que Fuad Pacha va faire lever sur Damas, et la communication qui vient d'être faite au commencement de cette séance, touchant le mode adopté pour l'évaluation des pertes mobilières dans la Montagne.

Quant à la réorganisation, son Excellence le Plénipotentiaire du Sultan a envoyé aussi promptement que possible aux Commissaires les observations que lui avait suggérées l'examen de leur projet. On ne peut donc sur aucun de ces trois points imputer à la Mission Extraordinaire toute la responsabilité des lenteurs dont il a été question.

M. le Commissaire de France, étant d'avis que la question a été épuisée dans la précédente séance, ne trouve, en ce qui le concerne, qu'il soit nécessaire de continuer ce débat, et préfère s'abstenir de répondre aux observations qui viennent d'être présentées par M. le Délégué Ottoman.

La séance est levée à 4 heures et quart.

(Suivent les signatures.)

Inclosure 3 in No. 132.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 10, 1861.

I HAVE the honour to inform your Excellency that, last Sunday evening, I paid a private visit to Said Bek Joublat.

The Druse Chief has been removed to the house lately occupied by General Kmety.

He seemed very glad to see me, and the interview has left a most painful impression on my mind.

He is evidently dying; and though Dr. Pincoffs, who was with me, was unable to pronounce positively how soon the fatal event may be expected, it can only be a question of weeks, or even of days.

I beg to inclose a short Memorandum of what took place on the occasion, which Mr. Rogers, who was with me, has been good enough to draw up.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE

Inclosure 4 in No. 132.

Memorandum.

ON our arrival at the house into which Said Bek has been lately removed, we were admitted into the room he occupies, which we found comfortably furnished. Said Bek was on a sofa in a corner of the room. The officer on guard and one private entered with us.

On approaching the sofa he sat up; he appeared very ill and weak, with a difficulty of respiration. Lord Dufferin told him to lie down again. Upon the communication being made to him, he appeared surprised at my addressing him in his own language, and said most emphatically, as if in fear of personal injury, "Are you friends?" I answered in the affirmative, and he then pointed to Lord Dufferin and asked whom he had the pleasure to see. On being informed, Said Bek tried to rise and kiss his Lordship's hand, at the same time expressing his gratitude.

Lord Dufferin then asked him if he were comfortable, and whether he had any cause for complaint of the treatment he was receiving during his illness.

Said Bek answered that his petty grievances were of no account; that he was convinced that his life had been saved by the interposition of Lord Dufferin, and he did not wish to trouble his Lordship with minor complaints; that, having had the honour of a personal interview with his benefactor, he should die happily.

Dr. Pincoffs then addressed him in Turkish, and held a conversation with him upon the subject of his health. The doctor was satisfied that he was no worse since he last saw him.

Lord Dufferin then asked whether the Turkish officer understood Arabic, and was answered in the negative, but that the private spoke that language. The latter was then requested to retire, which, with some slight demur, he did.

Lord Dufferin then told Said Bek that he wished for a frank answer to the question he was about to put to him; and asked whether the Druses had received any encouragement from the Turkish Government during the late occurrences.

Said Bek answered, with apparent sincerity, that he was happy to have an opportunity of speaking directly with his Lordship on the subject. He said that his trial was not conducted in a proper manner, and that many of his answers were not recorded; that the intrigues emanated from the Christians; that the Druses of the Yesbek (a rival) faction opposed them, and made war; that he himself foresaw the difficulties, and that he wrote to the Government, saying that, unless he were provided with due support, matters would become very serious; that, after repeated applications, he received an answer that a Pasha had been sent to Deir-el-Kamar and an officer to Zahleh who had full powers to prevent an outbreak; that he was satisfied on the receipt of this answer, and that Tahir Pasha shortly afterwards arrived in Deir-el-Kamar, who demanded from him (Said Bek) a guarantee for the security of the town, which he refused to give; that on Tahir Pasha expressing his intention of returning to Beyrout, he begged him to remain, saying that if he left there would be a massacre at Deir-el-Kamar, and, moreover, he sent to the notables of that town, advising them also to beg Tahir Pasha to remain, and, in case of his insisting on going, that they should accompany him; still he went away, and although a Turkish officer, with troops, was also sent to Zahleh, both these towns were taken, and a dreadful massacre occurred in one of them. He acknowledged that he was acquainted with no document that could prove the complicity of the Turkish Government, but implied that the Yezbeks, or more violent section of the Druses, knew probably more than he did.

Lord Dufferin then again asked him if he could do anything for him, and if he had anything to complain of.

He answered, that he was thankful for his Lordship's great kindness, and earnestly inquired whether he should ever be put back into the barracks.

Lord Dufferin assured him of the contrary, and intimated that in all probability some time would elapse before any decision were come to as to what should become of him, but that, under any circumstances, his family should be taken proper care of; for which he expressed his thanks, and said that he would ask one favour, namely, that upon his recovery he should be allowed to go to England, there to live and die, as he had already seen too much of the Osmanli Government. On Lord Dufferin's saying that that might take place, he kissed his hand again, and expressed his thanks.

Upon Lord Dufferin rising to leave the apartment, Said Bek rose also, and would have followed him to the door, but was held back and prevented from such exertion.

Beyrout, May 6, 1861.

(Signed) E. T. ROGERS.

Inclosure 5 in No. 132.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 10, 1861.

I HAVE the honour to inform your Excellency that I have agreed to the following mode of valuating the claims of British subjects whose property has been destroyed during the late disturbances.

His Excellency Fuad Pasha and Mr. Moore, will each designate three individuals who are to form a Commission, and make a report on the amount of indemnity due to each individual; Mr. Moore and his Excellency will then arrive at a final conclusion on the basis furnished them by the above Commission.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

P.S.—Fuad Pasha has also promised to write to Constantinople in favour of a pension being granted to the widowed mother of the Missionary Mr. Graham, murdered at Damascus.

D. AND C.

Inclosure 6 in No. 132.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 10, 1861.

I HAVE the honour to inform your Excellency that during the course of a conversation I had yesterday with Fuad Pasha, his Excellency gave me a most positive assurance that the Porte had no intention to confiscate the estates of any of the Druse Sheikhs, and that although on his arrival in the country, the necessities of Government had compelled him to lay hands, in a very arbitrary manner, on the moveable property of those who were in prison or in hiding, he now intended, as soon as he had a little leisure, to examine carefully each individual case, and make reparation for any injustice which might have been committed.

The Druse olive trees and lands, which Government has hired out on short terms to different persons, are immediately to be restored to their rightful owners, and a due account is to be taken of the Druse woods which have been forcibly cut down for the reparation of the Christian houses.

Said Bek's wife and children are to be shortly reinstated in their mansion at Mokhtara.

I have requested Colonel Fraser, after my departure, to see that Fuad Pasha's assurances on the above important points are duly observed.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 7 in No. 132.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 10, 1861.

I HAVE the honour to inform your Excellency that Fuad Pasha is about to proclaim a general amnesty to the Druse nation as soon as the Mufti returns with the final decision of the Porte on the sentences which have been referred to Constantinople.

This functionary is now daily expected.

Only those persons will be excluded from the benefit of the proposed act of grace who are in flight in the Hauran.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 8 in No. 132.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 10, 1861.

I AM informed that, notwithstanding the energetic endeavours which have been made in the Kesrouan to obtain signatures to the Shehab petition, very few persons have, and that both the Maronite Patriarch and the Christian Kaimakam, still decline to lend the sanction of their names to that document.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 9 in No. 132.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May 11, 1861.

I HAVE the honour to transmit herewith, for your Excellency's information, copies of some maps which I have had constructed, illustrating the two projects elaborated by the Commission.

I have, &c.

(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 10 in No. 132.

Maps showing the Proposed Division of the Lebanon into Kamakamiyehs and Circumscriptions, according to the Commissioners' First and Second Projects.

Inclosure 11 in No. 132.

Lord Dufferin to Sir H. Bulwer.

Sir,

Beyrout, May , 1861.

I HAVE the honour to inclose to your Excellency copy of a Table,* furnished me by Fuad Pasha, of the indemnities to be paid by the city of Damascus, the villages surrounding it, and by other towns and villages, whose population were more or less implicated in the late massacres and robberies of the Christians.

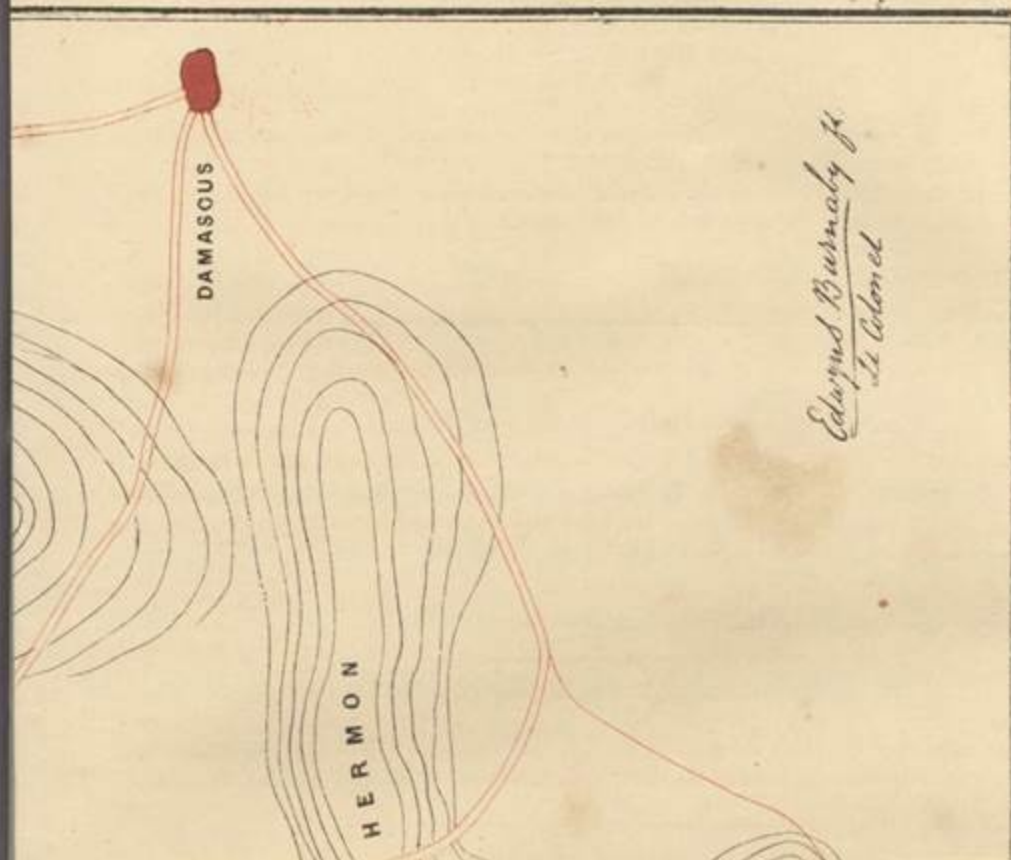
The Table requires some explanation, which will be given in a printed manifesto which Fuad Pasha proposes to distribute, in Turkish and in Arabic, amongst the villages concerned, and which will in a few days be transmitted to your Excellency at Constantinople.

The Table is divided into three heads: The first head, containing columns 1, 2, and 3, represents the sum total in piastres exacted from the city of Damascus and the other places specified. Under the second head are included such sums as have already been indirectly furnished by the said places. The third head contains the difference between these sums, or, in other words, the amount actually to be levied by the Government, which is to be paid in three months.

The first head is again divided into three columns: Column 1, "Répartition générale," contains the sums exacted from all householders and landholders in the places mentioned. Column 2, "Répartition particulière," additional sums required of certain quarters and houses whose inhabitants have been more especially implicated in the late massacres and robberies of the Christians. Column 3 is the total of the first head, comprising the sums levied on all the population, and the sums levied on especial personages.

The second head is divided into five columns: Column 1 refers to the sums furnished by the inhabitants in the way of rations to the troops quartered on them during the winter. Column 2. Taxes paid in advance during the last two years to the Government. Column 3. Value of the trees cut down to supply wood for reconstructing the Christian quarter at Damascus. Column 4 (which

* Not received at the Foreign Office.

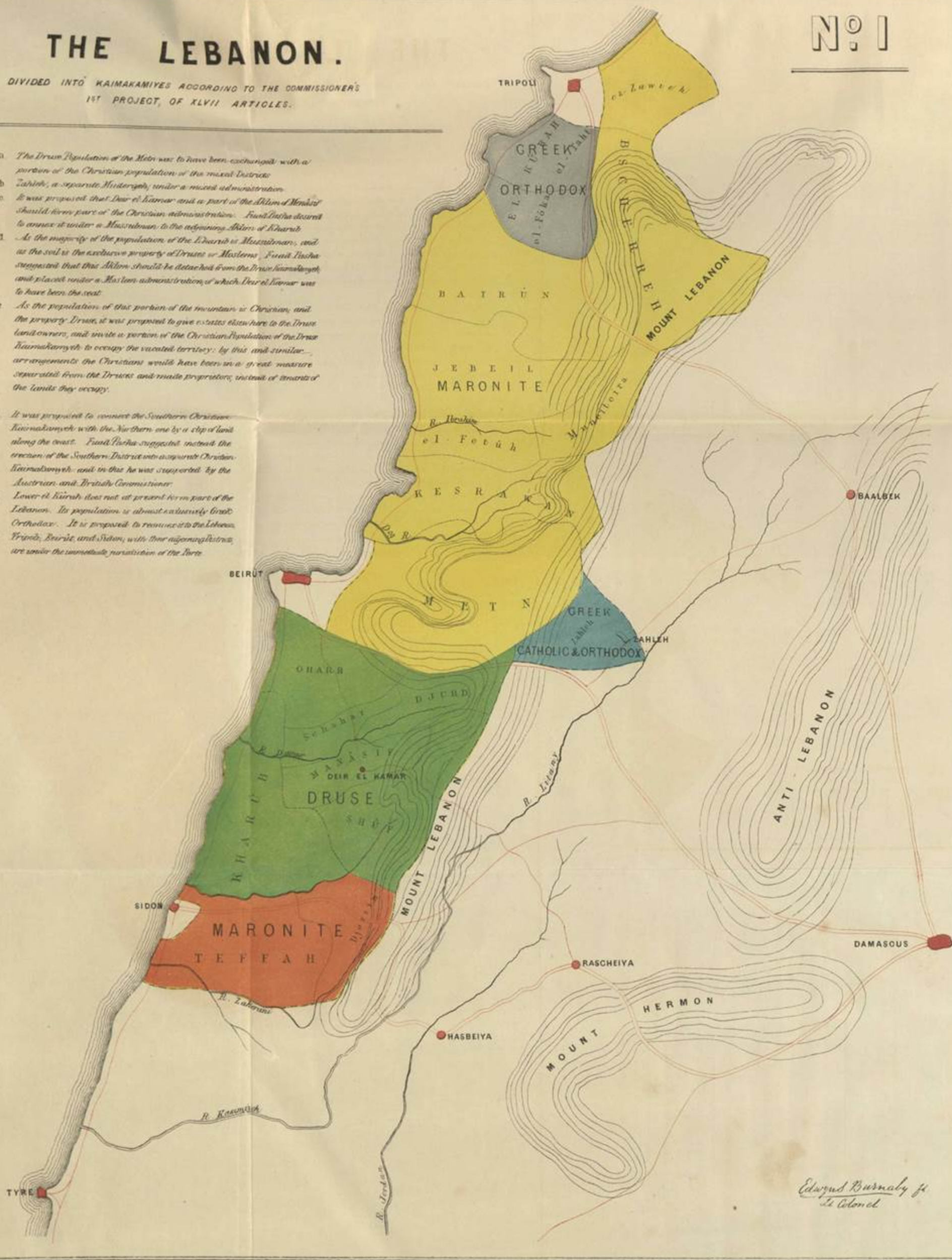


THE LEBANON.

DIVIDED INTO KAIMAKAMIEHS ACCORDING TO THE COMMISSIONER'S
1ST PROJECT, OF XLVII ARTICLES.

Nº 1

- a. The Druse Population of the Moin was to have been exchanged with a portion of the Christian population of the mixed Districts.
- b. Zahleh, a separate Mindergh, under a mixed administration.
- c. It was proposed that Deir el Kamar and a part of the Akhron of Maronite should form part of the Christian administration. Foud Pacha desired to annex it under a Musliman, to the adjoining Akhron of Khazab.
- d. As the majority of the population of the Liban is Musliman, and as the soil is the exclusive property of Druses or Moslems, Foud Pacha suggested that this Akhron should be detached from the Druse Kaimakamieh, and placed under a Musliman administration, of which Deir el Kamar was to have been the seat.
- e. As the population of this portion of the mountain is Christian, and the property Druse, it was proposed to give estates elsewhere to the Druse landowners, and invite a portion of the Christian population of the Druse Kaimakamieh to occupy the vacated territory: by this and similar arrangements the Christians would have been in a great measure separated from the Druses and made proprietors instead of tenants of the lands they occupy.
- f. It was proposed to connect the Southern Christian Kaimakamieh with the Northern one by a strip of land along the coast. Foud Pacha suggested instead the erection of the Southern District into a separate Christian Kaimakamieh, and in this he was supported by the Austrian and British Commissioners.
- g. Lower el Liban does not at present form part of the Lebanon. Its population is almost exclusively Greek Orthodox. It is proposed to reunite it to the Lebanon.
- h. Tripoli, Beirut, and Sidon, with their adjoining districts, are under the immediate jurisdiction of the Porte.



THE LEBANON.

Nº II

DIVIDED INTO CIRCUMSCRIPTIONS ACCORDING TO THE COMMISSIONER'S 11th PROJECT, OF XVI ARTICLES.

1 KURAH

a. Lower El Kurah does not at present form part of the Lebanon. Its population is almost exclusively Greek Orthodox. It is proposed to reannex it to the Lebanon.

2 EZ ZAWIEN

JIBBET

BCHERREN

BATRÛN

JEBEIL

MUNEITEIRA

FETÛH

KESRAWAN

3 METN

4 ZAHLEH

5 GHARB

JURD

ARKÛB

SHÛF

SCHAHÂR

MENÂSIF

KHARÛB

6 DEIR EL KAMAR

7 TEFFAH

DJEZZIN

TYRE

TRIPOLI

1^a

2

4

5

6

7

BAALBEK

ZAHLEH

BEIRUT

DEIR EL KAMAR

SIDON

DAMASCUS

RASCHEIYA

HASBEIYA

HERMON

MOUNT

MOUNT LEBANON

MOUNT LEBANON

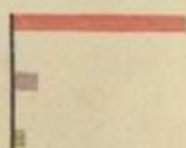
ANTI LEBANON

Edouard Burnaby Jr.
Le Colonel

Divided into Circumscriptions, according to the Commissioners' Second Project of XVI Articles.

1. KÚRAH.

Greek Orthodox	9,000
Moslems and Metawaly	1,000
Maronites.. .. .	500



2.

EZ-ZAWIEH.
JIBBET.
BSCHERREH.
BATRÚN.
JEBEIL.
MUNEITEIRA.
FETÚH.
KESRAWAN.

Maronites.. .. .	62,000
Greek Orthodox	3,500
Moslems and Metawaly	2,400
Greek Catholic	1,500



3.

METN and SAHEL.

Maronites.. .. .	18,750
Greek Orthodox	11,000
Druses	7,910
Greek Catholic	5,750
Moslems and Metawaly	420



4.

ZAHLEH.

Greek Catholic	15,000
Moslems and Metawaly	2,005
Greek Orthodox	2,000
Druses	600
Maronites.. .. .	600



5.

GHARB.
JURD.
ARKÚB.
SHÚF.
SCHAHÁR.
MENÁSIF.
KHARUB.

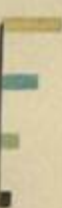
Druses	24,000
Maronites.. .. .	17,000
Greek Catholic	9,675
Greek Orthodox	4,875
Moslems and Metawaly	4,385
Protestants	500



6.

DEIR-EL-KAMAR.

Maronites.. .. .	3,300
Greek Catholic	(?) 1,950
Druses	700
Jews	290



7.

TEFFÁH.
JEZZÍN.

Maronites.. .. .	5,750
Greek Catholic	5,500
Moslems and Metawaly	200



REMARK.

The statistics of population in this table are taken from the only official returns in existence. They are not probably very correct, but the error is in favour of the Christian portion of the population.

TOTALS OF EACH SECT.

MARONITES 101,900.

GREEK CATHOLIC.. 38,625.

DRUSES 35,475.

GREEK ORTHODOX 30,375.

MOSLEMS & META-
WALY. 10,510.

PROTESTANTS .. 500.

JEWS 290.

refers only to the city). Sums paid to tradesmen for clearing the ruins of the Christian quarter. Column 5 is the total of those four columns.

The sum total in the first head is that required for the indemnity to the Christians; or, supposing the Government to pay that indemnity, as the debt of the Moslems of the city and villages, to the Government. The second head refers to the sum due from the Government to the said Moslems; and the third head is the debt to the Government.

It should be further explained that the figures in the first column of the first head have been arrived at by exacting from the people, in the case of Damascus, one year's house-rent, and in the case of the villages a sum equal to one year's taxation, with the sole exception of the few districts belonging to Damascus, where, in consideration of the wealth of the population, and of their complicity in the late disturbances, it has been thought that the requisition of a sum equal to three times the amount of their annual taxation is not too great.

Appended to this Table are two others, one of which, under the denomination of "Dons aux Chrétiens," refers to sums equal to one year's taxation levied on the inhabitants of other districts than those before enumerated, and to sums representing the value of wood used in building, together with an extra sum raised on particular offenders. The last Table is an abstract of the former two, and containing the sums total under the various columns.

It will thus appear that the sum originally demanded of all these places amounts to 90,000 purses; deducting from this the debt of the Government to those places, and the value of timber furnished for reconstructing the Christian quarter of Damascus, and the rations given to the troops, which amounts to 34,835 purses, and we have 55,165 purses as the sum to be levied within three months from the people of Damascus.

Fuad Pasha hopes soon to receive a considerable sum from Constantinople. He then proposes to offer to the Christians the minimum amount estimated for their indemnity. To those who accept this, his Excellency will at once pay their indemnity. To those who refuse to accept these terms, it will be competent to bring their claims before a special Commission where their claims will be decided. It is Fuad Pasha's opinion that if he cannot pay the whole cost of the indemnity at once, he will be able to pay two-thirds of it in cash, while the remaining third will be given in bills at six months' sight.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

No. 133.

Mr. Grey to Lord J. Russell.—(Received May 24.)

(No. 8.)

My Lord,

Paris, May 23, 1861.

I HAVE the honour to transmit to your Lordship the copy of a despatch which I have this day received from Her Majesty's Consul at Marseilles, reporting the departure of the French squadron from Toulon on the 20th instant for the coast of Syria.

I have, &c.
(Signed) W. G. GREY.

Inclosure in No. 133.

Consul Mark to Earl Cowley.

My Lord,

Marseilles, May 21, 1861.

I HAVE the honour to inform your Lordship that the French squadron, accompanied by several steam-transports, left Toulon yesterday for the coast of Syria, for the purpose of bringing back the French troops now occupying that country.

I have, &c.
(Signed) E. MARK.

Mr. Grey to Lord J. Russell.—(Received May 25.)

(No. 14.)

My Lord,

Paris, May 24, 1861.

I HAVE the honour to inclose herewith to your Lordship, extracted from the "Moniteur" of this day, announcement of the departure on Monday last of the French fleet for the coast of Syria.

I have, &c.

(Signed) W. G. GREY.

Inclosure in No. 134.

Extract from the "Moniteur" of May 24, 1861.

Paris, le 23 Mai, 1861.

BULLETIN.—L'ESCADRE de la Méditerranée, commandée par le Vice-Amiral Le Barbier de Tinan et composée de deux divisions sous les ordres des Contre-Amiraux Chopart et Paris, est partie Lundi dernier de Toulon pour se rendre à Beyrouth.

Nos vaisseaux étaient suivis d'un assez grand nombre de bâtiments de transport destinés à ramener nos troupes en France et en Algérie.

Après le départ du corps expéditionnaire, la majeure partie de l'escadre stationnera sur les côtes de Syrie pour assurer, en cas de besoin, une protection efficace aux Chrétiens.

Lord Napier to Lord J. Russell.—(Received May 27.)

(No. 116.)

My Lord,

St. Petersburg, May 17, 1861.

PRINCE GORTCHAKOFF showed me this morning an instruction which he had addressed to M. de Kisseleff respecting the evacuation of Syria, and the consequences of that measure. In this despatch his Excellency recalls to the Russian Ambassador that he had been instructed at the last Conference at Paris to express the serious anxieties felt by the Imperial Government in regard to the premature withdrawal of a European force from Syria, and the probable renewal of the late disorders and massacres. Those anxieties, says Prince Gortchakoff, have not been mitigated by any information since received, but have been confirmed by a Memorial recently addressed by the commercial residents in Syria, of all nations, to the Great Powers, in which the state of the provinces is described in the darkest colours. Prince Gortchakoff then points out that no effectual security has been taken as yet for the maintenance of tranquillity after the embarkation of the French; and adds, that if that embarkation should take effect, and the force delegated by the European Governments be removed summarily, and entirely without any provision being made for the organization of the country and the protection of the Christians, it will be the duty of the Russian Government to make a public protest or declaration that they decline all responsibility in the calamitous results which may ensue. M. de Kisseleff is directed to communicate these views to the Representatives of the Powers interested in this matter at Paris.

In communicating this paper to me, Prince Gortchakoff assured me that he was prompted by no partizanship; he spoke in the interests of humanity alone; in his eyes the French were not French, but the representatives and delegates of assembled Europe. He had always held that their presence in Syria should last until the new scheme of government could be carried into effect, and security obtained for the permanent welfare of the country. He regretted that the discussions of the Commissioners had lasted so long, but he could not help it. The European force was now about to leave Syria, without the realization of the great objects for which it had been deputed. He could not conscientiously stand by

and witness this result without repudiating all responsibility in the deplorable incidents which might ensue. His Excellency then informed me that he had seen an instruction addressed by M. de Thouvenel to M. de Montebello, in which the definitive departure of the French force was announced, and in which the French Government, having accomplished its obligations, reserved to itself a perfect freedom of action in regard to Syria in future, and the faculty of independent intervention in case the Porte should not fulfil its duties.

I told the Prince that I would convey to your Lordship this expression of his views, which were certainly consistent with those he had always advocated. Her Majesty's Government, I said, were satisfied that the time was now come at which it was necessary to restore to the Porte its independent authority. That result must, sooner or later, be arrived at; if deferred it would probably be as difficult to attain hereafter as it was at present. I did not suppose that absolute tranquillity would be maintained, and that no examples of outrage or vengeance would occur. We must hope that a tolerable condition of comparative peace would be re-established, such as had existed from the year 1840 to the year 1860; a condition of affairs which had not been marked by more than one conspicuous outbreak of fanaticism—that which had occurred some time ago at Aleppo. If his Excellency would suggest any practical measure for the mitigation of the dangers which he anticipated, I would be happy to lay it before your Lordship. I believed the crisis would pass without any serious disturbance, but I could not be altogether without anxiety.

The Prince told me that he could not at that moment suggest any remedy which could supply the want of that material power and authority which belonged to the presence of the French troops. The Russian ships of war would not, with his consent, be removed; they would act in concert with the naval forces of England and France. The instructions given to the commanders would, he thought, justify the disembarkation of a portion of their crews, in conjunction with those of the other fleets, in case of necessity. The force was small, and there were no troops on board, but the moral influence of the Russian flag would not be withdrawn.

I remarked to the Prince that I did not pretend to advise in a matter so remote and beyond the sphere of my competency. I entertained, however, a very decided impression of the great influence exercised over Orientals by Europeans of an energetic character; and I thought that if the Commanders of the several squadrons should select officers, and send them up the country to act as a sort of Commission, it might have a great effect, after the withdrawal of the French, in restraining the passions of the hostile sects. Three officers stationed at some central point in the Lebanon, between the districts inhabited by the Druses and Maronites, but riding to and fro in uniform, visiting the seats of the several Chiefs, and repairing rapidly to any scene of threatened disturbance, would exert a powerful influence. I believed they could traverse the country without any escort in perfect security, backed by the prestige of their respective Governments. I said that I hazarded this suggestion entirely on my own responsibility, without any authority from your Lordship.

The Prince did not think that persons unsupported by material force would have much power with the tribes, nor did he seem to approve of my proposal, which, indeed, I submit to your Lordship's better judgment with some hesitation.

After leaving Prince Gortchakoff, I waited on the French Ambassador, who showed me M. de Thouvenel's instruction to himself, inclosing one to M. de Lavalette, alluded to above. M. de Thouvenel in this document, which has probably been imparted to your Lordship, informs the Porte, through the French Embassy at Constantinople, of the intention of France to evacuate Syria, in conformity with the Stipulations of Paris, and on the ground particularly that the Turkish Government has formally declared its capacity and readiness to undertake the control of that province. M. de Thouvenel winds up by declaring, almost in a menacing tone, that if the Christian population, in which the French Government has an ancient traditional interest, should again be exposed to persecution and outrage, France would interfere effectually in their behalf.

I have, &c.

(Signed) NAPIER.

Lord Napier to Lord J. Russell.—(Received May 27.)

(No. 123.)

My Lord,

St. Petersburg, May 19, 1861.

I OBTAINED an interview with Prince Gortchakoff this afternoon, and imparted to him the substance of your Lordship's telegram of the 17th instant, respecting the Government of Mount Lebanon. I pointed out to the Prince that your Lordship did not peremptorily decide in favour of the principle of a single Christian Governor; that you did not exclude the discussion of the plan of separate Kaimakamates at Constantinople, but that you seemed to anticipate that the former scheme would be eventually adopted; that in such a case Her Majesty's Government would not consent to the nomination of a Maronite, but would support the selection of a Governor of the Greek religion, a subject of the Porte connected with some other portion of the Empire.

I observed that, in thus leaving the matter open for free discussion, with an inclination to the plan of a single Christian Governor, Her Majesty's Government seemed to hold exactly the same ground as the Government of Russia.

I added that, in expressing a preference for a Governor of the Greek faith, Her Majesty's Government had no doubt been influenced by the impression that such a choice would seem more neutral and impartial, would excite less triumph on one side, and less animosity on the other, than if a Catholic should be named. I believed also that the Porte would have a larger field of selection in that class; for the Greeks of Constantinople connected with commerce, finance, and administration, were more numerous and more intelligent than the native Catholics, who were chiefly of the United Armenian sect.

Prince Gortchakoff expressed himself generally satisfied with the tenor of your Lordship's communication. He did not absolutely condemn the plan of separate Kaimakamates, but he believed it to be impracticable in connection with the project of disaggregation. If the principle of a single Christian Governor should be adopted, all he desired was a good selection, it mattered not from what religion. He would take a Protestant, if a competent Protestant could be found. Of course he had no objection to the selection of a Greek: he was attached to his religion, and could not but assent to the proposal of Her Majesty's Government, yet every consideration should be subordinate to that of the efficiency of the person designated.

The language of the Prince on this occasion was altogether consistent with the views which he had previously expressed on the same subject, for he has always professed a great coolness and impartiality, yet I could observe that he was very decidedly gratified by the sense of your Lordship's instructions to Sir Henry Bulwer.

His Excellency forwarded a telegraphic message to the Emperor in my presence, informing His Majesty of the resolution of Her Majesty's Government.

I have, &c.
(Signed) NAPIER.

No. 137.

Lord Napier to Lord J. Russell.—(Received May 27.)

(No. 124. Confidential.)

My Lord,

St. Petersburg, May 20, 1861.

PRINCE GORTCHAKOFF remarked to me yesterday that he did not quite understand the motives of Her Majesty's Government in pressing the Government of France so hard in reference to the evacuation of Syria, and in using language so peremptory on that subject in Parliament and elsewhere. In acting thus Her Majesty's Government incurred a serious responsibility in the eyes of Europe, and, he thought, for no commensurate object. He could only refer the course followed by Her Majesty's Government to Parliamentary necessities, and to the desire of conciliating public opinion, which it was, however, often the duty of a Government to resist and control.

I replied to Prince Gortchakoff that, no doubt, public opinion would always have some legitimate influence with Her Majesty's Government, but that I was convinced that in pressing the evacuation of Syria your Lordship was really prompted by a conviction that it was necessary to restore the independent action of the Porte in the government of its dominions; that the crisis must be met, and that it could be met as well now as hereafter. Undoubtedly, Her Majesty's Government in acting thus incurred some responsibility; but they did not shrink from it. I could not say that I was altogether without anxiety for the peace of the Lebanon; yet I believed that a serious disturbance could be avoided. The Turks were deeply interested in preventing further disorder, they would exert themselves to the uttermost. The English could exercise great influence with the Druses, the presence of the squadrons would operate in the same sense. I said, however, that I saw no use in professing an exaggerated security. We might do well to be afraid if our apprehensions prompted us to activity and precautions. I therefore called upon his Excellency, as he had such dark anticipations of the result of the evacuation, to aid us in maintaining tranquillity according to his means and in the limits of our present action. Could I assure Her Majesty's Government that at the date of the departure of the French the Russian squadron would be assembled on the coast of Syria with instructions to act in concert with the English and French Admirals.

I also said, as I had done before (still speaking for myself) that, in my humble opinion, the Commanders of the naval forces of the three Powers thus to be distributed along the Syrian coast for a common purpose should have some means of communicating with the interior, and making their influence felt, besides the ordinary channels of the Consulates. I suggested the dispatch of some officers as a sort of Commission in the Mountain.

The Prince said, in reply, that he did not see much advantage attached to my suggestion. He did not consider that moral force would be of much use in the Mountain, and if the officers were repelled or insulted the European Governments would be placed in a false and a painful position. He was of opinion, however, that the Russian squadron ought to be assembled at Beyrout; he believed it would be found there at the desired moment, yet, to make sure, he would immediately submit his views on the subject to the Grand Duke Constantine. His Excellency then, in my presence, addressed a communication to His Imperial Highness, advising that the Russian force, amounting to three steam-vessels of war, including the "General Admiral," a frigate of very large dimensions, should rendezvous at Beyrout on the occasion of the French evacuation, and that the Russian Admiral should have instructions to co-operate with his colleagues. His Excellency, however, emphatically added, that in joining heartily with Her Majesty's Government in these precautionary measures he was far from thinking that they would be operative or successful. Prince Gortchakoff also stated that his communications from Paris enabled him to affirm that if the Christian population of Syria should, after the withdrawal of the French, be again exposed to outrage and persecution, the Government of France would act independently in their defence, without consulting the rest of Europe.

I answered, that I supposed the measures of the French Government would be conformable to the stipulations of the Treaty of 1856, and that any rash resolutions on their part might be restrained by the influence of Her Majesty's Government. Prince Gortchakoff replied, smiling, "Perhaps only too much so."

The Russian Minister in the course of conversation hinted, but very lightly, that a portion of the French force might be permitted to remain a little longer in the interests of peace and good order. I remarked, that I thought the French themselves would not accede to it. They had declared their intention to withdraw; their honour was at stake; they would stand upon the punctual performance of their obligations, throwing the responsibility of the consequences on England.

I have, &c.
(Signed) NAPIER.

Lord Napier to Lord J. Russell.—(Received May 27.)

(No. 131.)

My Lord,

St. Petersburg, May 22, 1861.

I HAVE the honour to transmit to your Lordship herewith an extract from the "Journal de St. Pétersbourg" of this morning, containing the instructions addressed by Prince Gortchakoff to M. de Kisseleff respecting the evacuation of Syria by the French, which was alluded to in my despatch No. 116 of the 17th instant.

Should the recent outrages be renewed on the departure of the French, any energetic act on the part of the Emperor Napoleon, especially if it should involve a violation of the Treaty of 1856, would be highly applauded by the Russian Government, and by national feeling in this country.

I am inclined to believe, however, that the declamations of the French Senators, and the officious sympathy of the Russian Minister, will be alike wasted, and that the region of Lebanon and the rest of Syria will relapse into their previous condition after a period of uneasiness and partial disorder.

I have, &c.

(Signed) NAPIER.

Inclosure in No. 138.

Prince Gortchakoff to Count Kisseleff.

St. Pétersbourg, le 2 Mai, 1861.

A MESURE que le terme fixé pour l'évacuation de la Syrie approche de son échéance, nous ne pouvons nous défendre d'envisager cette éventualité avec une vive appréhension.

Votre Excellence a été appelée, lors de la dernière Conférence de Paris, à exprimer la conviction de Sa Majesté l'Empereur que la cessation prématurée de l'occupation, avant qu'une organisation définitive et l'installation d'un pouvoir régulier ne soient venues remplacer les garanties résultant pour les Chrétiens de la présence des troupes Européennes, entraînerait des calamités dont les Grandes Puissances devaient se préoccuper sérieusement, dans l'intérêt de l'humanité et dans celui de leur propre dignité.

Nous constatons à regret qu'aucun des faits qui se sont produits depuis lors, et des renseignements qui nous parviennent, n'est de nature à dissiper ces craintes. Nous les voyons même partagées par les étrangers de tous les pays résidant en Syrie, dont les intérêts, l'existence même se trouvent en question, et qui viennent d'attester l'unanimité de leurs sentiments et de leurs vœux par une pétition adressée, dans les termes les plus pressants, aux Grandes Puissances de l'Europe.

Veillez, M. le Comte, entretenir de ce sujet les Représentants des Cabinets qui ont participé aux dernières délibérations.

Nous croirions manquer à un devoir si nous n'appelions pas leur attention sur les dangers qui pourraient résulter d'un rappel de l'occupation, s'il avait lieu complètement, à jour fixe, sans aucun égard pour la situation critique où il pourrait laisser la Syrie, et sans qu'on ait encore rempli aucune des conditions préalables qui, à notre avis, auraient pu suppléer aux garanties dont les populations Chrétiennes se verraient tout à coup privées par le départ des troupes qui avaient reçu de l'Europe la mission de pourvoir à leur sécurité.

En pareil cas, il ne nous resterait pour notre part qu'à décliner formellement, comme nous l'avons déjà fait, toute responsabilité quant aux résultats d'une détermination dont nous aurions prévu et signalé les conséquences.

Votre Excellence est invitée, d'ordre de notre auguste maître, à ne laisser subsister aucun doute à cet égard dans l'esprit de ses collègues.

Recevez, &c.

(Signé) GORTCHAKOFF.

Lord A. Loftus to Lord J. Russell.—(Received May .)

(No. 226.)

My Lord,

Berlin, May 25, 1861.

IN accordance with the instructions conveyed to me in your Lordship's despatch No. 126 of the 22nd instant, I spoke to-day to Baron Schleinitz on the subject of the despatch of M. de Thouvenel, alluded to in M. Billault's speech in the Senate on the evacuation of Syria, and to the allusion made in the Report of the Committee of the Senate to the claims of France to protect Christians in the Ottoman dominions.

Baron Schleinitz said that the despatch to which I alluded had, he believed, been read to him by the French Minister, who had from time to time made communications on this subject. His Excellency stated that he had learnt from Paris that M. de Thouvenel had expressed assurances that the French Government would not take any isolated measure as regarded Turkey, should unfortunately any fresh disturbances arise in Syria to call for their intervention, and that they would, if the necessity arose, concert previously with the other Powers, parties to the Treaty of 1856.

I understood Baron Schleinitz to say that these assurances had been confirmed by the Emperor Napoleon.

Baron Schleinitz said that the language of M. de Thouvenel was certainly to the effect that the French Government would hold Turkey responsible for the consequences which might result from the evacuation of the French troops, and he observed that M. de Thouvenel had even stated that a *casus belli* against Turkey might arise therefrom.

His Excellency expressed it as his opinion that any isolated interference of France, of the nature adverted to by M. de Thouvenel, would be a violation of the engagement taken by the Treaty of Paris of 1856.

Baron Schleinitz seemed to be of opinion that no undue importance must be attached to the menacing language of the French Government towards Turkey under the circumstances which had given rise to it, and he appeared to place confidence in the assurances given by M. de Thouvenel, and confirmed by the Emperor himself, that, should the necessity arise, France would appeal to the other Powers before assuming the responsibility of isolated action.

I have, &c.

(Signed) AUGUSTUS LOFTUS.

Lord J. Russell to Lord Dufferin.

(No. 80.)

My Lord,

Foreign Office, May 27, 1861.

I HAVE received and laid before the Queen your despatch No. 114 of the 11th instant, reporting your departure for Constantinople; and I have great satisfaction in conveying to you, by the Queen's command, Her Majesty's most gracious approval of all your conduct during the whole period of your residence in Syria.

The ability and judgment which you displayed in dealing with the intricate questions which came under discussion, the temper and conciliatory spirit which you uniformly maintained in your intercourse with your colleagues, and the zeal with which, while caring for the exigencies of public justice, you endeavoured to consult the claims of humanity, would necessarily ensure for you the approbation and thanks of Her Majesty's Government; but I have still greater pleasure in acquainting you that those qualities are as warmly recognized by the Governments of those foreign Powers with whose Representatives you have been associated in the arduous work of bringing about the pacification of Syria.

I have seen with pleasure in your despatch No. 116 of the 11th instant to myself, and in its inclosure to Sir Henry Bulwer, the testimony which you bear to the zeal of Mr. Meade, of this office, and of the other gentlemen acting more immediately under your direction, and to the assistance which you have derived

from Mr. Consul-General Moore and other members of Her Majesty's Consular Service in Syria; and I have to instruct your Lordship to convey to each and all of those gentlemen my entire satisfaction with their conduct.

I am, &c.
(Signed) J. RUSSELL.

No. 141.

Acting Consul Wrench to Lord J. Russell.—(Received May 29.)
(No. 9.)

My Lord, Damascus, May 16, 1861.
INCLOSED I have the honour to transmit to your Lordship copy of my despatch No. 15 of this day's date, reporting to Her Majesty's Ambassador at Constantinople on such passing events as I consider may be of interest to his Excellency and Her Majesty's Government.

I have, &c.
(Signed) WILLIAM H. WRENCH.

Inclosure in No. 141.

Acting Consul Wrench to Sir H. Bulwer.

Sir, Damascus, May 16, 1861.
WITH reference to my despatch of the 27th February, reporting to your Excellency on the claims of British and protected subjects on the local Treasuries, I have the honour to announce that the Vali is now occupied with making arrangements for paying in part the many liabilities of the Civil Government.

Each holder of a Treasury bond makes with his Excellency the best terms that he can, taking in general a small portion of the debt in cash, and a fraction of the remainder in orders on villages for the amount of their regular taxes; a new bond will afterwards be written for the balance of the debt, bearing, I believe, the same interest as the original loan. In some cases bills on the Treasury of Beyrout have been promised in the place of assignations on the villagers. Many of the native creditors are contented with these arrangements, which are not, however, to the entire satisfaction of the Europeans, but are accepted under existing circumstances as the best terms likely to be offered.

The Mecca caravan or hadj left the village of Mezerib, three days' journey south of Damascus, and where the pilgrims assemble preparatory to commencing their desert march, on the 9th instant, without any accident. It is estimated that the expenses attending the hadj this year will be between 15,000 and 16,000 purses (60,000*l.* to 64,000*l.*). The number of pilgrims is very small as compared with former years, consisting only of about 350 strangers from Persia, Circassia, and Turkey. Some fifty Damascus merchants have gone to Mecca for the purpose of trade, and upwards of 1,000, a larger portion than usual, of the lowest class of the Damascus population accompany the hadj as camel-drivers. The sacred caravan is guarded by 400 Regular and about 1,500 Irregular troops, with two field-pieces.

Fuad Pasha left for Beyrout on the 7th instant, after a stay of nearly six weeks in Damascus, during which time his Excellency held many Secret Councils regarding the forced impost of 90,000 purses (360,000*l.*) about to be levied on the city and districts of Damascus; as yet, however, nothing has been published regarding this levy.

The tax of 400,000 piastres on the city, reported in my despatch of the 19th April, was not collected, although when first announced it was to have been forthcoming within three days. The Government finds great difficulty in realizing the 5,000 purses (20,000*l.*) from the villages for the expenses of the hadj, also reported in the above despatch; and it is said that only about the half of the sum has been as yet obtained.

Of the memorials which were being got up among the Christians of Damascus, either thanking Fuad Pasha for his exertions in their favour, or

begging his Excellency that some part of the indemnities for their losses might be paid them, all have been for the present dropped.

The quiet of the country round Damascus has been for the last month undisturbed.

I have, &c.
(Signed) WILLIAM H. WRENCH.

No. 142.

Colonel Fraser to Lord J. Russell.—(Received May 29.)
(No. 1.)

My Lord, Beyrout, May 10, 1861.
I HAVE the honour to inclose, for your Lordship's information, copies of four despatches dated respectively the 15th and 17th instant, addressed to Her Majesty's Ambassador at Constantinople, reporting on the present aspect of affairs in this country, and particularly on the prospect of its speedy evacuation by the French troops.

In addition to the information contained in these communications, I may add that General de Beaufort this afternoon declared that he had received no definite instructions as to the actual evacuation, and that he should accordingly take no steps towards removing a single man from the posts at present occupied by his troops until he saw the transports at anchor ready to receive them.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 1 in No. 142.

Colonel Fraser to Sir H. Bulwer.

Sir, Beyrout, May 15, 1861.
PREVIOUSLY to quitting Beyrout for Constantinople on the 14th instant, Lord Dufferin, Her Majesty's Commissioner for Syria, instructed me to address directly to your Excellency all such communications as I had recently been in the habit of transmitting exclusively to his Lordship; and on the 13th instant I had further the honour to receive the inclosed despatch referring to the same subject.

As the telegram therein alluded to will be communicated to your Excellency by Lord Dufferin himself, I have not considered it desirable to multiply copies of it; it is accordingly not transmitted herewith.

I personally communicated the above despatch and inclosed telegram to Mr. Consul-General Moore, upon which occasion we came to the mutually satisfactory understanding that the political duties hitherto conducted by Lord Dufferin should in the meantime be attempted by me; Mr. Moore confining himself, as heretofore, to the performance of his more strictly Consular functions.

In accordance with the above arrangements, therefore, it becomes my duty to keep your Excellency duly informed on all subjects of political importance connected with Syrian affairs; a duty which I shall endeavour to perform to the best of my ability.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 2 in No. 142.

Lord Dufferin to Colonel Fraser.

Sir, "Melpomene," off Cyprus, May 12, 1861.
I HAVE the honour to transmit herewith, for your information, copy of a telegram I have just received from Lord John Russell. You will continue to act on the instructions with which I have already had the honour of furnishing you, and you will communicate this despatch to Mr. Consul-General Moore.

I should be obliged by your requesting Mr. Consul Blunt, of Smyrna, to forward in a telegram to Constantinople any important information you think desirable to convey to Her Majesty's Ambassador by the ordinary mail from Beyrout.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

Inclosure 3 in No. 142.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, May 15, 1861.

I HAVE the honour to inform your Excellency that, in consequence of the threatening aspect of affairs in Mount Lebanon, I had been requested by Lord Dufferin to proceed thither from Damascus for the purpose of watching events, calming excitement, or supporting the Ottoman authorities, as more fully indicated in his Lordship's despatch addressed to me on the 28th ultimo, a copy of which, I am informed, has already been transmitted for your Excellency's information.

I arrived at Mokhtara, in Mount Lebanon, on the 3rd of May, where I was warmly welcomed by Omer Pasha, in command of the troops of the Mountain, who also expressed a strong desire that I should remain to advise and aid him. I spent three days at this point, during which time I had constant opportunities of discussing with the Pasha the present condition of the Mountain, and the measures to be taken in the various contingencies which might arise with a view to prevent collision between the Druses and Christians, or between the latter and the troops. I had at the same time an opportunity of extensive communication with the population of that neighbourhood.

Finding it desirable that I should make myself personally acquainted with the state of affairs in other parts of the Mountain, I had commenced a tour through the districts most likely to become the scene of disturbances, should such unfortunately arise. This, however, was interrupted, it being Lord Dufferin's wish that I should join him at Mokhtara and subsequently accompany him to Beyrout, for the purpose of more ample communication on important public business previous to his Lordship's departure for Constantinople.

So far as my observations extended, I had arrived at the conclusion that a dangerous degree of excitement existed at one or two places between Druses and Christians, chiefly in the neighbourhood of French detachments; but as the Turkish troops were well posted, and on the alert, there did not appear to me reason to apprehend serious collision, though it would be difficult to say that isolated disturbances might not occur.

One example may illustrate sufficiently the manner in which the vicinity or interference of French troops exercises a dangerous influence on the mutual relations of Druses and Christians.

At the village of Barouk, a dispute having arisen in consequence of Christians cutting down trees, the property of Druses, without due authority, the quarrel waxed so warm that, to prevent bloodshed, the Turkish officer in command called out his detachment, and sent both sides as prisoners to the local Governor at Deir-el-Kamar. Some Christians at Barouk at once carried a complaint to the French Colonel at Bteddin to the effect that they were in danger from the Druses, and on my arrival at Barouk a few hours afterwards I found the Druses in a state of great excitement in consequence of the report, which had just reached the village, that a French battalion was in full march upon it. I assured the Druses they need feel no alarm, as the French troops would not be allowed to interfere with them, and I saw that my presence re-assured them.

Presently, the battalion having been halted at a distance, the French Colonel, accompanied by several officers and a curé, rode into the village, and I went at once to greet them. After some show of annoyance at my presence there, the Colonel complained of the oppressions the Christians were subject to at that place, and we discussed the occurrences of the morning.

On my inquiring the object of his march, he informed me that he was merely giving his men an airing; and, though doubtless true, I could not but

conceive that the dispute of the morning had something to do with the direction selected.

I delayed my departure until these officers and troops had quitted the vicinity of the village, as I felt constrained to view their presence there as a threat to the Druses, which, had it produced the by no means impossible effect of causing them to fly from the village, might very easily have led to the pillage of their houses by the Christian rabble of the place, and the usual series of lamentable reprisals.

Fortunately, the Turkish officer in command showed great promptitude and discretion, and I accordingly brought his conduct to the favourable notice of Omer Pasha.

Omer Pasha himself appeared perfectly to appreciate the delicacy and responsibility of his position, and seems possessed of both decision and good sense.

As the Druses, so far as my inspection extended, seemed submissive and disinclined to resent any provocations offered them, I have good hope that the tranquillity of Mount Lebanon will not be seriously disturbed.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 4 in No. 142.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, May 15, 1861.

UP to the present moment no decided preparations for departure are visible on the part of the French corps of occupation.

The various camps in the vicinity of Beyrout appear undisturbed, and no concentration of the distant detachments has yet taken place. It is reported that the direct mail which arrived here on the 12th instant brought no definite instructions regarding the evacuation to General de Beaufort.

General Ducrot stated to Admiral Mundy on the same date, and after the arrival of the mail, that the transports might be expected here from the 16th to the 20th instant.

I am informed this afternoon that notices have been served on the proprietors of houses occupied by French officers and troops, that the buildings will be at the disposal of their owners on the 16th of June, "sauf" any unforeseen change, which will be duly notified.

I observe a party of soldiers employed, at a distance of two miles from the camp, in washing and drying tarpaulins apparently preparatory to packing them.

On the other hand two vessels have arrived here from Algiers with three officers as passengers, and laden with provisions, forage corn, &c. They are now discharging their cargoes.

Rumours are circulated by the troops themselves that some 1,500 or 2,000 men will remain, even should the others go, and signatures to the petition in favour of a Shehab ruler for Lebanon are still being eagerly sought for both among Druses and Christians, but with scanty success even among the latter.

Altogether the evacuation is submitted to with a very bad grace, and there is an evident attempt to ignore it as an approaching reality; but I feel inclined to accept such conduct as a presumption that the operation will be duly completed at the stated period.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 5 in No. 142.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, May 17, 1861.

SINCE I had the honour to report, for your Excellency's information, on the present position of affairs in this portion of Syria, by my despatches of the 15th May, the situation cannot be said in any noteworthy degree to have altered.

Comparative quiet continues in the Mountain; but no transports for the conveyance of the French troops have yet arrived, and the distant detachments remain undisturbed, there being hitherto no visible symptom of recall to headquarters.

I had some conversation on this subject with Fuad Pasha this morning, who mentioned that during a visit paid yesterday to General de Beaufort the topic of evacuation had been mutually avoided, or only referred to in a very distant and indirect manner. The General had then intimated an intention to visit Jerusalem and Alexandria, as it were on his route homewards. M. Schoeffler, however, who had been calling upon Fuad Pasha, had stated that the evacuation would be completed by the 6th of June; but that a note was now in preparation by the French Government, which would be presented at Constantinople at the same moment; his manner of allusion to this document giving it to be inferred that its terms were likely to be of a somewhat severe character.

French official agents are still canvassing in the Kesrouan for signatures to the petition in favour of a Shehab Ruler for Mount Lebanon, and with so little success that, I am informed by Fuad Pasha, a complaint has been made of their even having condescended to beat some of the peasantry who refused to attach their signatures.

Mr. Moore informs me that he transmitted by last post, for your Excellency's information, a confidential letter from a person in authority in that district in further illustration of this subject.

The collection of the forced impost on Damascus yet continues in abeyance, in consequence of the delay in printing the Proclamations and Schedule explanatory of the amount and mode of levy proposed. Of both these documents Fuad Pasha has promised me a printed copy, for your Excellency's information, so soon as they shall have been received from the printers; but, although promised to-day, I have no hope of being able to inclose these documents in the present despatch. Lord Dufferin having, however, been furnished with a copy in manuscript, as I am informed by the Pasha, it is hoped this delay may prove less inconvenient. His Excellency thinks he will not return to Damascus until after the departure of the French troops.

I myself propose paying a rapid visit to different points of the Mountain, where I think excitement most likely to show itself, both before and after the departure of the French troops; dispositions having already been made for the immediate occupation, by an equal force of Imperial troops, of the different outposts to be evacuated by the French forces.

I have, &c.
(Signed) A. J. FRASER.

No. 143.

Consul-General Moore to Lord J. Russell.—(Received May 30.)

(No. 3.)

My Lord,

Beyrout, May 18, 1861.

I HAVE the honour to inclose herewith copy of my despatch of this date, with its inclosures, to his Excellency Sir Henry Bulwer, respecting the proceedings of the French authorities in the Lebanon. I beg to transmit a translation of Count Bentivoglio's letter therein referred to.

I have, &c.
(Signed) N. MOORE.

Inclosure 1 in No. 143.

Consul-General Moore to Sir H. Bulwer.

Sir,

Beyrout, May 18, 1861.

I HAVE the honour to inclose, for your Excellency's information, translations of two communications I have received from Yousef Bey Keram: one of them of a confidential nature, relative to the proceedings of the French authorities in the Lebanon, in furtherance of their scheme in favour of a Shehab.

Count Bentivoglio's letter is important as setting the seal of official sanction to the movement, and invalidating any allegations that may be made that General d'Hautpoul or others were acting on individual opinions and predilections. The fact also of its coming into the possession of Yousef Bey, who represents the opposite principle, is indicative of the little favour the project finds even amongst the Christians in that part of the Lebanon. The inclosure numbered 4 will give your Excellency an idea of the manner in which the French Agents endeavour to enforce their views.

Agreeably with the request of Yousef Bey, I communicated Count Bentivoglio's letter to Fuad Pasha. His Excellency commented strongly upon it, and urged its transmission by the first opportunity to your Excellency as opportune information.

I have, &c.
(Signed) N. MOORE.

Inclosure 2 in No. 143.

Yousef Bey Keram to Consul-General Moore.

(Translation.)

(After the compliments.)

May 14, 1861.

CONSIDERING my actual retreat from public business, and my particular gratitude for all the kindness and valuable support you have shown me, I have resolved to devote myself, with all my friends, to your faithful service. I therefore address you this letter, and hope you will honour me with your welcome news and commands.

May God preserve your life.

The Acting Kaimakam of the Christians of Mount Lebanon,
(Signed and Sealed) YOUSEF KERAM.

Inclosure 3 in No. 143.

Yousef Bey Keram to Consul-General Moore.

(Translation.)

(Received May 16, 1861.)

I INCLOSE herewith a document in original which has come to my hands; pray consider it as strictly confidential, and cause it to be brought to the knowledge of his Excellency Fuad Pasha under the same condition of secrecy.

The signing of the petitions (Shehab) has quite failed in these parts, so much so that most of the inhabitants have insulted and treated with contempt the bearers of the petitions, except certain intriguers, such as the House of Aboo Saab and Youssef Hanna Daher, and Botros Awad, who, however, have not succeeded in misleading the people; indeed the people of Bisharri threatened those persons with death, and cried out with one voice, in the presence of Colonel Cérés, "Our Kaimakam is Yousef Keram, and our Sultan is Abdul Medjid." The Colonel then left the place greatly annoyed, and came to the Bishop Boolos Moosa, and demanded the Sheikhs of the House of Daher, Awad, Elias, Shidiack, and Tarabey to come to him there; not one of them came, but they sent agents to say that their Chief was Yousef Keram, and referred the Colonel to him. On his way, he passed by Gebail; he got some signatures; the people of Amsheet signed. Whilst he was at Batroun I arrived there; he failed at this place. He then went to Amioon in the Koora and to Koosba, and

was insulted. I enjoined upon the people not to insult him, and to treat him civilly; at the same time to remember that they were subjects of the Sultan, and were not obliged to agree to what they did not like. The people attach themselves to me more and more, and keep aloof from others, especially as they know I have no personal views or designs.

Inclosure 4 in No. 143.

Count Bentivoglio to Faris Lahood and Yousef Zakia.

(Translation.)

(After the compliments.)

May 7, 1861.

THE Commandant Cerès, Major of the troops of the illustrious Government of France, is now proceeding to your town and neighbourhood on a special mission, having for object the interests and welfare of the country. I therefore address you this letter, hoping that you will receive the Commandant with the honours and regard due to him, and listen to and act upon all that he wishes, agreeably to the desire of our illustrious Government and my wishes.

I stir up your zeal and exertions in this matter, and let me know what may be wanted.

(Signed and Sealed) **COUNT BENTIVOGLIO,**
Consul and Acting Consul-General of France in Syria.

Inclosure 5 in No. 143.

Extract from the Statement of Sheikh Halil Hobeish.

IN returning from Sgorta, I met the son of Yousef Shantiri, who informed me that whilst on his way home from visiting Yousef Bey Keram, he met Colonel Cerès at a mill near Tripoli, who charged him with being an agent of Yousef Keram, going about the country to prevent the people from signing. He replied that he was no such thing, and that he was simply on his way home.

Colonel Cerès then assaulted him, and beat him with his whip and his fists, and spat on his face, and took him along with him a certain distance, and then let him go.

No. 144.

Sir H. Bulwer to Lord J. Russell.—(Received May 31.)

(No. 353.)

My Lord,

Constantinople, May 20, 1861.

I AM informed by Aali Pasha that he has received a telegram dated the 17th instant from Veli Pasha, the Turkish Ambassador at Paris, stating that M. Thouvenel had announced to his Excellency that French transports were about to proceed to Beyrout to bring away the army of occupation; and that the French Government had no intention of proposing any delay in the evacuation of Syria, which is to take place immediately.

I have, &c.
(Signed) **HENRY L. BULWER.**

No. 145.

Lord A. Loftus to Lord J. Russell.—(Received June 1.)

(No. 233.)

My Lord,

Berlin, May 29, 1861.

AT my last interview with Baron Schleinitz, I referred to the question now under discussion at Constantinople as to the selection of a Christian Governor for the Lebanon. I represented to his Excellency that the object of

the European Powers was to allay the jealousy and strife which have so long existed between the different sects and races of the Lebanon, and more especially between the Maronites and Druses. His Excellency must admit that with this aim in view, it could not be desirable to place one race under the subjection of the other, which would be virtually the case if a native, for instance a Maronite, were to be selected as the Chief under whom the Druses and other sects were to be governed. The result would inevitably be the renewal of the murderous warfare hitherto carried on between these tribes, and of those excesses which had called for the intervention of Europe.

I observed to his Excellency that where so large a Christian community existed as was now the case in Turkey, there could surely be no difficulty in finding some person not a native of the Mountain, in whose impartiality and strict justice towards all parties confidence could be placed, and I expressed a hope that in treating this question the Prussian Government would support the views taken by Her Majesty's Government, and would instruct the Prussian Minister at the Porte to co-operate with Her Majesty's Ambassador in supporting the choice of a Christian Governor who is not a native of the Mountain, and whose appointment could not, therefore, give umbrage to either of the contending races.

Baron Schleinitz entered into a long explanation to prove that the conduct pursued by the Prussian Government in Syria was alone dictated by a feeling of scrupulous regard for the interests of the population, without any reference to political aims or rival factions. Their object was to restore peace, tranquillity, and good government, where anarchy, strife, and bloodshed, had unfortunately, hitherto prevailed.

He was neither in favour of one or other party, but he wished to see a just and firm Government organized, and he felt some apprehensions lest, on the withdrawal of the French troops, fresh disorders might arise which would occasion a far greater danger to the independence and authority of the Porte than if the French occupation had continued until the new form of government had been duly installed.

With respect to the selection of the future Governor of the Lebanon, his Excellency, in reply to my inquiry, stated that he had instructed the Prussian Minister at Constantinople to be guided entirely by the opinion and wishes of the Sultan, and that his vote with respect to the choice of a Governor should be dependent on the approval by the Porte of the proposed candidate.

For his own part he thought that, as the Maronites were numerically the most important of the two races, they might fairly claim a preference if a native were to be selected as Governor.

He considered, however, that in this matter the wishes of the Sovereign should be consulted; and with this view the instructions to which I have referred have been sent to the Prussian Minister at Constantinople.

I have, &c.
(Signed) **AUGUSTUS LOFTUS.**

No. 146.

Lord Bloomfield to Lord J. Russell.—(Received June 3.)

(No. 282.)

My Lord,

Vienna, May 30, 1861.

WITH reference to your Lordship's despatch No. 143 of the 22nd instant, inclosing copy of a despatch from Earl Cowley No. 757 of the 20th instant, respecting M. Billault's Speech in the Senate on the evacuation of Syria, I have the honour to inform your Lordship that I have not failed to draw Count Rechberg's attention to this subject.

His Excellency appeared to have received explanations from the French Government, as to these proceedings in the Senate, in a sense similar to those given by M. Thouvenel to Lord Cowley, but he seemed unwilling to say much on the subject.

In answer to my inquiry whether the French Ambassador had communicated to him M. Thouvenel's despatch to the Marquis de Lavalette of the 3rd instant, to which allusions had been made in the French Senate, Count Rechberg said that M. de Moustier may have received a copy of this document,

but he had not brought it to his knowledge; and he added, that his opinions on the present occupation of Syria, and on any exclusive pretensions of France to protect the Christian populations in Turkey, were unchanged.

I have, &c.
(Signed) BLOOMFIELD.

No. 147.

Mr. Grey to Lord J. Russell.—(Received June 4.)

(No. 60.)

My Lord,

Paris, June 3, 1861.

I INQUIRED of M. Thouvenel this morning whether or not he was disposed to accept the proposal of Count Goltz made to the Representatives of the Powers in Conference at Constantinople on the 30th instant, copy of which was inclosed to me in your Lordship's despatch No. 13 of the 1st instant.

M. Thouvenel replied, that he had already written to both M. de Flahault and M. de Lavalette to say that he agreed to it, although he could not look upon it as altogether satisfactory.

On reading over the proposal which your Lordship authorized Sir H. Bulwer to accept, M. Thouvenel said there was a difference in the wording of the last paragraph from that of the proposal which had been forwarded to him. M. Thouvenel's version runs as follows: "Trois mois avant l'expiration du mandat, il y aura de nouveau entente sur ce point entre la Porte et les Représentants." The point upon which the Representatives would have to come to an understanding would be, the duration of office of the Governor. The question of the "indigénat," whether he was to be a native or not, was definitively settled as far as the Representatives of the Powers were concerned. No restriction was placed on the Porte, who was perfectly free to choose a native Governor or not, as she pleased; and after the lapse of three years, it would not be on this question that the Representatives would have to deliberate. M. Thouvenel said he had not the slightest expectation that the Porte would now choose a native Governor, indeed he was quite persuaded of the contrary, although he adhered to his opinion that it was only among the natives that a fit man for the office could be found; still it was possible that in three years' time circumstances might lead the Porte to change her opinion, and make it desirable, after all, to elect a native Christian Governor. In that case she would be perfectly free to appoint one, without any reference to the Representatives.

It appeared to me that Her Majesty's Government would probably not be sorry to see this question set at rest, and I did not therefore make any allusion to the fact that Sir H. Bulwer was instructed not to agree to any change of wording in the terms, but I merely said that the version which I had read was that sent from Constantinople.

M. Thouvenel went on to say that he trusted there would be as little delay as possible in carrying out the new arrangement. It was essential that the Governor should be installed in office as soon as possible after the evacuation of Syria by the French troops, which he observed would take place to-morrow or the day after; and his Excellency further urged that it would be very advisable that the European Commission should be present at Beyrout on the occasion of the installation, in order to show to the inhabitants of the Lebanon that the new Governor was elected with the full and unanimous consent of Europe.

I have, &c.
(Signed) W. G. GREY.

No. 148.

Acting Consul Wrench to Lord J. Russell.—(Received June 5.)

(No. 8.)

My Lord,

Damascus, May 1, 1861.

I HAVE the honour to transmit herewith to your Lordship, copy of my despatch of yesterday's date to Her Majesty's Ambassador at the Sublime Porte,

in answer to one from his Excellency, requiring information regarding the crosses chalked, in February last, on the pavements and doors of houses occupied by Christians in the quarters of the city, Meidan and Kanawât.

I have, &c.
(Signed) WILLIAM H. WRENCH.

Inclosure in No. 148.

Acting Consul Wrench to Sir H. Bulwer.

Sir,

Damascus, April 30, 1861.

I HAVE had the honour to receive from Mr Rogers, through Colonel Fraser, your Excellency's despatch to the former of March 23.

In compliance with the instructions therein contained, I have the honour to state, for your Excellency's information, that all I have been able to learn on the subject to which it referred is, that shortly after the crosses were chalked on the pavement and doors of houses occupied by Christians in the quarters of the Meidan and Kanawat, a Commission was formed of four Government employés, two Greek and two Catholic members, to examine into the matter. The authors of the crosses made in the former quarter were not discovered, nor was any one arrested on suspicion; and although the Vali and Mushir visited the spots at the time, their investigations were followed by no apparent results.

A Greek boy was taken up on suspicion of having made the crosses in the Kanawat quarter, and two Mussulman witnesses bore testimony against him. The evidence, however, seems to have been defective, as no sentence was drawn up, the minutes of the proceedings merely being signed by the members, and the boy released.

I would remark in conclusion, that although nothing positive has been discovered as to the authors of the crosses in question, it is the opinion of both the Vali and Mushir that they originated with the Christians.

I have, &c.
(Signed) WILLIAM H. WRENCH.

No. 149.

Lord J. Russell to Mr. Grey.

(No. 24.)

Sir,

Foreign Office, June 5, 1861.

WITH reference to my despatch No. 13 of the 1st instant, inclosing a despatch from Her Majesty's Consul at Beyrout, forwarding letters which prove the interference of Count Bentivoglio and the French authorities in the Lebanon to promote their scheme in favour of a Shehab, I have to instruct you to communicate the substance of those letters to M. Thouvenel, but not to show him the letters themselves; and in doing so you will protest, in the name of Her Majesty's Government, against the interference of Count Bentivoglio in the Mountain.

I am, &c.
(Signed) J. RUSSELL.

No. 150.

Lord J. Russell to Lord Napier.

(No. 98.)

My Lord,

Foreign Office, June 5, 1861.

IT appears by your Excellency's despatch No. 124 of the 20th ultimo, that Prince Gortchakoff imagines that, in pressing the evacuation of Syria by French troops, Her Majesty's Government were yielding to Parliamentary necessities and the desire of conciliating public opinion.

You will explain to Prince Gortchakoff that all our reports from Syria have

tended to show that the European occupation of Syria, while it weakened the authority of the Porte, did not protect the inhabitants of the Mountain who were not Maronites, from insult, injustice, and even murder.

You will further state to Prince Gortchakoff that Her Majesty's Government having bound themselves by Treaty to respect the independence and integrity of Turkey, are sincerely determined to fulfil their promises and perform their obligations.

You will point out to Prince Gortchakoff that nothing would more seriously impair the independence of Turkey than the indefinite occupation of her provinces by foreign Commanders, who, having come as allies, might behave as masters; that other provinces besides Syria might become disturbed, and the example of Syria be quoted to justify the interference of other foreign Powers. In this manner the integrity as well as the independence of Turkey might be destroyed.

These observations, so simple and so obvious, can hardly have escaped the sagacity of Prince Gortchakoff. But there are other necessities besides Parliamentary necessities, and the passions of the Russians, at all times so hostile to the Turks, may constitute a force which Prince Gortchakoff finds himself unable to resist.

I am, &c.
(Signed) J. RUSSELL.

No. 151.

Lord J. Russell to Lord A. Loftus.

(No. 139.)

My Lord,

Foreign Office, June 5, 1861.

I HAVE received your Lordship's despatch No. 233 of the 29th ultimo, reporting a conversation you have had with Baron Schleinitz on the question of the appointment of the Governor of the Lebanon; and I have to inform you, in reply, that Her Majesty's Government are glad to hear of the instructions which his Excellency has given to the Prussian Minister at Constantinople upon this subject.

I am, &c.
(Signed) J. RUSSELL.

No. 152.

Lord J. Russell to Sir H. Bulwer.

(No. 362.)

Sir,

Foreign Office, June 5, 1861.

IN the present state of the discussions at Constantinople on the Syrian question, it may be convenient to pass in review the course which those discussions have hitherto taken, and the directions which you have received from Her Majesty's Government.

It appears, then, that a preliminary meeting was held among the Representatives on the 21st of May, at which the Minister of the Porte did not attend, and that the main object then discussed was the nationality and condition of the future Governor of the Lebanon.

Your Excellency, basing your proposal on the Report of the Commissioners, advocated the recognition of a single Christian Governor, with a limited tenure of office.

The French Plenipotentiary, on the other hand, advocated the appointment of a Governor of the Shehab family, who should hold his office for life, and have at his disposal a native military force.

The Russian Plenipotentiary dissented from this last proposal, which, however, found favour with the Austrian, while the Prussian pleaded the absence of instructions as precluding him from offering an opinion.

As the result of what passed, your Excellency requested instructions on two points: first, whether the questions at issue were to be decided by a majority of the Representatives; and secondly, whether, if the French Plenipotentiary

persisted in advocating the claims of a native Governor, you would be authorized to declare the proposal, as presented to the Conference, to be so much at variance with the views entertained by the Commissioners as to preclude you from assenting to it.

I informed you, in reply, that Her Majesty's Government could not consent to be bound by the opinions of a majority on a matter of so much importance as that under discussion; and that the better course would be, if the French proposal was adopted by the greater number of your colleagues, that your Excellency should, either singly or in concert with the dissidents, formally put forward the plan of the Commissioners.

Some days afterwards I repeated to you the strong objection entertained by Her Majesty's Government to the nomination of a Shehab as Governor of the Mountain; and I directed your Excellency, in the event of a majority being in favour of a native Governor, to lay before the Conference, as a proposal separately made by yourself, the appointment of a Christian Governor, not a native of the province.

At the same time I intimated to your Excellency, and I desired that you would make known to the Turkish Minister for Foreign Affairs, the strong opinion of Her Majesty's Government that the discussion on these matters should be brought to a close without further delay.

I received, on the morning of the 29th, a telegram from your Excellency announcing that a General Conference, at which the Turkish Representative would attend, was appointed to be held on the following day; that the Prussian Representative had been directed to conform his vote to the wishes of the Porte; while the Russian had received instructions to support a native Governor.

Prince Labanoff had, however, suggested as a means of reconciling conflicting opinions in regard to the person to be selected for the Governor of the Lebanon, that a single Christian Governor should be appointed, it being left to the Porte to determine, without restriction, who that Governor should be.

I acquainted you, in reply, that Her Majesty's Government considered it right that the Turkish Plenipotentiary should be present at the Conference which you announced, the Porte being, of course, the party principally concerned.

I at the same time informed you that I had stated to the French Ambassador, in reply to a further communication which I had received from him, that Her Majesty's Government could not agree to a native Christian Governor.

Nevertheless, I added that Her Majesty's Government were prepared to accept the compromise suggested by the Russian Plenipotentiary, and to agree to the nomination of a single Christian Governor of the Lebanon, the choice of such Governor to be left to the Sultan, and his tenure of office to be either during pleasure or during good behaviour, but not for life. But I said that it appeared to Her Majesty's Government that if this point were so settled, the plan of the Commissioners in regard to other points should be carried into effect.

It appeared from your Excellency's telegrams of the 31st of May, that at the Conference which had taken place on the preceding day, the Prussian Minister was prepared in consequence of instructions that he had received, to acquiesce in the appointment of a Native Governor, and that, after a long discussion, the Representatives agreed to submit to their respective Governments a proposition which had been drawn up by the Prussian Minister in the following terms, viz.:—"La Porte choisit un Gouverneur Chrétien investi de l'autorité pour trois ans: ce fonctionnaire sera amovible, mais la Porte ne le destituera pas sans jugement; trois mois avant l'expiration du mandat il y aura de nouveau entente sur la question d'indigénat entre la Porte et les Représentants."

I stated to you in reply that Her Majesty's Government were willing to accept the proposition of the Prussian Minister, but that your Excellency must not agree to any change in the wording of it without reference home.

It appears by a telegram which I have received from Her Majesty's Chargé d'Affaires at Paris, that the French Ambassador at Constantinople has also been authorized to agree to the Prussian proposition.

I am, &c.
(Signed) J. RUSSELL.

Colonel Fraser to Lord J. Russell.—(Received June 6.)

(No. 2. Confidential.)

My Lord,

Beyrout, May 24, 1861.

I AM happy to be able to inform your Lordship that the French postal steamer, which arrived here yesterday from Marseilles by way of Alexandria, brought the satisfactory intelligence that the transports destined for the re-embarkation of General de Beaufort's expeditionary force were to leave Marseilles and Toulon about the 22nd or 23rd instant, and might, therefore, be expected here about the end of the present month.

This intelligence has proved a most agreeable relief to Fuad Pasha, who had latterly been manifesting much anxiety in consequence of the non-appearance of these vessels, and the absence of any preparations for departure on the part of the French expedition. He received the additional information that Admiral de Tinan will shortly arrive at Beyrout, in command of a force composed of six ships of the line and two frigates, with the intention of remaining on the coast of Syria throughout the summer.

I have been acquainted by Fuad Pasha that Count Bentivoglio had last evening read to him a draft of a note about to be presented to the Porte. This document, after entering into a history of recent events, and declaring the purposes for which the expeditionary force had been sent to Syria, proceeded to state that, notwithstanding the occupation as authorised by Convention had nearly reached its term, France, conceiving the objects for which the expedition had been undertaken had by no means been satisfactorily accomplished, still cherished the hope that Turkey would herself express a desire for the continuance of an occupation which appeared so essential to the tranquillity of Syria. Turkey having failed, however, to give utterance to such a wish, it now only remained for the Emperor to fulfil the engagements into which he had entered with the other Great Powers by withdrawing his troops at the period agreed upon. In doing so, however, it was desirable that it should be distinctly understood that in the event of renewed troubles arising in Turkey demanding a repetition of European intervention, France would consider it necessary to guard her proper interests in a way she had not practised on the present occasion.

His Excellency expressed to Count Bentivoglio the gratitude entertained by the Government of the Sultan for the ready support which had been afforded by French arms; a sentiment which he proposed to embody more fully in a public document, prior to the embarkation of General de Beaufort.

So completely have all thoughts been absorbed by the great question whether the foreign occupation would actually cease on the 5th of June, as agreed, or be continued, as pertinaciously asserted by the French soldiery, that public business of a general nature has almost been in a state of complete abeyance.

The absence at Constantinople of the European Commission, and the unsettled condition of the questions of a future Government for Syria, of punishments, including confiscations, and of indemnities, all subjects which have been referred to Constantinople for a final decision, afford additional motives for expectation rather than action being the ruling principle for the moment.

Each third or fourth day I have taken occasion to remonstrate with Fuad Pasha on the delay occurring in the collection of the forced impost on Damascus, and in releasing from sequestration the properties of certain Druses whose innocence had been satisfactorily established, as brought formally to his Excellency's notice by me on the 5th instant, and subsequently communicated to your Lordship by Lord Dufferin; but I regret to say that my efforts have not hitherto produced a satisfactory result. So little organization exists in the various Government departments, that business of every class and character is conducted by Fuad Pasha and his personal Staff. There being but few capable persons among the latter body, it becomes nearly impossible to carry on more than one subject of investigation or arrangement at the same time, and hence the great delay which is so frequently recurring.

His Excellency promises that both the above subjects of repeated representation will be arranged, without fail, within a week from the present time.

I returned yesterday afternoon from a visit to the Mountain, where I had

been examining whether there was any cause to anticipate disturbance on the removal of the French detachments. I am happy to be able to assure your Lordship that I found the population tranquil and busily occupied with the silk harvest; I have, therefore, no reason to fear any disturbance of the public tranquillity.

I have, &c.
(Signed) A. J. FRASER.

No. 154.

Lord Dufferin to Lord J. Russell.—(Received June 7.)

(No. 118.)

My Lord,

Constantinople, May 22, 1861.

I HAVE the honour to inform your Lordship that I arrived, on the 15th instant, at the Dardanelles in Her Majesty's ship "Melpomene," whence I proceeded to this place in the "Banshee," which his Excellency Sir Henry Bulwer had kindly sent to meet me.

In my last despatches from Beyrout I had the honour to inform your Lordship that the Commission had prepared two plans for the consideration of the European Representatives at Constantinople; that one plan introduced the principle of a division of the Mountain into several separate Kaimakamieh's under a Vali of Saida, while the other united them, in the shape of circumscriptions, under the jurisdiction of a single Christian Governor, not a native of the Mountain; and I furthermore stated, that of these two plans the first was the one to which four out of five of the Commissioners gave the preference, the last having been elaborated at the dictation of some of the European Cabinets.

The question being, then, reduced to an issue dependent on considerations of general policy, I feel that my humble duties have found their natural termination, and that the subsequent conduct of the affair must remain entirely in the hands of Her Majesty's Ambassador. It will be my duty to communicate to his Excellency all the information he may require, and to submit my opinions to his consideration whenever he may be good enough to ask for them, but I trust your Lordship will allow me to consider my personal responsibility at an end.

I have, &c.
(Signed) DUFFERIN AND CLANEBOYE.

No. 155.

Sir H. Bulwer to Lord J. Russell.—(Received June 7.)

(No. 362.)

My Lord,

Constantinople, May 25, 1861.

WITH reference to your Lordship's despatch No. 291 of the 7th instant, and the question as to Aali Pasha's promise in respect to Said Bey's life, I must say, in justice to Aali Pasha, that an argument might be raised upon the matter.

Your Lordship ordered me, there being at the moment the probability of Said Bey's being immediately executed, to see that he was not put to death in this manner. I requested, consequently, that the Bey's life should be spared. Aali Pasha immediately ordered he should not be executed.

I was told (for the question was not raised between Aali Pasha and myself) that his Highness had declared to the French Ambassador that he had considered this promise simply relative to the moment; that I had said, "There is Said Bey going to be executed; send directly to prevent this;" and that his assurance that the Bey's death should be prevented was not to be taken in the general sense, but merely as applicable to the special moment.

I think, looking at all the circumstances, that this is possible, and not unlikely, though the matter was open to dispute. The case in question, however, never led me into further discussion, which I thought it unwise to provoke unnecessarily, since, on my renewed application as to an alteration in the sentence of death that had been passed, I received unmistakeably the positive declaration that the capital punishment would not be carried into effect; there-

fore it became useless to go back to what had passed originally. I have thought it right, however, to do so now, since I might otherwise appear to countenance the belief that the Turkish Minister had told a deliberate falsehood, which I do not think it would be consistent with his general character to assume.

What seems most probable, is that, whilst fully intending to save Said Bey's life, Aali Pasha might have wished to save himself from the accusation of having positively promised to do so prematurely, and therefore insisted upon the point that, when I made my first application, it was to prevent Said Bey's immediate execution.

I have, &c.
(Signed) H. L. BULWER.

No. 156.

Sir H. Bulwer to Lord J. Russell.—(Received June 7.)

(No. 379.)

My Lord,

Constantinople, May 29, 1861.

HAVING agreed with the French Ambassador that a preliminary conversation should take place between the Representatives previous to an official meeting with the Representative of the Porte, the Representatives met on the 21st instant, and exchanged their opinions. I have no hesitation in saying that my own, after a deliberate consideration of the subject, are not entirely in accordance with any yet pronounced.

I consider a native Governor liable to these objections: If he can make himself powerful, he will oppress every sect and party but his own; if he cannot, he will be without authority, and in constant and helpless strife with internal foes. On the other hand, a Christian Governor not native, and residing in the Mountain, will probably want both friends and prestige, and can only rely on the Ottoman force outside the Mountain, which will not be under his control.

By far the most practical and sensible plan, in my opinion, is, to keep the separate parts of the Mountain district under their local jurisdiction, and to put them generally under the Pasha at Beyrout, who has alone any sort of power as to checking their rivalries, and preventing the consequences of their animosities. At the same time, however, I should place by the Pasha's side some Christian functionary charged with exercising a superintendence over the preservation of the Christian privileges, acting as intermediate between the Christians and the Turkish Governor, and sanctioning or refusing the intervention of Turkish troops into the Christian districts. In this manner the Local Government of the districts would be provided for, and the wants, habits, and feelings of each locality attended to; whilst the General Government, under safeguards for Christian interests, would be that of the Porte, which Europe would hold responsible for its conduct.

Notwithstanding, however, my feelings on this subject, it seemed to me better, on many accounts, to adopt the last project of the Commissioners which had had their united assent (if my colleagues were also willing to do so), than to enter into a contest for any new project, however much I might prefer it. Thus, whilst I opened the Conference by a statement as to my personal opinions, I concluded my remarks by observing that I was ready to accept at once the sixteen Articles of the Commissioners, providing they were accepted by the other Representatives as a whole; but that I was not willing to take any one sentence or principle in them, and to consider that as determined and adopted because it was found in the general plan, and subsequently to discuss the other points of that plan as if they had not been equally determined.

M. de Lavalette took an opposite view; he considered that we might at once settle that there should be one Christian Governor for the Mountain, but he was not willing to take into account the fact that the Commissioners had declared that Governor should not be a native and removeable at pleasure. He desired, on the contrary, that he should be named for life, be a native and a Maronite, and only revocable with the concurrence of the Great Powers; he held also that he should have a native army. He asserted, moreover, that the said Governor ought to be chosen from the family of Shehab, but he added that he did not positively consider this a *sine quid non*.

It appeared to me that the pursuit of these views would create a tyrant in

the Mountain, and a factious vassal out of it. The Chief thus selected for life from a particular tribe and rite would easily domineer over the other tribes and rites. Not being removeable by the Porte, he would be, in fact, independent of it, and thus, whilst he oppressed without control within the circumference of his rule, beyond it a constant struggle would be going on between him and the Turkish functionaries in his neighbourhood; a situation in which he would be necessarily obliged to seek some foreign protection.

I conceived also, as I have said, that the project should be treated as entire, since all its parts held together; or that altogether a new project should be adopted.

Baron Prokesch said that, acting according to his instructions, he must maintain the advisability of selecting a native Governor or Prince, and a Maronite, and he supported this view by observing that such a Prince or Governor would at least have some partizans he could rely on, and that it was not improbable that to guard himself against the rest, he would have to cultivate friendly relations with the Sultan's Government.

He did not, however, touch on the two points insisted on by M. de Lavalette, namely, that this Maronite Governor should be named for life, and have an independent army; two conditions which evidently precluded the necessity of cultivating those friendly relations with the Ottoman Government to which the Baron alluded.

Prince Labanow objected to a single native and Christian Prince, on much the same grounds as I did. He showed clearly, and with ability, that M. de Lavalette, who had asserted that this was the immemorial usage in the Mountain, was in error. The Shehabs themselves were of foreign extraction, and chosen originally because they were foreigners. The famous Emir Beshir, who professed himself a Turk at one time and a Christian at another, had merely derived his power from the Porte's favour; and although by great cruelty and great ability he had preserved order, the ability he had evinced did not seem hereditary, and the means he had employed were no longer possible.

Count Goltz said that he could give no opinion for or against a Maronite Governor, since he was waiting for instructions on that very point. He professed himself, notwithstanding, rather more favourable to a Governor not a native than to a native Governor, but was in this case for having the nomination made by the Great Powers and the Porte, and not by the Porte alone.

After this discussion we read the project of the Commissioners Article by Article, and found no difficulty in agreeing to each Article except Article I, which contained the conditions that the Prince of the Mountain should not be a native, and that he should be removeable at pleasure, and that order should, in case of necessity, be maintained by the Turkish forces.

On these questions, which in point of fact determine the condition of the Prince both as to the Porte and to the inhabitants of the Mountain, M. de Lavalette's opinions and mine greatly differed. I cannot say that the other Representatives expressed any very decided opinions, but I remarked that Count Goltz seemed to favour the idea of a native army, whilst the other Representatives looked upon it as impossible.

The project being read, however, a new question arose. I suggested that, having thus interchanged our own opinions, it would be desirable to be in official possession of the opinions of the Porte, and to discuss with her Representative those questions we had just been discussing amongst ourselves.

M. de Lavalette objected to this course, and was of opinion, as I stated in my telegram of the 22nd instant, that the Representatives should first decide by a majority on some plan, and then communicate their opinion to the Porte.

This notion I confess appeared to me equally inadmissible and extraordinary. What! the Conferences on this subject are established at Constantinople because it is the seat of the Turkish Government, and it is deemed especially advisable to consult with that Government concerning arrangements for its own territory; and then it is proposed that the Representatives should exclude from their discussions that very element which, by the establishment of the Conferences here, it was especially meant to obtain.

Generally, indeed, the intention of the Conferences was not to produce a common understanding simply among the foreign Representatives, but an unanimous understanding between all parties concerned, including the Turkish

Government. Both the Turkish Commissioner and the Turkish Minister for Foreign Affairs are men of remarkable ability. Was it conciliatory, or politic, or just, to make up our minds without thoroughly understanding the ideas of these men, and at least listening to what they had to say?

I observed, then, that I thought such conduct would be disrespectful to the Ottoman Government, and that I could not consent to it, but deemed, on the contrary, that we should have a meeting with Aali Pasha without delay, after which, if we were unable to come to any agreement, we might refer to our several Governments.

The Marquis de Lavalette observed that he quite understood I might wish the Porte's Representative to be present at any future meeting, because I knew him already to be of my way of thinking.

I acknowledged at once that, according to Aali Pasha's language to me, I had reason to suppose that the Porte had insuperable objections to a native Prince; that I saw no reason, if the Porte were of the same opinion as myself on that matter, why I should not in any general discussion, such as ought to take place, have the advantage of the coincidence; but that, independently of this, I considered it just to the Porte that the discussion should take place in common with her, and not, as it were, on one side of her.

The other Representatives asked me whether I had any objection to authorise them to state to their Governments the opinion which the Porte, through Aali Pasha, had communicated to me. I said that I thought it more fitting that the Porte should communicate its opinions to us all collectively, than through any one of us; but if I was called upon to state what language Aali Pasha had held to me, I should have no difficulty in doing so, since he had not spoken confidentially, but openly in the presence of others.

It was then agreed that the Conferences should be suspended till the Representatives had time to communicate with their respective Governments.

Finding that time passed away without anything further taking place, I requested Aali Pasha to inform me what course he meant to pursue: whether he meant to convoke the Representatives, or whether he was in favour of the separate Conferences continuing. Aali Pasha said he was quite opposed to the arrangement under contemplation being discussed separately, and that the Porte claimed to take part in the discussions upon it; but that he had heard that the French Ambassador would refuse to take part in such general discussion, and that he hesitated, therefore, about appointing a meeting.

I told him that I could not conceive such a refusal; but that, at all events, it was necessary to know how matters stood, since the Commissioners could not be kept here without anything being done in the affair for which they were summoned.

Aali Pasha consequently saw the French Ambassador, who finally agreed to attend a meeting which is fixed for to-morrow, Thursday.

I then saw Prince Labanow and Count Goltz.

The former stated to me that since the last meeting he could not say his own opinions had changed; but that his Government had instructed him to support a native Prince, and that, therefore, he should do so when we next met.

He then went into the question generally, saying that when opinions were so divergent, it was necessary, if things were to be settled amicably, to seek some compromise, and that he thought of proposing that we should agree as to a single Christian ruler, without specifying whether he should be a native or not, but leave the Porte free to decide, without restriction, on the person, whether native or not native, that she would name.

He was rather of opinion that the French Ambassador would accept this basis, providing it was agreed that the Prince selected should be a Catholic, but that he thought himself there should be no restriction even on this point.

He went on to say that he should decidedly object to a Shehab, but that he did not think there would be the same objections to Yusef Keram.

I then saw Count Goltz. He said his last instructions were to support whatever view was taken by the Porte on the matter in debate.

I then had a short conversation with the Marquis de Lavalette, the pith of whose observations was that he had agreed to a general meeting; that he had no further objection to such meeting, it being understood that the Porte did not previously affirm that its views were irrevocably fixed.

I subsequently received your Lordship's telegram of the 27th, and communicated its contents to Baron Prokesch and Aali Pasha, and also to Lord Dufferin.

His Lordship repeated his opinion already expressed, namely, that he believed no native Prince could govern; he observed the best Governor would be a Turk were it possible, and he seemed generally to approve of my own view, as stated at the commencement of this despatch, but he declined to express any opinion on the subject of the negotiation, considering that it was out of his province, his functions having finished with his last despatch from Syria.

I informed his Lordship in the friendly manner which pervades all our relations that, in speaking to him on what was going on with respect to the negotiation, I did not wish to lessen my single responsibility, but simply to keep him perfectly informed, and to profit by his views, when he was disposed to express them.

I now come to the point of stating what I think upon a general view of this affair, having, in the meantime, submitted the existing state of things to your Lordship by telegram.

If Her Majesty's Government deems that any compromise which would allow the French Government an escape from what I conceive to be the false position it has placed itself in, would be advisable, then, as far as the question of native and not native is concerned, the proposal of Prince Labanow seems perhaps as satisfactory as any we could obtain, if all the parties keep firm in their present attitude, and I think the Porte is in this instance to be relied on; there would be Count Goltz, Aali Pasha, and myself in favour of a Prince not a native; and as the Porte would also be left to choose the Prince, she would choose one in accordance with our conviction.

There would, however, still be other questions; that of the Prince or Governor being removable or not at the pleasure of the Porte, and that of the force he should have at his disposal, whether native troops or Ottoman troops.

The solution of these questions would, however, greatly depend on the solution of the former one.

So much is to be effected by continuing the Conferences here. On the other hand, if Her Majesty's Government is of opinion that the Conferences had better be put an end to, there is an easy mode of doing so by my stating that I can only continue them on the express condition that the Governor should be chosen according to the plan of the Commissioners, that is, not from the Mountain; delivering in, as your Lordship has advised, a note to that effect, which note should embody the arguments on which my resolution would be founded.

My own view, I repeat, is that a Christian Governor, not native, and residing in the Mountain, would, probably, be in great difficulties; and that a native Governor residing in the Mountain would be equally either without power or, having power, would be likely to exert it in a manner prejudicial to the general tranquillity.

In short, I think the local rights of the districts will best be protected by local government, and the general government be best provided for by its concentration at Saida, and connecting it with the Turkish authority, which alone has sufficient force and influence to manage divergent interests.

But at the same time I am also disposed to think that all the Commissioners having agreed upon a particular project, that project ought to have the preference over every other, if all the Representatives would, without any material alteration, accept it.

I have, &c.
(Signed) H. L. BULWER.

No. 157.

The Secretary to the Admiralty to Mr. Hammond.—(Received June 7.)

Sir,

Admiralty, June 6, 1861.

WITH reference to your letter of the 15th of May, I am commanded by my Lords Commissioners of the Admiralty to send you herewith, for the information of Her Majesty's Secretary of State for Foreign Affairs, a copy of a letter

from Vice-Admiral Martin, dated the 30th May, reporting generally on the state of affairs in Syria.

I am, &c.
(Signed) W. G. ROMAINE.

Inclosure in No. 157.

Vice-Admiral Martin to the Secretary to the Admiralty.

My Lord,

"Liffey," at Malta, May 30, 1861.

IN reply to your letter of the 16th instant, inclosing copy of a letter from the Foreign Office, with its inclosures, from Her Majesty's Ambassador at Paris, reporting that a French squadron will be stationed on the coast of Syria, and that the Christian inhabitants of that country are filled with dismay at the approaching departure of the French troops, I have the honour, at the invitation of the Lords Commissioners of the Admiralty, to offer the following observations.

2. It was with regret that in August last I heard that Syria was to be occupied by a French army, and as any apparent necessity for foreign interference which may have previously existed had then passed away, I hoped, until the disembarkation of the troops had taken place, that the threatened interference would be suspended.

3. When the outbreak in the previous spring occurred, Syria was nearly drained of troops, and those she had were unpaid and demoralized, whilst vile Pashas governed the Provinces of Damascus and Saida.

4. On the arrival of Fuad Pasha with a considerable force, and on a British squadron appearing on the coast, the massacres were stopped. Many functionaries of high rank were shot or degraded, and hundreds of persons were executed for the part they had taken in the outbreak.

5. From that time nothing has occurred to show that Fuad Pasha had not the means and the inclination to control the country. Still, ever since the arrival of the French troops, French influence has been increasing and has been exercised to discharge the Turkish Government; and to diminish its authority every effort has been made by the French to provoke and to exhibit a necessity for the continued presence of their army; and the longer its departure is delayed the greater will be the risk of disturbances consequent upon their inclinations. I therefore think it very desirable that the foreign occupation should cease.

Although I am not free from some anxiety as to the removal of the French army, yet I am strongly inclined to the opinion that it will not have any disastrous effects, for I believe that much of the expressed alarm is prompted and assumed for political purposes.

Moreover, a large additional force of good troops has lately been sent from Constantinople to Syria. Turkish officials have, it is to be supposed, learnt from the fate of their predecessors, and by instructions from their Government, that they can neither join in, nor connive at, the murder and oppression of Christians with impunity. A large British naval force is on the coast, the moral effect of which is great. An able Governor will rule the country; the Christians are being re-assured, and the Druses, it is believed, are under the influence of good advisers.

In conclusion, I would observe that I consider it of the utmost importance that Fuad Pasha should be supplied with funds in order to indemnify, without further delay, those Christians who have been promised recompense. This is a measure that would tend much to neutralize any schemes that may be working for the purpose of creating demonstrations on the part of the Christian inhabitants. It is also of exceeding consequence that the army be regularly and fully paid, instead of letting it fall into arrears for many months, which must make it not only worthless, but dangerous. And I may be permitted to remark that the Sultan's Government should be made to feel that if, with such motives as now exist to show that Turkey can govern Syria, she should fail to do so, it will be evidence the most conclusive that she is unequal to the task.

The squadron on the coast of Syria is composed of the "Hannibal," bearing the flag of Rear-Admiral Mundy; "Renown," "Mars," "Amphion,"

"Alacrity," and "Foxhound," to be joined by the "Algiers," ordered thither from Corfu. The "Melpomene" has been temporarily withdrawn.

I have, &c.
(Signed) F. W. MARTIN.

No. 158.

Lord Bloomfield to Lord J. Russell.—(Received June)

(No. 293.)

My Lord,

Vienna, June 6, 1861.

WITH reference to my despatch No. 283 of the 30th ultimo, Count Rechberg has informed me that an amendment proposed by the Prussian Minister at the last Conference at Constantinople on the affairs of Syria appeared to have been well received, and he seemed to consider it nearly settled that the supreme management of the affairs of that province will be vested in a Christian Governor, not a native of the Lebanon, to be selected by the Porte, and I may add that his Excellency appeared satisfied at this result of the meeting.

I asked him who would be his favourite candidate for the office in the event of the arrangement being finally adopted by the Powers. He replied that he should be very glad if Daoud Pasha, whom he had known when employed on the Commission for the Navigation of the Danube, were chosen; for he had been educated abroad, and was better calculated for the post than any other Turk with whom he was acquainted. He said Daoud was a Catholic, born in Turkey, and I apprehend that he has already learnt that the French Government would be favourable to this selection.

I have, &c.
(Signed) BLOOMFIELD.

No. 159.

Mr. Grey to Lord J. Russell.—(Received June 10.)

(No. 87.)

My Lord,

Paris, June 9, 1861.

I WAITED on M. Thouvenel this morning, by appointment, and executed the instructions contained in your Lordship's despatch No. 24 of the 5th instant, his Excellency's absence from Paris having prevented my doing so before.

I stated to M. Thouvenel that the Commandant Cérés had lately been visiting various towns and villages in the Lebanon, endeavouring to obtain signatures to a petition in favour of a Shehab; that he had in most places failed in his object, although he had been furnished with a letter from the French Consul, Count Bentivoglio, dated the 7th of May, and addressed to the notables of Amsheet and other villages. In this letter, I said, Count Bentivoglio informs the notables that the Commandant Cérés is going on a special mission to their town and neighbourhood, having the interest and welfare of the country for its object, and he requests them to receive him with all honour, and to listen to and act upon all he wishes, agreeably to the desire of the illustrious French Government. The above are the exact words which I translated into French to M. Thouvenel from a Memorandum I held in my hand. I concluded by saying that I was instructed by your Lordship to protest, in the name of Her Majesty's Government, against such interference on the part of Count Bentivoglio in the Mountain.

M. Thouvenel's first remark in answer was: "This is very serious" ("Ceci est très grave"). He then went on to say that, immediately on hearing that these petitions were being circulated, he had written instructions in the most precise and decided terms, both to Count Bentivoglio and General d'Hautpoul, forbidding them from giving any countenance to the circulation of such petitions. Nevertheless there was some excuse for them, as petitions in a contrary sense had been hawked about ("colportées") at the same time by English agents.

Not, I interrupted, by any official English Agents, or by any connected with Her Majesty's Government.

This M. Thouvenel admitted; and he also said, frankly enough, that Count Bentivoglio had been wrong, and that he would write to him on the subject without delay.

I have, &c.
(Signed) W. G. GREY.

No. 160.

Lord J. Russell to Lord Dufferin.

(No. 82.)

My Lord,

Foreign Office, June 11, 1861.

I HAVE received your Lordship's despatch No. 118 of the 22nd of May; and I have to state to you, in reply, that I approve of your having left the future conduct of the Syrian question in the hands of Her Majesty's Ambassador at Constantinople, limiting yourself to the communication of information, and the expression of your opinion on such points as may be referred to you by his Excellency.

I am, &c.
(Signed) J. RUSSELL.

No. 161.

Lord J. Russell to Sir H. Bulwer.

(No. 380.)

Sir,

Foreign Office, June 11, 1861.

I HAVE received your Excellency's despatch No. 379 of the 29th ultimo, reporting what passed on the Syrian question at a preliminary meeting of the Representatives of the Great Powers, held on the 21st May, at Constantinople; and I have to state to you that Her Majesty's Government approve the language which you held in Conference upon that occasion.

I am, &c.
(Signed) J. RUSSELL.

No. 162.

Colonel Fraser to Lord J. Russell.—(Received June 13.)

(No. 3.)

My Lord,

Beyrout, May 29, 1861.

I LATELY remarked a statement in a French newspaper, I believe "*La Patrie*," to the effect that 288 Christians had been murdered by Druses since the date of Fuad Pasha's arrival in Syria, and that a document containing minute statistical details of each case had been laid before the European Commission at Beyrout; a copy having at the same time been transmitted to Paris.

While this statement continued to be limited to French newspapers, I did not consider it necessary to notice it; but the allegation having been referred to in the British Parliament as a matter of fact, during the discussion on Syrian affairs of the 10th May, I feel it incumbent upon me to state for your Lordship's information, that although continuously in Syria during the period referred to, and constantly moving about in Mount Lebanon, with two or three exceptions, I have heard of no murders of Christians, although of many by them; that Lord Dufferin's information, derived from a variety of sources, as described in a despatch addressed to your Lordship under date of February 24th of the present year, was identical with my own; and finally, that Fuad Pasha, the President and only representative of the Commission at present in Beyrout, assures me that no such murders have occurred, and that no document descriptive of them was ever laid before the European Commission.

I have, &c.
(Signed) A. J. FRASER.

No. 163.

Colonel Fraser to Lord J. Russell.—(Received June 13.)

(No. 4.)

My Lord,

Beyrout, June 2, 1861.

I HAVE the honour to inclose for your Lordship's perusal copies of four despatches I have lately addressed to Her Majesty's Ambassador at Constantinople; namely, one dated May 28th, reporting that the Druses of the Meten district complain of the wholesale manner in which their trees are being cut down by order of the officer in command of the French detachment there; two of the 28th May and to-day's date respectively, announcing the preparations for quitting, and finally the departure of a portion of the French expeditionary corps; and one of to-day's date, being a report of the effect produced at Deir-el-Kamar by the leaving of the French troops, and of the measures I have ventured to advise his Excellency Fuad Pasha to adopt to reassure the Christians of the Mountain, and prevent their flocking to Beyrout.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 1 in No. 163.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, May 28, 1861.

I BEG to state, for your Excellency's information, that repeated complaints have been made to me within the last two days by the Druses of the Meten district of Mount Lebanon, that their trees are being cut down in a wholesale manner by order of the officer commanding the French detachment at Hammama, and to an extent quite unwarranted by any local demand for timber to be used in the reconstruction of burned villages. The complainants state that they have no objection to offer against any Government order to this effect, which, when issued, they would themselves carry out by effecting an equitable distribution of the burden among the different proprietors of trees, whilst the demand, as exacted by the French, is falling to a ruinous extent on certain individuals apparently without either the knowledge or sanction of Government.

Having ascertained that such was, indeed, the case, and fearing that attempts to levy tribute in favour of Christians patronized by detached officers would, under this system of club law, lead to retaliation on the departure of the French troops, I desired the Druses to address their complaints to Fuad Pasha, who immediately transmitted orders to Yousef Keram, administering the Meten district, to proceed to the spot, and at once put a stop to the arbitrary acts complained of.

The near departure of the French troops from Syria will, however, put the most effectual stop to conduct of so irritating and dangerous a character.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 2 in No. 163.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, May 28, 1861.

I HAVE the honour to state, for your Excellency's information, that Fuad Pasha informed me yesterday that General de Beaufort had received, by the mail steamer which had arrived that morning, his definitive instructions for the embarkation of the French expeditionary corps.

His Excellency also read to me, confidentially, the note addressed by M. Thouvenel to the Marquis de Lavalette, on the same subject, for communication to the Porte. As this document differed in no very essential degree from the account I had already received of it, as described in my despatch of the 24th instant; and as it will, without doubt, be in your Excellency's hands

in *extenso* long before this communication can reach Constantinople, it will not be necessary that I should make any further reference to it.

It now becomes my agreeable task to announce to your Excellency the arrival this morning of the first of the steam-transports destined for the conveyance of the French troops. I am informed that the Artillery will embark on board of her this evening, and active preparations for departure are making by the remainder of the force.

A detachment of Chasseurs returned by sea from Sidon two days ago, and a steamer proceeded to Tortús, near Tripoli, this morning, to embark a small party quartered in that neighbourhood.

General de Beaufort transmitted orders to all the outposts last evening, directing the return to head-quarters of the different detachments. Notice has also been served on the various contractors that their services will only be required a few days longer.

As it is stated that the remaining transports due will arrive here with a sufficient supply of coal for the return voyage, there is good reason to believe that no delay will take place, and that the evacuation will be completed by the 5th of June.

In the meantime, since news of the certain and near departure of the expedition has spread to Deir-el-Kamar and other French garrisons, the Christians of these places loudly proclaim their determination to abandon their villages, and fall back upon Beyrout with the French troops.

That there exists well-founded ground for uneasiness in the breasts of many of them I do not doubt, as they have in too many instances availed themselves of the immunity from punishment they enjoyed in districts garrisoned by French troops to attack and molest their Druse neighbours in numberless ways, as already repeatedly brought under your Excellency's notice by Lord Dufferin. Such persons, estimating the probable conduct of others by the rule which guided their own, now naturally fear that, being about to lose the shelter under which they hitherto perpetrated crimes with impunity, their late victims will be likely to call them to a rigorous account for their past misdeeds.

I feel quite assured, however, that no real ground exists to anticipate any serious acts of retaliation on the part of the Druses—for the absence of petty attempts of this sort I would not vouch—who are held perfectly in hand by the Ottoman authorities.

I do not doubt, therefore, that when these Christians find their outcry fails in securing, on the one hand, the continuance among them of troops in whose presence they can contravene the law, and oppose their own authorities with impunity; and that, on the other, the Government of the country is both able and ready to afford them efficient protection, they will quietly return to their villages and ordinary occupations, should they, indeed, ever go so far as to quit them, notwithstanding any noisy asseverations to the contrary they may think it necessary or becoming to utter in the meantime.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 3 in No. 163.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, June 2, 1861.

I HAVE the honour to report, for your Excellency's information, that the French troops are actively employed in effecting their embarkation, the concentration at Beyrout of the various detachments having almost been completed.

On the 29th ultimo the Artillery sailed for Marseilles, and large quantities of provisions and other stores have since then been shipped: 800 Chasseurs embarked this morning, to be followed by 400 Infantry of the Line in the course of the evening, and by the Zouaves to-morrow.

One line-of-battle ship, without guns, and fitted as a transport, together with an ordinary transport, are taking these troops on board.

It is stated that two line-of-battle ships, without guns, are about to arrive under Vice-Admiral Chopart, to embark the remainder of the force; and that, in default of these, there are four disposable steam-ships of the squadron which

may be appropriated for the purpose. There is, therefore, every prospect that the evacuation will be completed on, or at the furthest within a day or two after, the 5th of June.

General de Beaufort and the French officers were present, last evening, at a farewell dinner given by Fuad Pasha, which passed off satisfactorily. The General remarked, in the course of his speech, that the expedition regretted much leaving Syria, as they did not feel that the object for which they had come had been accomplished, and full security insured for the Christians; that, having received the Emperor's orders to embark, he had but to obey, and could only trust that Fuad Pasha, with whom his personal relations had been very agreeable, would be able to prevent the recurrence of further disasters.

M. de Beaufort subsequently intimated to his Excellency that he himself did not expect to leave Syria before the 9th instant.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 4 in No. 163.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, June 2, 1861.

ON the 28th ultimo I had the honour to state, for your Excellency's information, that on the news of the immediate departure of the French garrisons reaching Deir-el-Kamar and some other outposts, the Christian inhabitants of those places had announced their intention to abandon their villages, and fall back upon Beyrout with the retiring troops.

So soon as I learned that orders had been transmitted to Deir-el-Kamar for the actual march of the detachments, I proceeded towards that village, and on the way I met several parties of men, women, and children who were moving on Beyrout in advance of the French troops. I stopped one party after another, asking why they abandoned their homes; they replied that the French troops were leaving, and that they did not feel safe with Turkish soldiers, who were leagued with the Druses against them; they felt obliged to go to Beyrout for safety. I assured them that Omer Pasha would afford to all efficient protection; that he would reside in their village; that Fuad Pasha had forbidden a single Druse to approach Deir-el-Kamar on any pretence whatever, and had authorised fifty men of that village to be formed into an armed police corps placed under the orders of one of the principal Christians for its protection. I told them I had been through all that part of Lebanon but a few days before; that I knew its condition well, and that I firmly believed there was no real reason for fear, without which conviction I would on no consideration advise them to stay: but all in vain. I offered myself to remain with them at Deir-el-Kamar, and to make their safety my personal care; but this also they declined. I then asked what were the indications to them that danger existed; they replied that a Druse had held Omer Pasha's horse when he came to Deir-el-Kamar, a sign that the Druses and Turks were one; that several shots had been fired in the Druse village of Beisoor, which was a sign that they were glad the French were going; and that some Turkish soldiers had attempted to speak to their women: all reasons so trifling in themselves, even were they true, which I doubted, that I felt they had not exposed their real motives; and I was confirmed in this belief by a man who perceived I was at length gaining an audience, desiring the people not to listen to me, but to continue their march. Further conversation added to the impression that the persons leaving were chiefly camp followers and others who had no fixed interests in Deir-el-Kamar, but had subsisted principally as hangers-on of the French troops, whose fortunes they were, therefore, disposed to follow as far as they could.

Some of the inhabitants of Deir-el-Kamar were said to have thrown away their half-completed silk-harvest; but I have the greatest doubts on the subject. If anything of the kind did occur, I imagine that but a few handfuls of cocoons or silkworms were purposely destroyed, in order to furnish specious evidence for a statement that people were flying for their lives. With no desire to put an uncharitable interpretation upon such assertions, I can in no other manner explain to myself the pretended fact that poor people should throw away incipient cocoons, whose value would have been an important item to them after

the past year of disasters, while many of the richer people remaining on the spot would have been only too glad to purchase at a cheap rate, and at a place where plenty of food could be had for the completion of the crop, an article which forms the object of the keenest speculation at this season throughout all Lebanon. In addition, in none of the Christian villages right and left of the Deir-el-Kamar road—all productive centres of silk cultivation—did I see the slightest sign of emigration, but only from the one focus of Deir-el-Kamar.

Since my return to Beyrout I learn that the Colonel commanding the French troops at Bteddin and Deir-el-Kamar had sent a circular to the Christians of the different villages in that neighbourhood to intimate his departure, and to bid them adieu.

On their delegates coming to wish him farewell, and asking whether he thought they would be safe, he replied he could not tell—an opinion which, however fairly it might be entertained, has by no means tended to reassure the people.

I also find that the Maronite Bishops, Tobia and Butros, are privately calling the Christians of districts in which they possess influence, to come at once to Beyrout, while at the same time they transmit public letters to the villages, desiring the people to remain quietly at home, and to trust to the benevolence of the Ottoman Government. They are to-day holding meetings at the house of the former, for the purpose of inducing the villagers to sign a petition demanding from the Sublime Porte a Shehab ruler for the Lebanon in the person of Emir Medjid, as the condition of the return to their villages of the people, some of whom have gone so far as to intimate that the Mountain must now either belong to the Maronites or to the Turks, in which latter case the Maronites will not inhabit it.

Twice to-day some of these Christian notables, who were about to pay me a visit previously to returning to their villages, have been detained by the above-mentioned prelates, and forbidden to hold any communication with me, their intention to return homeward having come to the ears of the reverend gentlemen.

Nevertheless one or two principal Christians, who have evaded their influence, have already returned to the Mountain yesterday afternoon, for the purpose of combating any influence that may be exerted to induce a further exodus of the ignorant peasantry. That the emigration, so far as it has yet gone, amounting probably to between 200 and 300 souls, has been artificially excited, I have no doubt whatever, excepting in the instance of the camp-followers above alluded to, who have no motive for remaining after the departure of the troops who supported them. Equally little reason can I see for doubting that the movement is excited with the double object of showing that, in the opinion of the inhabitants, their sole safety was to be found in the continued presence of French troops, and that their sole hope for the future lay in the realization of the scheme so ardently patronized and advocated by General de Beaufort, for the settlement of the Lebanon, namely, the establishment of a Maronite Government vested in the family of the Shehabs.

That no good ground exists for present alarm, I feel well convinced, and that none is manifested where extraneous influences are not brought to bear on the people, is clearly demonstrated by the fact that, while pseudo refugees are sent flocking in from Deir-el-Kamar, a nearly equal number have, within the same time, and of their own accord, left Beyrout for Damascus.

The portion of Lebanon where these movements are being excited, is garrisoned by about 4,000 good troops, of whose vigilance I have assured myself by repeated personal inspection. Their present Commander, Omer Pasha, is a man of intelligence and promptitude, who is perfectly cognizant of the responsibility attaching to his present position. In the rest of Syria the military strength may amount to between 12,000 and 13,000, forming in all 16,000 to 17,000 effectives; a force amply sufficient, in the hands of such a man as Fuad Pasha, to secure the most complete internal tranquillity.

I ought here to explain that the Returns show a total of about 23,000 in Syria; but from the best private information I have been able to obtain, deducting sick and other non-effectives, and allowing for the usual incorrectness of Turkish Returns, the real effective force of the country may fairly be considered to be about 17,000 men.

The military force is therefore ample, and if only paid with anything approach-

ing to moderate regularity, will, I conceive, be found equal to any calls likely to be made upon it. When it is borne in mind that, in addition to the Ottoman land-forces, there remains anchored off the coast a fleet of five sail of the line and four other vessels, under Admiral de Tinan, and of three sail of the line and five other vessels, under Admiral Mundy, both equally available for either protective or for coercive purposes, as may be required, I trust your Excellency will not consider that I am over sanguine when I say that I see no reason whatever to anticipate any grave disturbance of the public peace. In the meantime, as a precautionary measure intended to meet the attempt made to excite agitation and alarm in the Mountain, Fuad Pasha has received the principal men of property belonging to Deir-el-Kamar, and has informed them he is willing to accede to any reasonable proposals they may make to him with a view to ensuring the peace and safety of their town.

In order to afford a certainty that an experienced officer, with a sufficient force, will always be at that spot, he has ordered Omer Pasha to remove his head-quarters from Mokhtara to Deir-el-Kamar. He has also issued, as above stated, a proclamation forbidding Druses, under any pretence whatever, to enter the precincts of the town, and has established a local police of fifty armed Christians, under the orders of their principal men, as an additional safeguard.

As attempts are still being made, however, to induce the population of the interior to fly to the coast, as though menaced by some impending calamity, and fearing that these might result in producing a real panic among the more distant or more ill-informed inhabitants, I have urged Fuad Pasha to show himself in the Mountain without delay, and first at those points where the agitation appears infectious.

The prestige of his Excellency's name among all classes, arising from the extensive powers he is known to possess and the firmness with which he has shown he can occasionally wield them, will, I feel assured, exert both a repressive and a tranquillizing influence.

His Excellency has considered it well to accept my proposal, and has consented to start to-day for Deir-el-Kamar, accompanied by myself.

I feel, therefore, every hope that I shall shortly be able to report to your Excellency that an agitation, of which highly-exaggerated accounts will, I doubt not, be transmitted to Europe by to-morrow's mail, has been completely thwarted and brought to a harmless termination. In the meantime, it only remains for me to bespeak your Excellency's indulgence for the hasty form of this communication, caused by the numerous demands upon my time for interviews with all classes of persons, and by the necessity for completing these remarks previous to my hurried journey to the Mountain, in order that they may be transmitted to Constantinople by the mail, which starts in a few hours.

I have, &c.
(Signed) A. J. FRASER.

P.S.—3 P.M. I had hardly terminated the above lines, when Fuad Pasha sent an Aide-de-camp to inform me he had changed his mind, and would only leave for the Mountain in two days hence, as he had received information from his own officers that no danger existed.

Perfectly aware of this myself, and equally so that highly-coloured reports would be transmitted to France by to-morrow's mail descriptive of the panic which had arisen in Syria simultaneously with the departure of the French troops, and ominous of another not distant massacre, I conceived it of the utmost importance that these communications should not be able to add that Fuad Pasha was sitting in Beyrout, unaware or indifferent to the terrors of the people. I ventured, therefore, again to represent forcibly to his Excellency how easy it would be for him to defeat the intention of all such reports, verbally current here in some circles, and, by the display of a little vigorous action, enforce the addition, however unpalatable to the authors of such reports, that Fuad Pasha was at least on the spot, and prepared to meet any emergency that could possibly arise.

His Excellency has been able to appreciate the advantage of preventing the existence in Europe, even for a day, much less for the week between the mails, of false impressions on the state of Syria at this critical moment. I am happy to add that he has therefore consented to adhere to the original plan, and will leave with me for Deir-el-Kamar this afternoon, and return on the 5th instant, after three days' tour through the Mountain.

Consul-General Moore to Lord J. Russell.—(Received June 13.)

(No. 5.)

My Lord,

Beyrout, June 1, 1861.

I HAVE the honour to inclose copies of my despatches of the 28th ultimo and of the 1st instant to his Excellency Sir Henry Bulwer.

I beg also to report the arrival of four more French transports which are now engaged in embarking military stores.

Outposts continue to arrive in town.

I have, &c.
(Signed) N. MOORE.

Inclosure 1 in No. 164.

Consul-General Moore to Sir H. Bulwer.

Sir,

Beyrout, May 28, 1861.

I HAVE the honour to report the arrival this morning of the first French transport to embark the army of occupation. Some field-pieces were at once conveyed to the wharf, preparatory to being sent on board.

On Sunday last the French troops stationed at Tyre and Sidon arrived here, and orders have been transmitted to the different localities in the Lebanon, recalling the troops to Beyrout.

Ahmet Pasha has just sent to tell me that he has received intelligence that it is the intention of the inhabitants of Deir-el-Kamar to accompany, *en masse*, the French troops to Beyrout, on their withdrawal from that town. His Excellency desired my friendly co-operation to induce the inhabitants to remain, and asked my opinion as to the means I considered most likely to attain that object. I suggested that himself and Fuad Pasha should send for the leading people of Deir-el-Kamar, and speak to them in kind and reassuring terms; I further suggested that Omer Pasha, who is favourably viewed by the Christians, should be instructed to take up his quarters in the town with a body of picked men, and to interdict the entry of Druses into the town for the present, as the occasional presence of Druses there has always created irritation and collision.

I intend also to speak to the most influential among the people of Deir-el-Kamar, recommending them to remain, especially as they are now settled with some degree of comfort in their homes.

The exodus of so large a body of people, mostly composed of women and children, would produce a most unfavourable effect on the Christian population in this neighbourhood. So large a number, besides, would further encumber this already over-crowded town.

The Medical Committee here have lately found it necessary to recommend the removal of many of the Damascus Christians, among whom the typhus fever was raging, in consequence of the overcrowded state of their dwellings, and 600 of them have been accordingly conveyed to Tripoli and Latakia.

What has greatly tended to allay the fears of the Christians on learning the approaching departure of the French troops, is the knowledge that an English and French fleet will remain on this station, and act in concert for the preservation of public tranquillity.

I have, &c.
(Signed) N. MOORE.

Inclosure 2 in No. 164.

Consul-General Moore to Sir H. Bulwer.

Sir,

Beyrout, June 1, 1861.

WITH reference to my despatch of the 28th ultimo, I have the honour to report that numbers of Christians have come in to Beyrout from different parts of the Mixed districts, abandoning their silk-crops, now on the eve of being

gathered, notwithstanding the measures for reassuring the Christians taken by the Turkish authorities in order to prevent emigration.

A portion of the inhabitants of Deir-el-Kamar have arrived, and are, it is understood, to be followed by the rest.

A deputation of notables, on the part of the people of Deir-el-Kamar, called upon Count Bentivoglio and upon me, yesterday, for the purpose of soliciting that an English and a French Agent might be dispatched from the two Consulates to Deir-el-Kamar, as nothing short of such a measure would, according to them, effectually reassure the inhabitants and keep them at their homes. Count Bentivoglio, they informed me, had promised them that he would go up in person on Monday next, and on his departure would leave an Agent amongst them.

I stated to the deputation that I saw no necessity for such a measure, and was of opinion that a much better way of meeting their wishes would be, that Ahmet Pasha should go to Deir-el-Kamar, agreeably with the readiness he had already expressed to do so, and I asked them whether that would not have the desired effect.

They replied, that they thought it would.

I accordingly suggested to Ahmet Pasha the expediency of his proceeding to the place.

His Excellency said that he would consult with Fuad Pasha on the subject.

I am to-day informed that Fuad Pasha will proceed in person to the Mountain in a few days.

The house of General Beaufort is frequently surrounded by crowds of Christians, mostly women, who wail and sing their funeral songs under his windows.

The Mahometans are disposed to be insolent to the Christians and to the French troops, notwithstanding general injunctions to the populace on the part of the Turkish authorities to keep quiet. To-day one of them struck a French shopkeeper a severe blow; he was at once arrested and imprisoned, which, it is to be hoped, will prove a warning to others.

I beg leave to inclose translation of a despatch I have received from Vice-Consul Abela, reporting the departure of the French detachment from Sidon, and what occurred on the occasion.

I have, &c.
(Signed) N. MOORE.

Inclosure 3 in No. 164.

Vice-Consul Abela to Consul-General Moore.

(Translation.)

Sir,

Sidon, May 28, 1861.

I HAVE the honour to inform you that about half-past 1 p.m. the Captain of the French troops in garrison here invited my colleagues and myself, and read to us a letter addressed to him by General Beaufort in which he directs him to repair to Beyrout with all his troops, to return to France in compliance with the orders arrived by the steamer of yesterday. The General in the same letter also directs him to give the Christians to understand that they are not to be alarmed or feel sorry at this event, because a formidable naval force, both French as well as of other Powers, will arrive before the departure of the French troops, to remain on the station along the whole sea-board to watch over and protect the population, which, in case of need, will disembark troops to prevent or to repress any disorder; that in case of disorder the French forces will return here not to leave again: the Christians must not forget that France protects them and will always protect them. He would therefore exhort every Christian not to abandon his domicile, but rather that all should be occupied with their crops and business, in full confidence that France and all Europe watch with true solicitude for their protection.

The French troops will leave to-morrow for Beyrout, and to-day they are embarking their effects and material. Notwithstanding the above promises on the part of the Captain, the news occasioned great fear in the hearts of all the Christians. Who knows what effect it will also make in the Mountain!

I take the liberty to request you, Sir, to be pleased to take in consideration the present circumstances of the change of the course of things, so that should it be deemed needful, a man-of-war may be sent here to tranquillize the public

mind until order shall be permanently established after the expiration of the French occupation.

I have, &c.
(Signed) J. ABELA

No. 165.

Consul Rogers to Lord J. Russell.—(Received June 13.)

(No. 10.)

My Lord,

Damascus, May 30, 1861.

I HAVE the honour to transmit, for your Lordship's information, copy of my despatch dated the 27th instant, and addressed to Her Majesty's Ambassador at the Sublime Porte, being a short report on my first impressions with respect to the affairs of this Pashalic.

I have, &c.
(Signed) E. T. ROGERS.

Inclosure in No. 165.

Consul Rogers to Sir H. Bulwer.

Sir,

Damascus, May 27, 1861.

I HAVE the honour to state to your Excellency that since my arrival here, on the 23rd instant, my time has been occupied in receiving and returning official visits; I have not, therefore, yet had time to gain sufficient insight into the state of the city to be able to make a full report. I will venture, however, to trouble your Excellency with my first impressions, and of the result of my conversations with various residents here, officials and others.

The spirit of Mahometan fanaticism seems to have been cowed by the energetic measures adopted by his Excellency Fuad Pasha. The majority of the Mussulmans I have seen bitterly lament to me the sad events which occurred here last summer; they seem, in their own interest, to perceive the folly of such outbreaks, and whatever influence were brought to bear upon them, they would not consent to a recurrence of them.

Up to the present time, nothing has been published as to the system on which the fine for the indemnity of the Christians for their losses is to be levied; it is, however, understood that it is to be assessed on the rents of houses and lands, whereas the Moslems with whom I have spoken consider that if it were collected as a poll-tax on the residents, according to their rank and capacity, it would be much more just, and, at the same time, more remunerative.

The trade of Damascus is naturally at a standstill, owing to the unsettled state of affairs—residents purchase only absolute necessities. The trade in silk and other manufactures was chiefly in the hands of the Christians, and it is therefore almost at an end for the present; there has, however, been an evident improvement within the last few days, owing to the beginning of harvest, the payment of a portion of the Government liabilities, as reported to your Excellency in Mr. Acting Consul Wrench's despatch of the 15th instant, and the return of many of the Christians from Beyrout. This latter is, of course, a very important feature.

The harvest is happily very plentiful this year, and although not quite so much land has been under cultivation as usual, the yield will probably far exceed the usual crop of the whole. In some places where the harvest has commenced, the seed has returned forty and even fifty fold. The orchards, vineyards, and olive groves also promise well, and there is, consequently, good ground for the hope that the severe losses experienced by the peasantry and others this year will be in a great measure compensated for by this providential blessing, and that, with proper management, another year or two of similar harvest would suffice to remove all traces of those sad events.

I was this morning informed by his Excellency the Seraskier Halim Pasha,

that in all probability his Excellency Fuad Pasha will not think of coming to Damascus until after the evacuation of the country by the French troops.

I must beg your Excellency's indulgence in regard to this my report, lest further experience should lead me to alter my opinions.

In conclusion I have the honour to state that I feel it to be my duty to bear testimony to the efficient manner in which Mr. Wrench has acted in this Consulate from the time of the departure of Mr. Brant until my arrival at my post, during a time when, owing to the excited and unsettled state of the country, the duties were naturally most arduous.

I must not presume to say more than this, as your Excellency has had means, from the contents of Mr. Wrench's despatches, of judging of that gentleman's capabilities.

I have, &c.
(Signed) E. T. ROGERS.

No. 166.

Consul Blunt to Lord J. Russell.—(Received June 14.)

(Telegraphic.)

Smyrna, June 14, 1861.

THE embarkation of the French army of occupation is proceeding rapidly, and with perfect tranquillity. Up to this afternoon 4,000 men have embarked, and the greater part of them gone. It is expected that by to-morrow evening the whole force will have embarked. I hear that General Hautpoul and his Staff remain for the present.

No. 167.

Fuad Pasha to M. Musurus.—(Communicated to Lord J. Russell by M. Musurus, June 17.)

M. l'Ambassadeur,

Beyrout, le 2 Juin, 1861.

LE corps expéditionnaire Français a déjà commencé à évacuer la Syrie, et les détachements éparpillés en quelques endroits de la Montagne sont arrivés à Beyrout pour s'embarquer. On a tout fait pour faire descendre de la Montagne les Chrétiens qui se trouvent dans les endroits occupés par les détachements Français, sous le prétexte qu'il n'y a pas de confiance en la sécurité et en la tranquillité du pays après le départ des Français. Ce mouvement, qu'on a préparé comme le résultat d'une panique, n'a eu aucun effet. Quelques hommes de basse condition sont venus jusqu'à Beyrout; leur nombre ne monte pas à plus de 150 individus, et ils commencent déjà à retourner dans leurs villages.

La Mission Impériale n'a rien négligé pour dissiper toutes les fausses inquiétudes qu'on a voulu répandre dans la Montagne; des déclarations, dont je vous envoie copies ci-jointes, furent distribuées pour montrer à tous la ferme volonté du Gouvernement pour maintenir l'ordre; et je pars moi-même aujourd'hui pour la Montagne pour faire une petite tournée dans le but de faire voir l'activité et la vigilance que l'autorité emploie toujours, et de mettre des garnisons Ottomanes aux endroits restés vacants par le départ des Français. Rien ainsi ne donne aucune inquiétude sur l'état général de la Syrie qui jouit de la plus grande tranquillité et sécurité. L'état de Damas est aussi bien satisfaisant; les Décrets sur la contribution forcée furent promulgués sans qu'aucune plainte soit manifestée, et la prélèvement se fait sans nulle difficulté.

Comme nos adversaires, qui cherchent à trouver des armes pour combattre l'avis du Gouvernement sur la tranquillité qui règne dans le pays, auraient cherché dans le mouvement qu'ils ont voulu créer, mais qu'ils n'y ont pas réussi, de nouveaux arguments pour mettre en doute le maintien de l'ordre en Syrie, j'ai voulu vous donner ces nouvelles pour faire disparaître toute opinion contraire qu'on ne manquera pas peut-être de répandre en Europe.

Vous ferez, M. l'Ambassadeur, tel usage que vous jugerez convenable de ma présente communication.

Agréé, &c.
(Signé) FUAD.

Consul Rogers to Lord J. Russell.—(Received June 20.)

(No. 12.)

My Lord,

Damascus, June 1, 1861.

I HAVE the honour to report to your Lordship that in addition to the proclamations alluded to in my despatch No. 11 of this day's date, another has been communicated to me, being a notice of the departure of the French troops, and at the same time, an amnesty, stating that a fresh outbreak, of which any party or individual may be guilty, will be severely punished. This notification was received without any excitement being produced.

Moreover, the Christians of this city have had a meeting to-day, and have drawn up a petition addressed to his Excellency Fuad Pasha, in which they beg that the Mahometans of that quarter called the "Meidan" may be exempted from the payment of the fine imposed upon the inhabitants, and propose that in case of the Government not consenting to account for the Meidan share of the fine, a sum equivalent to it be deducted from the indemnity due to themselves.

This is naturally a very encouraging feature in the affairs of this city. It is to my mind a proof that the Christians, when uninfluenced by those whose interest it is to promote dissension, are satisfied that the Government has been, and is still, doing all its power to render them justice. It is also a proof of their recognition of the assistance afforded them by some of the principal Mahometans of the city, independent of the exertions of his Highness the Emir Abd-el-Kader; and above all it is a proof that it is not their intention to emigrate from the country as has been stated.

The price of grain has decreased amazingly within the last three days; there is more money in circulation; and in every respect I am happy to be able to say that the prospects for the future are brightening.

I have, &c.
(Signed) E. T. ROGERS.

No. 169.

Consul Rogers to Lord J. Russell.—(Received June 20.)

(No. 13.)

My Lord,

Damascus, June 3, 1861.

IN continuation of my despatch No. 12, I have the honour to state that several persons of influence here have been endeavouring to dissuade the Christians from forwarding the petition for the exemption of the Mahometans of the Meidan, in consequence of which some of them have refused to sign it.

I have had an interview with my Russian colleague, who expressed his entire satisfaction at the step which the Christians had thought well to take. The American and Belgian Consular Agents are among its opponents. These latter, I should add, are both natives of the country.

I have, therefore, communicated with some of the memorialists, to whom I expressed my approval of their petition; and they answered me that as they have begun it, they intend to forward it, whatever number of their co-religionists may be induced to refuse their assent; that of the small number of Christians now resident in Damascus, fifty-seven heads of principal families have already signed it, that about twenty more have promised, that to-day it will be sent to Beyrout for signature there, and that in the course of a few days it will be presented to his Excellency Fuad Pasha.

I have, &c.
(Signed) E. T. ROGERS.

Colonel Fraser to Lord J. Russell.—(Received June 20.)

(No. 5.)

My Lord,

Beyrout, June 7, 1861.

I HAVE the honour to inclose, for your Excellency's information, copies of despatches which I have this day addressed to Her Majesty's Ambassador at the Porte by Her Majesty's ship "Melpomene," proceeding to join Lord Dufferin.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 1 in No. 170.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, June 7, 1861.

IN continuation of my despatch of the 2nd instant, in which I endeavoured to describe the simulated emigration then taking place from Mount Lebanon, with the causes which prompted it.

I have the honour further to state, for your Excellency's information, that Fuad Pasha, in fulfilment of his engagement with me to that effect, proceeded to Deir-el-Kamar on the 2nd instant, whilst I, as previously arranged, also gained that part of the Mountain by a somewhat different route.

At Deir-el-Kamar his Excellency met the principal inhabitants, none of whom, so far as I am aware, had yet deserted the place, those who had hitherto accompanied the French troops to Beyrout belonging chiefly to the lower ranks.

They made three principal demands of Fuad Pasha:—First, the punishment of the Druses; secondly, the payment of their losses; and thirdly, protection for the future; accompanying the last demand with bitter complaints of the conduct of the Turkish troops last year in their hour of need.

Fuad Pasha replied that it was not his fault that the Druses had not been long ago punished, but that of the foreign Powers, who had not been able to come to an agreement on the subject; yet, though the punishments had been delayed, they would nevertheless shortly be inflicted. With regard to the second demand, he stated that money having been received from Constantinople—for the Mufti who was its bearer had overtaken his Excellency at Deir-el-Kamar—he would now commence the payment of their indemnities. And for the third, he had an ample force, on which he could depend, to ensure the peace of the country; and that to secure this end he would not cease to take every precautionary measure that might be suggested to him.

The result of the interview was, that the inhabitants of Deir-el-Kamar expressed themselves willing to remain in their villages, and await the fulfilment of the above-mentioned measures.

At their request I had a confidential interview with them the same evening, at which they expressed strongly their dissatisfaction at the delay in the Druse punishments.

Without communication with Fuad Pasha, I used to them, it appeared, pretty much the same language that his Excellency had done, reminding them that several of the European Powers, commiserating their misfortunes, had at once hastened to their relief, each equally desirous of affording them help; but as unfortunately differences of opinion had arisen as to the manner in which the most effectual aid could be given, much time had unavoidably been lost in endeavouring to reconcile these. I gave them to understand that the delay from these causes was likely to cease shortly, and that in all probability punishments awarded to the Druses would be announced in a few days. I felt authorized to say so, inasmuch as I believed that the Mufti, who had passed on to Fuad Pasha in advance of me, had been the bearer of the final decision regarding the Druse prisoners.

I mentioned to them that I knew that 12,500,000 piastres had arrived with the Mufti from Constantinople, and that a portion would be applied in settlement of the indemnity due to them.

With regard to their want of confidence in the Turkish troops, and the horrible manner in which they stated those troops had behaved towards them last year, I assured them I fully believed that, under the vigorous administration of Fuad Pasha, and Omer Pasha commanding in the Mountain, they had no reason to fear, and that sufficient protection would be given them, whether against Druses or Moslems. They said they felt reassured to hear this.

They then stated that there had been some idea of a French Consular Agent being sent there, and perhaps an English one also, and wished to know my opinion on the subject.

I informed them that my opinion was decidedly against a Consular Agent of any Power whatever being placed with them. They were subjects of the Porte, and could therefore neither be punished nor protected by the Agent of any other Power; that they must not suppose this matter would terminate with the appointment of one Agent alone, as all the Great Powers would equally demand to place one among them should France do so; that the other towns of Zahleh, Jezzin, Hasbeya, &c., would, equally with themselves, claim this privilege; and as they had already seen how difficult it was even for the superior Agents of the Powers, men of high intelligence and forbearance, to come to a prompt and mutual understanding in their affairs, they might judge what their position would be when their interests—even if this were permitted by Fuad Pasha, which was most unlikely—were placed in the hands of a multitude of uneducated native Agents. There would arise unceasing disputes between those persons and local Ottoman authorities, the Agents having too little weight of character or position effectually to aid the people, but a sufficient desire to interfere in all that did or did not concern them, as to excite perpetual disputes and jealousies between the inhabitants and their immediate Governors, which would result in placing the Christian population in a worse position than ever. It was my opinion they could and would be better aided by the superior authorities of the Great Powers at Beyrout, who possess both the ability and inclination to aid them. I added that if they would consult among themselves, and make their wants known to Fuad Pasha by petition, I would myself be willing to afford any reasonable help towards improving or securing their position.

They thanked me for my advice, and promised to abide by it, declining the residence of Consular Agents among them.

I have dwelt upon the state of affairs and of feeling at Deir-el-Kamar, inasmuch as it had been the alleged centre of the exodus said to be taking place from Mount Lebanon, in consequence of the withdrawal of the French troops. The principal inhabitants did not quit the place; those who did were, as stated in a former despatch, either camp-followers or persons without any regular means of livelihood, who had been induced to accompany the French troops as a political demonstration. Numbers have already returned and are daily returning to Deir-el-Kamar; I am not prepared to say, however, that its inhabitants do not prefer the French troops, from whom they have received many substantial benefits, to the Ottoman soldiers. It is not easy for them to forget the fearful memories of last year; but this I can say, that as they have no choice in the matter they are willing to remain passive, to hope that all will go well under the auspices of the Turkish garrison, and to bide what the future may have in store for them.

Having only returned from the Mountain at a late hour last night, and being anxious to take advantage of the "Melpomene's" departure to-day for the Dardanelles, I have not had an opportunity of conversing with Fuad Pasha, who returned to Beyrout two days ago, on the subject of the later incidents of his tour. But during the first two days he sufficiently assured himself that no alarm existed in the Mountain but what had been artificially and with premeditation excited, and ascertained that some inhabitants, even in the more distant parts of the Mountain, had left their villages, accompanied by their priests, for the purpose of showing themselves at Beyrout, but that they were now as steadily returning.

My own experience during this tour has been nearly identical. On my way into the Mountain I met several parties of villagers marching to Beyrout, led by their priests. On inquiring the object of their journey, they said their lives were threatened by the Turkish soldiers (and this from villagers near whom no soldiers are stationed) and the Druses, that their crops are destroyed, and that, therefore, they cannot stay in the Mountain. Yet these persons have been

living in their homes without molestation for some months past, having neither French nor Turkish troops near them. I told them they had already passed Fuad Pasha, who was not in Beyrout; that if they would accompany me to his Excellency, I would undertake that those against whom they could substantiate the charges just made, whether Druses or soldiers, should be punished in the most exemplary manner. They replied, "We won't go; we don't want Fuad Pasha; we are going to Beyrout;" and so the priest marched them off again.

I beg your Excellency to bear with me while I mention one instance more, illustrative of the nature of this movement. When near Deir-el-Kamar, I overtook a priest and a party of peasants returning from Beyrout to their village of Maaser. I know the village and people well—priest included. Only a fortnight ago I had visited this place for the second time, when they informed me, at a private meeting of Christians only, that they lived on good terms with the Druses, with whom they had got on well, even during the war; but that the Relief Committee's agent at Sidon would not afford them any assistance, although he had helped other villages, as considering the friendly footing on which they lived with the Druses, he looked on them rather in the light of Druses than Christians. Yet I learned from one of the party, that these men had been led by their priest (who himself had formerly volunteered the above statement to me) to Bishop Butros at Beyrout, who had received them with joy, and had sent them, headed by the priest, to state to General de Beaufort that they were alarmed at being left with the Druses and Turkish troops, on the departure of the French force; that General de Beaufort had made a petition for transmission to Fuad Pasha; and they had left Beyrout to return home again. So ashamed was the priest at being discovered by me in this barefaced attempt at deception, that he got over the parapet of the road, and laid with his face to the ground pretending to smell the flowers, in the apparent hope that I might not recognize him. In this he was disappointed, and one of his people, who left him and joined me, related their proceedings as above stated.

Time will only permit me to add that nearly all the French troops being now embarked, this pantomime has pretty well come to an end; the people are returning to their villages, and the country is quiet.

As the harvest, whether of silk, corn, or olives, promises to be the largest known for thirty years, it is probable that the whole population will soon be employed in a way more profitable for their own interests than has been the case with those among them who have visited Beyrout during the past fortnight.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 2 in No. 170.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, June 7, 1861.

I REGRET to have to report to your Excellency the following painful occurrence.

A fortnight ago I had requested Fuad Pasha to publish a general order addressed to the Ottoman troops in Syria, warning them that the departure of the French force being near at hand, when the sole guardianship of the country and its population would devolve on the Sultan's troops, any breach of discipline, whether by menacing, insulting, or in any way maltreating or alarming the inhabitants, would be punished with the most exemplary vigour. His Excellency subsequently informed me that he had duly published such an order to the army, couched in the most stringent terms.

My other communications will have made your Excellency aware that I have been for some time past encouraging the somewhat distrustful inhabitants to believe, as I myself believe, that their safety and well-being would be fully cared for by Ottoman troops under their present Chiefs.

On Tuesday, the 4th instant, I was at Deir-el-Kamar, where I had been endeavouring to inspire the inhabitants with this confidence, when to my great grief I received intelligence that a gross outrage had been perpetrated on a young Christian girl the evening before, near the Deir-el-Kamar road, by three

armed Turkish soldiers, and that those of the inhabitants to whom the event had become known were in a state of great excitement.

Your Excellency may conceive with what feelings I learned so lamentable an occurrence, than which no enemy could have invented a better confirmation of all that had been alleged against the Sultan's Government and troops, and of the future in store for the Christians of Syria under such protection.

There appeared to me under the circumstances no other course to adopt but to insure that the punishment of so unprovoked an outrage should be speedy and signal. I therefore altered my course, rode at once to Mokhtara, and laid the circumstances, as they had been repeated to me by a trustworthy European informant, before Fuad Pasha.

His Excellency, while expressing regret, to my great pain and surprise seemed inclined to treat the event as of an accidental and exceptional nature, which would be sufficiently punished by flogging the culprits. I felt constrained to take quite a different view, which I endeavoured to state in respectful but unmistakable terms. I pointed to the want of discipline it displayed in the troops themselves, who could thus calmly set a general order on this subject, and just read to them, at defiance; to the alarm already spreading in the small circle where the event was yet known, but which was too likely to increase; to the handle which would be made of such an event by the enemies of the Porte, and the necessity that therefore existed for the crime and its signal punishment becoming known in Beyrout simultaneously, ere unfriendly foreign intervention should mix itself with the affair; and above all to the necessity for instantly putting down with a strong hand a commencement of crime which might lead no one knew whither, and for assuring the population of that protection from the Turkish authorities they would undoubtedly find elsewhere, if need were. My arguments had not the influence I might have hoped and even expected; but his Excellency deputed Omer Pasha to inquire into the case, authorizing him to inflict a corporal punishment if the crime were proved.

Omer Pasha was much more decided than his Excellency, and gave his opinion that the culprits should be shot without delay, if the case were proved against them, mentioning the disgrace it brought on the Ottoman arms before the French troops and the world, as well as the real alarm such an occurrence must produce among the women who were leaving Deir-el-Kamar with the French detachment, from their alleged fear of finding themselves in the hands of the Turkish soldiers.

Fuad Pasha was mounting his horse for Jezzin, and refused to give authority to carry out a capital punishment. Disappointed by the manner in which his Excellency took up so serious an occurrence, I stated that I would discharge my own duty by repeating in writing what I had now said verbally, and that I would return to Abeih, where the prisoners had been arrested, with Omer Pasha, and await the result of the trial.

I did so, Fuad Pasha continuing his tour. The trial proved that a party of two old soldiers and a recruit, marching from Abeih to Ainâb, had seen a young girl of fifteen or sixteen, carrying water to her father, who was employed in mending the road running between Deir-el-Kamar and Beyrout. The two old soldiers agreed to seize and ravish the girl when she came past them. The recruit, alarmed, refused to join them, and left. They did seize her as she passed them, pushed her down, taking her by the throat, and tearing her clothes off, crammed the rags in her mouth. Marks, as the girl alleges, of their bayonets, but it may have been of their finger-nails, were visible on her throat, but they were at the time armed with fire-locks and bayonets. They were attempting to violate her, when alarmed by an accidental passer-by, who rushed to the girl's rescue, they fled to Ainâb. There the Christian man who had pursued them, in attempting to reach the officer to make a complaint, was beaten with a stick by a soldier of that detachment, and obliged to fly. For this attack the soldier in question was subsequently flogged.

The recruit gave evidence against the prisoners, and they themselves eventually confessed their crime. The Court and Omer Pasha were of opinion that so gross an outrage, under all the circumstances, deserved death, and Omer Pasha wrote to Fuad Pasha recommending this penalty. I formed the same opinion, and believing that it was absolutely necessary for maintaining the confidence of the people in the good intentions of their rulers, yet fearing an hesitation or refusal on the part of Fuad Pasha, I wrote to him at the time the inclosed letter.

The next evening the messenger brought back from Sidon a confirmation of the sentence proposed by Omer Pasha, and the sentence was immediately carried by the two culprits being shot in presence of the garrison and population of Abeih. I avoided appearing either at the execution or in the Court, as I desired that the punishment should be, or if not should appear, a spontaneous act on the part of the Turkish authorities. Omer Pasha addressed the troops, informing them that every such breach of discipline, bringing disgrace on the Sultan's name, should be punished with equal rigour; and turning to the Druse and Christian population, assured them that he would allow them to be molested by no one; but should either dare to break the peace towards the other, he would deal with them in the same summary fashion. The effect produced has been immense on both troops and inhabitants, the latter saying they have seen nothing like this for thirty years in Mount Lebanon.

I have been so satisfied with Omer Pasha's admirable conduct throughout this painful affair, that I have addressed him a letter of thanks (copy of which I have the honour to inclose), as I think that, in his present delicate and difficult position, he requires and deserves encouragement.

I am obliged to write this statement in great haste, in order to accompany the "Melpomene," as I am unwilling your Excellency should hear of this occurrence from other sources.

In conclusion, I would bespeak your Excellency's indulgence should I seem to have taken upon myself a greater responsibility than I may seem to have been warranted in assuming; but the circumstances of this country are so critical that the slightest hesitation or weakness may lead to irreparable disasters, equally fatal to the inhabitants and to the Ottoman Government. That your Excellency may feel at liberty to extend an indulgent consideration to the proceedings I have adopted on this occasion, I have, &c.

(Signed) A. J. FRASER.

Inclosure 3 in No. 170.

Colonel Fraser to Fuad Pasha.

(Translation.)

Excellency,

Abeih, in Mount Lebanon, June 4, 1861.

I HAD this morning to call your attention to a report which had reached me two hours previously at Deir-el-Kamar, of an assault committed on a young girl near her village of Ain Resur by three Turkish soldiers, being an escort marching under arms. I endeavoured to impress upon your Excellency how much I had been shocked by such an event, occurring as it did at a time when I was exerting myself to calm the fear expressed to me the evening before by the inhabitants of Deir-el-Kamar, who see themselves at the departure of the French troops left to the protection of those Turkish soldiers who last year so cruelly failed in their duty towards them, and also to rekindle in their breasts the confidence that the Ottoman forces would, under the auspices of your Excellency, afford them a complete and satisfactory protection.

Your Excellency responded to my demand and to the gravity of an event happening during an important crisis in the affairs of the country by deputing Omer Pasha to make a rigorous and summary inquiry on the spot. This inquiry has just closed, and I am informed by Omer Pasha that a very grave assault, with an accidentally foiled attempt at rape, has been incontestably proved, and that in the opinion of the court-martial the two guilty men should be punished by death.

I have myself come to the same conclusion, not only because the chastisement is merited, but that a necessary example may be given to the army, and a proof afforded to the alarmed population that the Government possesses not less the will than the power to extend to them an efficient protection.

Your Excellency considers this event, to use your own expression of this morning, as "un fait isolé;" but I regret being obliged to regard it in quite a contrary light.

During the past year the Ottoman army signalized itself to an unheard-of degree by a line of conduct so compromising that the Christians of Syria lost all

confidence in it, and the European Powers considered it requisite to meet the necessities of the case by a foreign occupation. During this occupation the Ottoman army has been, and still is, on its trial.

I had hoped that under your Excellency's guidance a new era would be inaugurated, and the public confidence restored; but if, at the moment of the evacuation of the foreign forces, when the guardianship of the people is about to be reconfided to the Turkish troops, they are to make their debut as sole protectors of the country by the commission of crimes, past experience will cause these to be regarded rather as the significant commencement of a new series than as isolated facts rarely to be renewed.

I deem it, therefore, my duty, and the best service I can render to the Ottoman Government itself, to require of your Excellency that a severe example be made in this case, in order that the soldiers may understand, once for all, that they must answer for such crimes with their lives, and that the inhabitants may feel that the protection they seek from foreign Powers, and which, in case of need, cannot be denied, will be fully accorded them by the Government of the Sultan.

This letter will be carried by the messenger who bears the opinion of the court-martial assembled to-day in this garrison, and I shall have the honour to await, at Abeih, your Excellency's final decision.

Receive, &c.
(Signed) A. J. FRASER.

Inclosure 4 in No. 170.

Colonel Fraser to Omer Pasha.

(Translation.)

General,

Abeih, June 6, 1861.

BEFORE leaving Abeih, I conceive it my duty to thank you, not less in my own name than in that of Her Majesty's Government, for the prompt and truly soldier-like manner in which you carried out the military execution which took place yesterday evening.

You may rely upon it that, by acting thus severely and promptly against those who lightly esteem the honour of their arms and the security of the inhabitants of the country entrusted to their protection, you have consulted the best interests of the Government of His Majesty the Sultan; and in adding to this public example the words of warning to those who should hereafter disturb the public tranquillity, which you addressed to the soldiers and to the inhabitants generally, whether Druses or Christians, you have taken the most efficacious means for preventing a renewal of such disastrous events in the future. That such may be the result is my most fervent prayer.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 5 in No. 170.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, June 7, 1861.

I HAVE the honour to report, for your Excellency's information, that the whole of the French troops have now sailed from Beyrout, with the exception of about 1,300 men. The greater portion of these will embark, to-morrow, with General Ducrot, on board the "St. Louis" line-of-battle ship, and the remainder will follow immediately in other vessels.

It is believed that General de Beaufort will embark on the 9th instant.

The embarkation has been conducted with perfect order, and without excitement or accident of any kind.

I regret that time will not permit of my entering into further detail on the present occasion, as the "Melpomene" is, I find, about to sail immediately for the Dardanelles.

I have, &c.
(Signed) A. J. FRASER.

No. 171.

Sir H. Bulwer to Lord J. Russell.—(Received June 21.)

(No. 412.)

My Lord,

Constantinople, June 12, 1861.

MY despatch No. 379 of the 29th of May left the Syrian question in this position:—

The difference which had existed between M. de Lavalette and myself as to Aali Pasha being present at all future Conferences (the French Ambassador contending that the Representatives should first determine, by a majority, the opinions of the Great Powers, and then enforce those opinions on the Porte; I, on the contrary, contending that the Representative of the Porte should discuss, in common with ourselves, all the questions which had to be decided by common accord) was settled in my favour, and a general meeting was to take place at Aali Pasha's house on the following day.

With respect to a native Governor, the Russian Minister had received orders to change his conduct, and support the view of the French Ambassador, which view he had hitherto opposed. He seemed inclined, however, to propose a course which I was not indisposed to accept, viz., that of leaving the Porte to decide whether the selection should be from without or within the Mountain. Count Goltz, on the other hand, had given me finally to understand that he should oppose a native Governor; but on the morning of the meeting this intention was abandoned, and the Count then told me that he had just received instructions to act in an opposite sense, and declare that he had no objections to such a Governor; whilst Prince Labanow did not seem disposed to make the proposition he had originally suggested.

Under these not very favourable auspices, the discussion commenced by Aali Pasha's observing that, for his own part, the second plan of the Commissioners (that is, the one we were about to examine) was not the one which the Porte considered the best, or for the success of which it was disposed to be responsible; that the previous project, dividing Mount Lebanon into Kaimakamies and connecting these Kaimakamies with the Government at Beyrout, seemed to him the most practical mode of arrangement, and that, consequently, he only entered into the consideration of the second project, that of placing the whole Mountain under a single Christian Governor, in deference to the opinions of the Great Powers, by whom, he understood, such plan was generally preferred, but that he stated at the outset that the Porte, in adopting a single Christian Governor, was not disposed to have a native of the country, or so to constitute the office as to create thereby a new quasi-independent Principality.

I will not fatigue your Lordship by attempting to recapitulate the various arguments of the different speakers in the discussion that followed, and in which I sustained Aali Pasha. The first result, however, was to show that neither the Ottoman Minister nor myself meant to be beaten; and when the French Ambassador laid great stress upon the majority who supported his view, I stated that I could in no wise give way to that majority; and that, if it was attempted to press its opinions beyond a certain length, I feared that the Conferences might be considered over, since I should retire from them.

Count Goltz then brought forward the proposal to which Prince Labanow had originally alluded.

M. de Lavalette as instantly rejected it.

The Count then proposed that though, in the first instance, the choice of the Governor might be left to the Porte, it should, after a certain period, be agreed that a native Governor should be named.

This I, in my turn, rejected; and in the general conversation that ensued, the question as to the removability of the Governor was mooted, some contending that he should be named for life, others for a term of years, &c., all holding that he should not be too much exposed to the risk of abrupt and unjust dismissal.

I observed that if the appointment was left to the Porte, I would advise an appointment for three years, subject, however, to removal for any serious fault.

Aali Pasha instantly adopted this idea, adding—"The Governor should be chosen by the Porte, named for three years, and not removed without a judgment."

Count Goltz then made an amended proposition in this sense. But M. de Lavalette said that it was impossible for him to consent to a compromise, which was in fact no compromise at all; that in giving the Porte the power to name the Governor, he knew that he gave it the power to exclude a native from being Governor, a power which it would be certain to use; and he quoted with some warmth and ability the opinions of his Government, the opinions of my colleagues, and lastly, the opinions of Lord Stratford de Redcliffe, against the views I now professed.

I maintained, on the other hand, that whatever might be the interest of France in Syria, the interest of Great Britain was not less than hers, and the interest of the Porte greater than that of the two put together; that in this instance Great Britain and the Porte coincided; that as to my colleagues, their sentiments, under ordinary circumstances, would be entitled to great weight, but that it was to be remembered, under the present circumstances, that the Commissioners of Russia and Prussia, the gentlemen whose local knowledge it was to be presumed should influence the Russian and Prussian Governments, had entertained views similar to my own, and that the Russian and Prussian Ministers had but recently—not in consequence of new facts, but in consequence of new instructions, changed theirs; and that it could hardly be said that such a change at the last hour was to weigh heavily upon a deliberate decision. That with respect to former facts, traditions, and despatches, I had nothing to do; and that indeed, looking at the past, it seemed merely to furnish a record of a tyranny or a disorder which no old traditions or despatches could support. That the appointment of the Commission was a new era; that the object of that Commission was to create a new and better state of things, not to perpetuate a bad and an ancient one, and that my principal object in desiring to prevent a native Governor and particular community from exercising absolute power over the various sects in the Mountain was precisely aimed at destroying that previous state of things in which I saw much to deplore, and little to support.

M. Lavalette became less absolute as the debate continued, and it seemed at last evident that any proposal which offered a fair escape from the line he had hitherto taken would not be regretted by him.

The proposal that, at the end of three years, the question as to a native Governor should be reconsidered in reference to a new appointment was then made by the Prussian Minister with the view of affording this escape; and after some apparent difficulty, M. de Lavalette consented to submit it to his Government, guarding himself against any pledge that it would be adopted.

I was not favourable. I confess, to thus concentrating a future discussion on the one point of native or non-native—first, because it was adjourning rather than settling the question which had been so much contested; and secondly, because by selecting that one subject for reconsideration, it fixed attention upon it, and at once exaggerated its importance, and was likely to create, during the interval, a strong party against the Governor momentarily established.

But, on the other hand, all the other Representatives supported this suggestion; Aali Pasha did not strongly oppose it; it gave in the first instance a triumph to our views, which the selection of a good Governor might, by justifying, perpetuate; there was an absolute necessity of coming to some conclusion. France had yielded so much from her first position that it appeared to me difficult to obtain from her further concessions; and lastly, it was likely that as a native would not be now chosen, the further regulations we had to fix would be made subordinate to the present selection, which it would thus become more difficult to alter.

I consequently at last assented to submit the proposition to your Lordship which is contained in my telegram of the 31st ultimo, making a similar reserve to that taken by my French colleague.

The second conference took place last Thursday, when the Representatives had all received permission to accept that proposition, and as the result of that meeting and a subsequent one which took place on the evening of the 9th, we finally agreed to the *Réglement* or Plan of Constitution which your Lordship will find herewith annexed, and which is further elucidated by a short Protocol.

This Plan of Constitution places the Mountain under the government of a Christian of the highest Turkish rank (*Mushir*) named by the Sultan and removable by the Porte, but appointed for three years; such functionary will

receive from his Sovereign the power to appoint the principal subordinate functionaries within his province. Such appointments, however, are regulated by certain conditions, and the *Mushir* or head of a district must be chosen from the class or rite of the most numerous sect within that district.

The Governor will have a local police consisting of about 1,500 men under his orders, and he will have the power of summoning to his aid the Turkish troops in case of necessity.

This office gives him the executive power, the power of maintaining order and public safety throughout the Mountain, the right of levying the taxes, and nominating, as I have said, on his own responsibility, but under powers derived from the Sultan, all the administrative agents; and as, though holding his place at the Sultan's pleasure, it is agreed that he should not be displaced except as the result of a sentence passed on him for misconduct, the post is a very high and important one.

It is not stated whether he is to be a native or not, but it is known and understood that he will not be a native; neither is any rule laid down as to his being a Catholic, but it is likely he will be so.

The Porte, by the fact of having the selection of the individual who is to be Governor, retains a certain authority over the Government. This, in fact, is the whole authority it does retain, but such authority is by no means inconsiderable.

The dominant rites are favoured by the *Mudirs* in each district being taken necessarily from their body, but, on the other hand, the minorities are protected by each sect, whatever its number, being equally represented in the District Councils or *Medjlises*, and by the Provincial *Medjlis* being composed on a similar principle of equality.

The connection between the different powers in this Government is, in fact, framed with much ingenuity.

The Governor names his subordinates without reference to the Porte, but he is himself named by the Porte. His appointments may be the effect of individual preference, but they must be compatible with a general rule.

The majority in the district has the Chief of the district chosen from that majority; but, in the first place, the majority does not name him, and secondly, when he is named, he is controlled by a Council in which the minority is especially favoured.

It is impossible to say beforehand how far such schemes may be practically successful, and there is danger, especially in a rude society, of over-refining and over-complicating. We have, however, given credit to the Commission for having studied its proposals on the spot, and taken into consideration not only the actual wants but the actual capabilities of the population; and presuming the groundwork of the Commissioners to be laid down considerably, I think we could hardly have erected anything better than what we have done upon it.

As to general views—the general view of the French, all along, has been to make an independent Government in the Lebanon under a Maronite. For this purpose it proposed a Maronite Chief of what it considered the most powerful family; it would have had him named for life, only removable with the consent of the Great Powers, and supported by a native army.

The idea of Her Majesty's Government has been, on the contrary, to prevent the exclusive domination of any particular sect, and to keep the Mountain, though governed locally according to its peculiarities, religion, and usages, under the central control of the sovereign authority.

We entered into the discussion of this subject, as I have already pointed out, under great disadvantages: the occupation by the French troops, the excitement feared at their departure, and a more favourable disposition on the part of the other Powers to the notions of France than to our notions, were all against us. With respect to a native Prince, especially, we stood alone. I think, however, it will be acknowledged that the matter has terminated upon the whole favourably to our opinions; and I may add that I have had the satisfaction of being cordially thanked by Aali Pasha for the humble share I had in this result.

In the later discussions the main point contested by the French Ambassador was the occupation of the great roads by the Ottoman troops, which he asserted to be the positive occupation of the country.

I differed entirely from this assertion. It was undoubtedly proper to

prevent Turkish troops being so stationed in the heart of the country as to interfere with the independent action of the Local Government, and shock the feelings of the inhabitants; to this I quite agreed: but the protection of the great roads which traverse the country and communicate between the different parts of the Empire, especially between Beyrout and Damascus, was evidently a measure of Imperial right and policy.

Moreover, I considered, and stated that I held it in the highest degree unjust to make the Ottoman Government responsible for the peace of the Mountain, and at the same time to deny it the fair and honest means of vindicating its responsibility and discharging the task imposed on it; the more especially as no other force existed, or could be formed for some time to come, capable of discharging the duties for which the Ottoman troops were required.

The interests of commerce, of free circulation, were also all connected with the security of the communications between the coast and the interior, and as we had to look to the Porte for such security it seemed to me absurd to object to the only possible mode in which she could provide for it.

My arguments on this subject at last prevailed. The Ottoman troops will occupy their present position along the great roads until a new order of things and tranquillity are established, and it is subsequently understood that the Ottoman Government shall, by means of a small but sufficient force posted in a suitable position, maintain permanently for itself and others, and against all accidents or interruptions, the free passage between Damascus and Beyrout.

Another point concerning which I deemed it essential to provide was, the abuse which, without some necessary restrictions, might be made of the engagements of the Porte to furnish such funds in the administration of the Lebanon as the taxes there did not supply.

I thought it essential, in the first place, to fix a certain point up to which the internal taxation might be carried, and, in the next, to safely guard the Porte against extraordinary expenses to which she had not given her assent, and for which there might not be any necessity.

Your Lordship will find in Article 16 the precautions which were taken on this subject.

I have, however, to observe that in the heat of the discussion one fact escaped my attention, viz., the manner in which the police has been augmented in this project over and above the figure fixed in the project of the Commissioners, whilst the amount of taxation to be levied is the same, so that upon a calculation I am almost induced to fear that the police alone will consume more than two-thirds of the revenue. I had some conversation with Aali Pasha yesterday on this point, in which he said that he also saw that we had not sufficiently considered the increase of the police in reference to the taxation; and he also agreed with me in one or two points of the French *rédaction* which had been drawn up by M. de Lavalette, and which I think might be improved. Aali was to see the French Ambassador on the subject; but I shall not know in time for this day's post what he determines on.

I have only to add, as a general observation throughout the discussions now brought to a close, that the Austrian Representative, though maintaining the views of France as to a native Prince, and favouring necessarily the Catholic population, showed on the whole a fair disposition to maintain the rights of the sovereign Government.

The Russian acted evidently throughout under restraint, and though his own wishes would, I think, have been, as well as those of his Commissioner, especially directed towards the interests of the Orthodox Greek population, my belief is that he was under strict orders not to come to any serious difference with the French Ambassador.

The Prussian Minister showed, as usual, a general disposition to go with his Russian colleague, and wavered, as is usual with Prussian diplomatists, where any decisive course was to be adopted; but I should judge that he had been told to conciliate differences where he could, and I think he did this.

With Aali Pasha's character your Lordship is acquainted. He requires support, and if I had not been able, in accordance with your Lordship's views, to give him such support, he could not and would not possibly have resisted the demands, however contrary to his views, which were somewhat imperiously at times urged upon him.

With respect to the divisions in the Mountain, they are pretty nearly

what the Commissioners counselled. From the addition made to the Kurah, a Turkish town on the coast, was, at my proposal, excepted, and also a certain small district near Deir-el-Kamar, and where there is much Mussulman and Vakouf property.

In order to favour the removal of the Christians at Hasbeya and Rasheya, and also to augment the non-Maronite population at Zahlé, Aali Pasha, at my suggestion, promised that the Porte would, by a Vizirial letter, grant a large tract of land in the neighbourhood of Zahlé to those Christians who would come and settle there. This land will not be included in the dispositions of the Mountain, but the possessors individually, by inhabiting Zahlé, will be so.

I have little further to add on these subjects, except to express the hope that I shall have fulfilled the duty imposed on me by your Lordship to Her Majesty's Government's satisfaction.

I have, &c.
(Signed) HENRY L. BULWER.

Inclosure 1 in No. 171.

Protocol signed by Aali Pasha and the Representatives of the Five Powers at a Conference held at Pera, June 9, 1861.

PROTOCOLE adopté par la Porte et les Représentants des Cinq Grandes Puissances à la suite de l'entente à laquelle a donné lieu de leur part l'examen du projet de Règlement élaboré par une Commission Internationale pour la réorganisation du Liban. Ce projet de Règlement, daté du 1 Mai, 1861, ayant été, après modifications introduites d'un commun accord, converti en règlement définitif, sera promulgué sous la forme de firman par Sa Majesté Impériale le Sultan, et communiqué officiellement aux Représentants des Cinq Grandes Puissances.

L'Article 1 a donné lieu à la déclaration suivante faite par son Altesse Aali Pasha, et acceptée par les cinq Représentants:—

“Le Gouverneur Chrétien chargé de l'administration du Liban sera choisi par la Porte, dont il relevera directement. Il aura le titre de Mouchir, et il résidera habituellement à Deir-el-Kamar, qui se trouve replacée sous son autorité directe. Investi de l'autorité pour trois ans, il sera néanmoins amovible, mais sa révocation ne pourra être prononcée qu'à la suite d'un jugement. Trois mois avant l'expiration de son mandat, la Porte avant d'aviser provoquera une nouvelle entente avec les Représentants des Grandes Puissances.”

Il a été entendu également que le pouvoir conféré par la Porte à ce fonctionnaire, de nommer sous sa responsabilité les Agents Administratifs, lui serait conféré une fois pour toutes, au moment où il serait lui-même investi de l'autorité, et non pas à propos de chaque nomination.

Relativement à l'Article 10, qui a trait au procès entre les sujets ou protégés d'une Puissance étrangère, d'une part, et les habitants de la Montagne d'autre part, il a été convenu qu'une Commission Mixte siégeant à Beyrout serait chargée de vérifier et de reviser les titres de protection.

Afin de maintenir la sécurité et la liberté de la grande route de Beyrout à Damas en tout temps, la Sublime Porte établira un blockhouse sur le point de la susdite route qui lui paraîtra le plus convenable.

Le Gouverneur du Liban pourra procéder au désarmement de la Montagne lorsqu'il jugera les circonstances et le moment favorables.

Pera, le 9 Juin, 1861.

(Signé) AALI.
HENRY L. BULWER.
LAVALETTE.
PROKESCH-OSTEN.
GOLTZ.
A. LOBANOW.

Règlement pour l'Administration du Liban.

Article 1. LE Liban sera administré par un Gouverneur Chrétien nommé par la Sublime Porte et relevant d'elle directement.

Ce fonctionnaire, amovible, sera investi de toutes les attributions du pouvoir exécutif, veillera au maintien de l'ordre et de la sécurité publique dans toute l'étendue de la Montagne, percevra les impôts, et nommera, sous sa responsabilité, en vertu du pouvoir qu'il recevra de Sa Majesté Impériale le Sultan, les Agents Administratifs; il instituera les juges, convoquera et présidera le Medjlis Administratif Central, et procurera l'exécution de toutes les sentences légalement rendues par les tribunaux, sauf les réserves prévues par l'Article 9.

Chacun des éléments constitutifs de la population de la Montagne sera représenté auprès du Gouverneur par un Vekil nommé par les Chefs et notables de chaque communauté.

Art. 2. Il y aura pour toute la Montagne un Medjlis Administratif Central composé de douze membres, savoir, deux Maronites, deux Druses, deux Grecs Orthodoxes, deux Grecs Catholiques, deux Métualis, et deux Musulmans, chargé de repartir l'impôt, contrôler la gestion des revenus et des dépenses, et donner son avis consultatif sur toutes les questions qui lui seront posées par le Gouverneur.

Art. 3. La Montagne sera divisée en six Arrondissements Administratifs savoir:—

(1.) Le Koura, y compris la partie inférieure et les autres fractions de territoire avoisinantes dont la population appartient au rite Grec Orthodoxe, moins la ville de * située sur la côte et à peu près exclusivement habitée par des Musulmans.

(2.) La partie septentrionale du Liban, sauf le Koura, jusqu'au Nahr-el-Kelb.

(3.) Zahlé et son territoire.

(4.) Le Meten, y compris le Sabel Chrétien et les territoires de Kata et de Solima.

(5.) Le territoire situé au sud de la route de Damas à Beyrouth jusqu'au Djezzîn.

(6.) Le Djezzîn et le Teffah.

Il y aura dans chacun de ces Arrondissements un Agent Administratif nommé par le Gouverneur et choisi dans le rite dominant, soit par le chiffre de la population, soit par l'importance de ses propriétés.

Art. 4. Il y aura dans chaque Arrondissement un Medjlis Administratif Local composé de trois à six membres représentant les divers éléments de la population et les intérêts de la propriété foncière dans l'Arrondissement.

Ce Medjlis local, présidé et convoqué annuellement par le Chef de l'Arrondissement, devra résoudre en premier ressort toutes les affaires de contentieux administratif, entendre les réclamations des habitants, fournir les renseignements statistiques nécessaires à la répartition de l'impôt dans l'Arrondissement, et donner son avis consultatif sur toutes les questions d'intérêt local.

Art. 5. Les Arrondissements Administratifs seront subdivisés en Cantons, dont le territoire, à peu près réglé sur celui des anciens Aklim, ne renfermera, autant que possible, que des groupes homogènes de population, et ces Cantons en Communes, qui se composeront chacune d'au moins 500 habitants. A la tête de chaque Canton il y aura un agent nommé par le Gouverneur sur la proposition du Chef de l'Arrondissement, et à la tête de chaque Commune un Cheik choisi par les habitants et nommé par le Gouverneur.

Dans les Communes Mixtes, chaque élément constitutif de la population aura un Cheik particulier, dont l'autorité ne s'exercera que sur ses coreligionnaires.

Art. 6. Egalité de tous devant la loi; abolition de tous les privilèges féodaux, et notamment de ceux qui appartenaient aux Mokadadjis.

Art. 7. Il y aura dans chaque Canton un Juge de Paix pour chaque rite; dans chaque Arrondissement un Medjlis Judiciaire de Première Instance, composé de trois à six membres représentant les divers éléments de la population, et, au

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siège du gouvernement un Medjlis Judiciaire Supérieur, composé de douze membres dont deux appartenant à chacune des six communautés désignées en l'Article 2, et auxquels on adjoindra un représentant des cultes Protestant et Israélite toutes les fois qu'un membre de ces communautés aura des intérêts engagés dans le procès.

La présidence des Medjlis Judiciaires sera exercée trimestriellement et à tour de rôle par chacun de leur membres.

Art. 8. Les Juges de Paix jugeront sans appel jusqu'à concurrence de 500 piastres. Les affaires en dessus de 500 piastres seront de la compétence des Medjlis Judiciaires de Première Instance.

Les affaires mixtes, c'est-à-dire, entre particuliers n'appartenant pas à un même rite, quelle que soit la valeur engagée dans le procès, seront immédiatement portées devant le Medjlis de Première Instance, à moins que les parties ne soient d'accord pour reconnaître la compétence du Juge de Paix du défendeur.

En principe toute affaire sera jugée par la totalité des membres du Medjlis. Néanmoins quand toutes les parties engagées dans le procès appartiendront au même rite, elles auront le droit de récuser le Juge appartenant à un rite différent, mais dans ce cas même les Juges recusés devront assister au jugement.

Art. 9. En matière criminelle, il y aura trois degrés de juridiction. Les contraventions seront jugées par les Juges de Paix; les délits pour les Medjlis de première instance; et les crimes par le Medjlis Judiciaire Supérieur, dont les sentences ne pourront être mises à exécution qu'après l'accomplissement des formalités d'usage dans le reste de l'Empire.

Art. 10. Tout procès en matière commerciale sera porté devant le Tribunal de Commerce de Beyrouth, et tout procès, même en matière civile, entre un sujet ou protégé d'une Puissance étrangère et un habitant de la Montagne, sera soumis à la juridiction de ce même Tribunal.

Art. 11. Tous les membres des Medjlis Judiciaires et Administratifs, sans exception, ainsi que les Juges de Paix, seront choisis et désignés, après une entente avec les notables, par les chefs de leurs communautés respectives, et institués par le Gouverneur.

Le personnel des Medjlis Administratifs sera renouvelé par moitié tous les ans, et les membres sortant pourront être réélus.

Art. 12. Tous les Juges seront rétribués. Si, après enquête, il est prouvé que l'un d'entre eux a prévariqué, ou s'est rendu, par un fait quelconque, indigne de ses fonctions, il devra être révoqué, et sera en outre passible d'une peine proportionnée à la faute qu'il aura commise.

Art. 13. Les audiences de tous les Medjlis Judiciaires seront publiques, et il en sera rédigé procès-verbal par un greffier institué *ad hoc*. Ce greffier sera, en outre, chargé de tenir un registre de tous les contrats portant aliénation de biens immobiliers, lesquels contrats ne seront valables qu'après avoir été soumis à la formalité de l'enregistrement.

Art. 14. Les habitants du Liban qui auraient commis un crime ou délit dans un autre Sandjak seront justiciables des autorités de ce Sandjak, de même que les habitants des autres Arrondissements qui auraient commis un crime ou délit dans la circonscription du Liban seront justiciables des Tribunaux de la Montagne.

En conséquence les individus indigènes ou non indigènes qui se seraient rendus coupables d'un crime ou délit sur le Liban, et qui se seraient évadés dans un autre Sandjak, seront, sur la demande de l'autorité de la Montagne, arrêtés par celle du Sandjak où ils se trouvent et remis à l'administration du Liban.

De même, les indigènes de la Montagne ou les habitants d'autres Départements qui auront commis un crime ou délit dans un Sandjak quelconque et autre que le Liban, et qui s'y seront réfugiés, seront, sans retard, arrêtés par l'autorité de la Montagne sur la demande de celle du Sandjak intéressé, et seront remis à cette dernière autorité.

Les agents de l'autorité qui auraient apporté une négligence ou des retards non justifiés dans l'exécution des ordres relatifs au renvoi de coupables devant les tribunaux compétents seront, comme ceux qui chercheraient à dérober ces coupables aux poursuites de la police, punis conformément aux lois.

Enfin les rapports de l'Administration du Liban avec l'Administration respective des autres Sandjaks seront exactement les mêmes que les relations qui existent et qui seront entretenues entre tous les autres Sandjaks de l'Empire.

Art. 15. En temps ordinaire le maintien de l'ordre et l'exécution des lois seront exclusivement assurés par le Gouverneur, au moyen d'un corps de police

mixte, recruté par la voie des engagements volontaires et composé à raison de sept hommes environ par mille habitants.

L'exécution par garnisaires devant être abolie et remplacée par d'autres modes de contrainte, tels que la saisie et l'emprisonnement, il sera interdit aux agents de police, sous les peines les plus sévères, d'exiger des habitants aucune rétribution, soit en argent, soit en nature. Ils devront porter un uniforme ou quelque signe extérieur de leurs fonctions, et dans l'exécution d'un ordre quelconque de l'autorité on emploiera, autant que possible, des agents appartenant à la nation ou au rite de l'individu que cette mesure concernera. Jusqu'à ce que la police locale ait été reconnue par le Gouverneur en état de faire face à tous les devoirs qui lui seront imposés en temps ordinaire, les routes de Beyrouth à Damas et de Saida à Tripoli seront occupées par des troupes Impériales. Ces troupes seront sous les ordres du Gouverneur de la Montagne.

En cas extraordinaire et de nécessité, et après avoir pris l'avis du Medjlis Administratif Central, le Gouverneur pourra requérir auprès des autorités militaires de la Syrie l'assistance des troupes régulières.

L'officier qui commandera ces troupes en personne devra se concerter, pour les mesures à prendre, avec le Gouverneur de la Montagne, et, tout en conservant son droit d'initiative et d'appréciation pour toutes les questions purement militaires, telles que les questions de stratégie ou de discipline, il sera subordonné au Gouverneur de la Montagne durant le temps de son séjour dans le Liban, et il agira sous la responsabilité de ce dernier. Ces troupes se retireront de la Montagne aussitôt que le Gouverneur aura officiellement déclaré à leur Commandant que le but pour lequel elles ont été appelées a été atteint.

Art. 16. La Porte Ottomane se réservant le droit de lever, par l'intermédiaire du Gouverneur du Liban, les 3,500 bourses qui constituent aujourd'hui l'impôt de la Montagne, impôt qui pourra être augmenté jusqu'à la somme de 7,000 bourses lorsque les circonstances le permettront, il est bien entendu que le produit de ces impôts sera affecté avant tout aux frais d'administration de la Montagne et à ses dépenses d'utilité publique; le surplus seulement, s'il y a lieu, entrera dans les caisses de l'Etat.

Si les frais généraux strictement nécessaires à la marche régulière de l'administration dépassaient le produit des impôts, la Porte aurait à pourvoir à ces excédants de dépenses.

Mais il est entendu que pour les travaux publics ou autres dépenses extraordinaires, la Sublime Porte n'en serait responsable qu'autant qu'elle les aurait préalablement approuvés.

Art. 17. Il sera procédé, le plus tôt possible, au recensement de la population par communes et par rite, et à la levée du cadastre de toutes les terres cultivées.

Arrêté et convenu à Péra, le 9 Juin 1861.

(Signé)

AALI.
HENRY L. BULWER.
LAVALETTE.
PROKESCH-OSTEN.
GOLTZ.
LOBANOW.

No. 172.

Sir H. Bulwer to Lord J. Russell.—(Received June 23.)

(No. 416.)

My Lord,

Constantinople, June 14, 1861.

WITH reference to my despatch No. 412 of the 12th instant, transmitting a copy of the Protocol relative to the future government of the Lebanon, signed on the 9th instant by the Representatives of the Sublime Porte and the Five Great Powers, I have the honour to inclose, herewith, the copy of an addition to that Protocol which has been subsequently agreed to by the Representatives above mentioned.

I have, &c.

(Signed)

HENRY L. BULWER.

Inclosure in No. 172.

Article Additionnel au Protocole du 9 Juin, signé à Constantinople par les Représentants de la Sublime Porte, de l'Autriche, de la France, de la Grande Bretagne, de la Prusse, et de la Russie, et relatif à la nouvelle organisation du Mont Liban.

IL est bien entendu que le chiffre de 7,000 bourses mentionné dans l'Article 16 du Règlement du 9 Juin, 1861, ne constitue pas une limite absolue, et que si, d'une part, avant d'élever l'impôt de la Montagne jusqu'à concurrence de cette somme, il convient d'attendre que la crise causée par les derniers événements ait cessé, il se peut, d'autre part, que l'augmentation de dépenses résultant de la nouvelle organisation nécessite la levée de contributions dont le total, ajouté à l'ancien impôt, dépasserait même le chiffre de 7,000 bourses.

Le Gouverneur devra, d'ailleurs, n'user de cette faculté qu'avec une extrême réserve, et rechercher toujours et avant tout un juste équilibre entre les recettes et les dépenses ordinaires de la Montagne.

No. 173.

Consul-General Moore to Lord J. Russell.—(Received June 27.)

(No. 6.)

My Lord,

Beyrouth, June 7, 1861.

I HAVE the honour to inclose, for your Lordship's information, copies of five despatches which I have addressed to Her Majesty's Ambassador at the Porte.

I have, &c.

(Signed)

N. MOORE.

Inclosure 1 in No. 173.

Consul-General Moore to Sir H. Bulwer.

Sir,

Beyrouth, June 5, 1861.

I HAVE the honour to report that the embarkation of the French army of occupation is proceeding rapidly and with perfect tranquillity. Up to this afternoon about 4,000 men have been embarked, and the greater part of them gone. It is expected that by to-morrow the whole force will have been embarked. I hear that General d'Hautpoul and his Staff will remain behind for the present.

I have, &c.

(Signed)

N. MOORE.

Inclosure 2 in No. 173.

Consul-General Moore to Sir H. Bulwer.

Sir,

Beyrouth, June 5, 1861.

WITH reference to my despatch of the 1st instant, I have the honour to report that Count Bentivoglio proceeded yesterday to Deir-el-Kamar and other parts of the Mountain; it is his intention to install French Agents at Deir-el-Kamar, Zahlé, and Hammana.

Two days previously Fuad Pasha went to Deir-el-Kamar for the purpose of tranquillizing the inhabitants. Still the men continue to come down, the women remaining to look after the silk-crop, after which they also, it is said, will leave.

Ahmed Pasha, who on learning of Count Bentivoglio's intentions had asked me to follow a similar course, has since requested me to postpone doing anything until after the return of Fuad Pasha, who is expected at Beyrouth this evening.

I have, &c.

(Signed)

N. MOORE.

Inclosure 3 in No. 173.

Consul-General Moore to Sir H. Bulwer.

Sir,

Beyrout, June 6, 1861.

I HAVE the honour to inclose, herewith, copy of a despatch which I have addressed to Mr. Consul Rogers, relative to questions which have arisen out of the assessment of the penal tax on Damascus.

I have, &c.
(Signed) N. MOORE.

Inclosure 4 in No. 173.

Consul-General Moore to Consul Rogers.

Sir,

Beyrout, June 6, 1861.

WITH reference to that part of your despatch of the 1st instant to Lord John Russell, sent under flying-seal to me, relating to the intention of the local authorities at Damascus to include the property of British subjects in the general fine to be levied on landed and house-property at Damascus, as a punishment for the atrocities committed on the occasion of the late outbreak, I have to state that I concur in the view you have taken of the matter, and have to instruct you to resist the attempt of laying the property of innocent British subjects under penal contribution.

I am also of opinion that it would be equally unjust to subject to this tax the Jews, as a community, and official servants, cavasses, &c., not implicated in the crimes for which it is intended as a punishment.

I have, &c.
(Signed) N. MOORE.

Inclosure 5 in No. 173.

Consul-General Moore to Sir H. Bulwer.

Sir,

Beyrout, June 7, 1861.

I HAVE the honour to state that Mr. Hanna Freij, a leading Christian of Damascus, has on behalf of the principal Christians of that city, placed in my hands a testimonial drawn up by them in favour of Colonel Saleh Zeki Bey, with a request that I would forward it to your Excellency.

Mr. Freij represents Saleh Bey as having been the object of very unfair treatment and persecution at the hands of the Turkish military authorities at Damascus, which has ended in his being sent to Constantinople to answer certain accusations of alleged misconduct put forward to assist the designs of his ill-wishers.

Persuaded that your Excellency, gratified to learn that out of the mass of guilty and treacherous Turkish Commanders, one at least stands out a bright and honourable exception, will not permit Saleh Bey to be treated with injustice, should it be attempted, I have ventured to comply with Mr. Freij's request, and inclose herewith a translation of the testimonial.

I should add that Saleh Bey represents himself as in the possession of documents amply sufficient to clear himself from the charges brought against him, provided they be investigated by an impartial tribunal. He is also furnished with numerous testimonials and letters of recommendation, amongst others one from the Russian Consul-General here to his Embassy, in which he is spoken of in the highest terms.

It is perhaps to be regretted that an officer of Saleh Bey's standing should be removed at the present moment from Syria, where, owing to his local knowledge and experience, and acquaintance with the language, his presence cannot be but useful, at the same time that the circumstance would not have furnished to the Christians any occasion to complain that the only Turkish officer who

behaved with courage and humanity towards them should have got himself into trouble, and endangered his position in consequence.

Saleh Bey left two days ago for the capital.

I have, &c.
(Signed) N. MOORE.

P.S.—Since writing the above, my attention has been drawn to a passage in the Syrian Blue-book (at foot of page 147), referring to Saleh Bey. It is as follows:—"Another officer, Colonel Saleh Zeki, without orders, made some of the troops fire on the rioters, and he also fired a gun once or oftener. One or two persons were killed, and some wounded."

N. M.

Inclosure 6 in No. 173.

Testimonial in favour of Colonel Saleh Zeki Bey.

(Translation.)

(Received June 3, 1861.)

THE conduct of Saleh Zeki Bey, Colonel in the Imperial army, during the disasters which have befallen the Christians at Damascus, is well known. Nothing could exceed the activity, the zeal, and the humanity he displayed on the occasion. Colonel Saleh Zeki not only came in person to the Christian quarter to protect the Christians, but he attacked the assailants, and saved several men who were in danger of being assassinated, and saved both the lives and honour of many women, displaying an energy quite exceptional among the soldiers of the Government. He gave shelter in his own house to a great number of refugees throughout the disturbances. He also used to send to his house all those whom he saved, and none of those who sought asylum thereat were refused admittance, but were received kindly, and even generously provided with food and other necessities. He consoled and reassured them amidst their fears; to many he provided clothing gratuitously, and as an act of charity; and all that without expecting any reward. He thus gave incontestable proofs of the highest sense of humanity and generosity, and that he had at heart the preservation of his personal and official honour, and a just appreciation of the lives of the subjects of his Government.

Having heard a report that the said Bey only afforded protection to the refugees at his house for selfish and interested motives—that is, in order to obtain compensation—we desire to record this our testimony, as we feel it a duty on the part of those who partook of such favours to prove themselves grateful, and to vindicate truth and defeat falsehood. We do so only animated by those feelings, and we hereby declare that Saleh Bey's humane conduct on the occasion was quite disinterested, and that he did not receive from any one any sort of recompense for his exertions and outlay; which we affirm of our own knowledge and by what we heard from others.

We trust sincerely that the Imperial Government of the Sublime Porte may be pleased to take into consideration, and reward Saleh Zeki Bey for his services on the occasion above referred to, and will recompense him according to the promptings of its justice and benevolence.

Dated 17 Zekâdi, 1277.

(Signed by forty-two of the leading Christians of Damascus.)

Inclosure 7 in No. 173.

Consul-General Moore to Sir H. Bulwer.

Sir,

Beyrout, June 7, 1861.

A DEPLORABLE, and, under the circumstances, very serious incident, occurred in the Mountain two days ago. Three Turkish soldiers of the regular army assaulted and violated a Christian girl near Abeih. I am happy to be able to report that the offenders met with prompt and severe punishment. A court-

martial sentenced two of them to death, Fuad Pasha confirmed the award, and the men were shot on the following day.

I leave details to Colonel Fraser, who is personally cognizant of the whole transaction.

The sensation produced by the outrage amongst the Christians had been very great. It was remarked that it was perpetrated by the very men placed to watch over the safety of the Christians, and whilst the evacuation of the French troops was still incomplete. The satisfaction at the immediate and condign chastisement which has overtaken the culprits is now equally intense.

It is to be borne in mind that other Turkish troops occupy many other villages inhabited by Christians, and the example was all the more necessary.

I have, &c.

(Signed) N. MOORE.

No. 174.

Consul Finn to Lord J. Russell.—(Received June 27.)

(No. 15.)

My Lord,

Jerusalem, June 3, 1861.

I HAVE the honour to inclose a translation of a communication respecting the departure of the French soldiers from Saida, sent to me by Mr. Vice-Consul Abela, as copy of a despatch from him to Her Majesty's Consul-General.

I have, &c.

(Signed) JAMES FINN.

Inclosure in No. 174.

Vice-Consul Abela to Consul-General Moore.

Sir,

Saida, May 28, 1861.

I HAVE the honour to inform you that this day about half-past 1 P.M. the Captain of the French company stationed here invited me and my colleagues, and read to us a letter received from General de Beaufort, in which he orders him to proceed to Beyrout with all his company, in order to return to France, pursuant to orders received by yesterday's steamer.

The aforesaid General in his said letter commands him to explain to the Christians that they are not to be disquieted or grieved at this event, since a formidable naval force of French and other nations will arrive before the departure of the French troops, to be stationed along the coast, and watch and protect the population, and even in case of need to disembark land troops for prevention and suppression of disorders. In which case the French troops will remain and not depart again, and the Christians are not to forget that France is and always will be their protectress.

He also counselled them to remain at home, and occupy themselves in their harvest and their other affairs, under the fullest confidence that France and all Europe watches for their safety with the truest solicitude.

The French troops will leave us to-morrow for Beyrout, and this day are embarking their effects and materials.

Notwithstanding the above promises of the Captain, this new event has caused great alarm in the hearts of all Christians!

Who can tell what effect it may produce in the Mountains?

I take the liberty of begging you, Illustrious Sir, to take into consideration these present circumstances of change in the course of events, and if you judge proper, send a line of battle ship to tranquillize minds until order be firmly established after the expiration of the French occupation.

I have, &c.

In absence of the Vice-Consul,
(Signed) HABIB ABELA.

No. 175.

Consul Rogers to Lord J. Russell.—(Received June 28.)

(No. 11.)

My Lord,

Damascus, June 1, 1861.

I HAVE the honour to report to your Lordship, that yesterday the plan for the assessment and collection of the fine for the indemnification of the Christians was published, together with two proclamations from his Excellency Fuad Pasha, which were duly communicated to me by the Vali his Excellency Emir Pasha.

To-day I have obtained a copy of the detailed assessment, from which it appears that one portion of the extraordinary fine which is to be paid in cash by the people of Damascus, amounts to 1,897,204 piastres, which at the present rate of exchange is equal to about 13,500l. sterling, which is subdivided into two categories, namely, the general fine imposed on all non-Christian inhabitants, amounting to 1,092,473 piastres, equal to about 7,800l. sterling, and the special fine which I have understood refers to those people who were more seriously implicated in pillage or massacre, amounting to 804,731 piastres, which is again subdivided into two sums, namely—

	Piastres.
Payable by Moslems	564,549½
Payable by Jews	240,181½
Total in piastres	804,731

equivalent to about 5,700l. sterling.

As I find that by your Lordship's despatch No. 9, of October 25, 1860, and by that of Her Majesty's Ambassador at Constantinople dated October 25, 1860, Mr. Consul Brant was instructed to use his utmost endeavours to preserve the Jewish people from becoming the victims of such monstrous calumny as they were then subjected to, and considering that this fine is to be levied as a punishment on the perpetrators of the enormities committed in this city last summer, of which the Jewish nation was doubtless innocent, I lost no time in forwarding to Colonel Fraser copies of the Proclamations above alluded to, who I am sure will seize an early opportunity for bringing the matter to the notice of his Excellency Fuad Pasha, so that either the Jews may be exempted from the fine, or satisfactory reasons be given why they should be made to contribute to it.

Furthermore I have the honour to represent that it is proposed to levy this fine on landed or house property in proportion to their rentals, and as there are several houses and many gardens in and about this city, belonging exclusively to British subjects, I have asked Colonel Fraser to favour me with his advice, as I feel that without special instructions on the point at issue it would be a dereliction of my duty were I to allow a criminal fine to be assessed on the *bond fide* property of British subjects who had in no way participated in the crimes for which such fine was intended as a punishment.

With regard to the liability of official servants, cavasses, &c., who have throughout the whole time of the troubles here, conducted themselves with perfect decorum and propriety, I have also asked for the advice of Colonel Fraser, to whom I am forwarding this despatch under flying seal.

I have, &c.

(Signed) E. T. ROGERS.

P.S.—I have the honour to inclose copy of a despatch which I have this day addressed to Emir Pasha, begging that he will defer collecting the Jewish share of the criminal fine until after the receipt of Fuad Pasha's answer on the subject.

E. T. R.

Consul Rogers to Lord J. Russell.—(Received June 28.)

(No. 14.)

My Lord,

Damascus, June 10, 1861.

IN continuation of my despatch No. 11 of the 1st instant, I have the honour to report to your Lordship that this city has been divided by the Local Government into eight quarters. A special Council or Commission has been appointed in each, for the due assessment of the criminal tax, whose duty it will be to see that every house contributes its equitable share.

Yesterday, I had a conversation with my French colleague, M. Outrey, on the subject. He expressed himself averse to the system of exempting any non-Christian residents, although he admitted that the Algerines, as a body, had been classed in that category; "for," he continued, "by such applications, the Government will be paralyzed, and will throw the blame upon us, in case that the whole sum is not levied within a reasonable time; and the exemption of the Jewish nation will be the source of enmity between them and the Moslems."

My Prussian colleague, however, with whom I afterwards conversed on the same subject, expressed an opposite opinion quite as strongly; and perfectly agreed with me on the injustice of condemning innocent European subjects to the payment of a criminal fine, which is recognized as a punishment for crimes in which they had no participation.

I have, &c.
(Signed) E. T. ROGERS.

No. 177.

Colonel Fraser to Lord J. Russell.—(Received June 28.)

(No. 6.)

My Lord,

Beyrout, June 16, 1861.

I HAVE the honour to inclose, for your Lordship's information, copies of my despatches to Sir Henry Bulwer, from the 11th to the 16th June inclusive, on the following subjects:—

That of the 11th June reports the completion of the evacuation of Syria by the French troops, to which a list of the transports employed in the embarkation is annexed.

That dated June 15th directs his Excellency's attention to the conduct of French Agents in Mount Lebanon.

A further despatch of the same date, with its inclosure, regards the question of the sequestered Druse properties, and a proposed fine to be levied on that nation.

The despatch dated June 16th reports on the state of Mount Lebanon, and announces the approaching departure of General de Beaufort.

And a second despatch of the same date incloses an approximate Return of the troops forming the French expeditionary corps, which evacuated Syria a few days ago.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 1 in No. 177.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, June 11, 1861.

I HAVE the honour to inform your Excellency that the evacuation of Syria by the French expeditionary corps was completed yesterday, an official intimation of the same having been sent by General de Beaufort to Fuad Pasha in the course of the afternoon.

General de Beaufort, to whom I paid a farewell visit this morning, awaits a frigate, expected to arrive in the course of to-day, for the conveyance to France,

probably via Alexandria, of himself and Staff. Besides the General and his Aides-de-camp, there now remain only some thirty or forty men connected with the Civil department, who have yet some arrangements to complete in the disposal of stores, &c.

The embarkation was effected in perfect order and without any accident.

The population, whether of Beyrout or villagers who had recently arrived in Beyrout to present themselves before the French General, and to express their alarm at the departure of the expedition, manifested the utmost indifference; two women and a few boys being the sole escort to the beach of the final battalion.

I have the honour herewith to inclose a list of the transports employed in this duty, with the dates of their departure, which, I trust, will more distinctly show to your Excellency the period within which the embarkation was commenced and terminated.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 2 in No. 177.

List of Transports employed in effecting the Embarkation of the French Expeditionary Corps at Beyrout, June, 1861.

Name.	Designation.	Date of Departure.	Destination.	Troops or Matériel Embarked.
Cacique	Paddle-frigate ..	May 30	Marseilles ..	Artillery.
Vauban	Ditto	June 2	Ditto	800 Chasseurs.
Ariège	Transport	" 3	Ditto	400 Infantry.
Christophe Colomb ..	Paddle-frigate ..	" 4	Algiers	Zouaves and Cavalry.
Gomer	Ditto	" 4	Marseilles ..	Cavalry.
Canada	Ditto	" 4	Toulon	Ditto.
Amazone	Line-of-battle transport ..	" 5	Not ascertained ..	1,600 Infantry.
Donawerth	Line-of-battle ..	" 5	Toulon	Infantry.
L'Aube	Transport	" 6	Not ascertained ..	Uncertain.
Finisterre	Ditto	" 8	Algiers	Ditto.
St. Louis	Line-of-battle ..	" 8	Toulon	1,000 Infantry, General Ducrot and Staff.
Labrador	Paddle-frigate ..	" 10	Marseilles ..	Spahis, Chasseurs, and stores.
Descartes	Ditto	" 10	Ditto	
Moselle	Transport	Not left	Not ascertained ..	Awaiting stores.

NOTE.—It has been found difficult to ensure perfect accuracy in the above Return, but it is a near approach to it.

Inclosure 3 in No. 177.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, June 15, 1861.

I HAVE the honour to bring under your Excellency's notice the following circumstances as indicative of the spirit in which, on the withdrawal of the corps of occupation, the French local Agents enter upon a new series of relations with the Ottoman authorities in Syria.

When in Mount Lebanon in the beginning of last week, Omer Pasha informed me that he had the same day received a letter from the Colonel commanding the French force at B'teddin, announcing that his detachment would finally evacuate Deir-el-Kamar and the Palace of B'teddin the next day; but that as the French Consul had hired the Palace, the Ottoman troops intended to replace the French garrison could not enter it.

Omer Pasha desiring to know my opinion on the subject, I informed him that I viewed such a proceeding as most unwarrantable, B'teddin being the only strong place in Lebanon occupied by Ottoman troops, which they had garrisoned for the last twenty years, and only evacuated to permit its temporary occupa-

tion by the French forces, who in their turn ought to restore the place to those from whom they had received it. I recommended him to write at once to the Colonel to the effect that B'teddin being the principal stronghold of Lebanon, the Ottoman Government could not consent to its being in other hands, and that no agreements between private individuals, without reference to the Government, purporting to give this right, could for a moment be acknowledged. That the Ottoman troops, who had already received orders to this effect, would, therefore, resume possession immediately it was evacuated by the French garrison.

Omer Pasha informed me, however, that he did not feel at liberty to take so much responsibility upon himself; but had transmitted the Colonel's letter to Fuad Pasha, in the meantime directing the halt of the Turkish troops who had been ordered to occupy B'teddin. I mentioned my regret that he had not at once put his veto upon a most irregular and unbecoming attempt to ignore the claims of the Government, and depreciate it in the eyes of its own subjects.

Fuad Pasha has since spoken to me on the same subject, and I have replied in similar terms, expressing at the same time my surprise that his Excellency should have taken no step to rectify this matter, thus by delay adding a right of occupation to the others already arrogated.

The Pasha stated his intention to insist on repossession being given, but as yet I have not heard that anything has been done.

I believe the representatives of the Emir Beshir complain that they have received no rent for the last thirteen years; and though the Ottoman Government is greatly to blame in this particular, which I trust they will now remedy, it yet does not do away with the right that all Governments may claim to retain in their own hands all strong places within their territory. But when a foreign Power or its officers claim to occupy such a position, the question assumes an entirely different character, and when added to the report that the French Government intends hiring the other Palaces dependent on this great one, together with the *au revoir* form of adieu most in vogue among the French officers and troops on leaving—it tends to keep up an expectation of a fresh occupation, and a corresponding excitement in the minds of the people, which is highly detrimental to their settling down to ordinary employments, or to their turning with any confidence towards their own Government.

A further instance of the little encouragement to the re-establishment of confidence between the Government and its subjects, is afforded by another proceeding of the same Consul, M. Bontivoglio, now Acting Consul-General at Beyrout.

This gentleman has announced to the Pasha of Beyrout his intention of placing a Consular Agent at Deir-el-Kamar, and of sending others to Zahleh, Jezzin, and Hasbeyra.

I have in a previous despatch mentioned that Fuad Pasha had referred to me on this subject, and that I had stated as my opinion that the measure seemed quite uncalled-for, and likely to be productive of much inconvenience, as well as of many abuses. I therefore recommended his Excellency to withhold his recognition of such persons as foreign officials in any of these villages, it being always competent to the French or any other Consul to place his private Agents where he conceived it to be necessary.

His Excellency promised to act upon this principle, and although M. Bontivoglio has already established an Agent at Deir-el-Kamar—in the Palace of B'teddin I believe—I have reason to think that Fuad Pasha will not permit him to assume an official position at that place.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 4 in No. 177.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, June 15, 1861.

I HAVE the honour to bring under your Excellency's notice the following circumstances connected with the Druse property placed under sequestration by Fuad Pasha towards the close of the year.

When I arrived in the Druse district of Mount Lebanon from Damascus in the beginning of last month, I found much misery prevailing among the inhabitants, in consequence of the wholesale sequestration of estates, without sufficient regard having been paid to the culpability or innocence of their owners, or any provision made for the sustenance of their families and dependents who lived on the produce of these estates, the revenues of which are now diverted to the public Treasury.

Fuad Pasha having requested me, on my quitting Damascus, to communicate freely with him on all subjects which might come under my observation, and which might appear to me deserving of immediate attention, I addressed a note to his Excellency on this amongst other subjects, a copy of which I transmitted at the time to Lord Dufferin. In case, however, it may not have come under your Excellency's notice, I now inclose an extract referring to this subject of sequestrated Druse properties.

I there stated my opinion, as will appear from the inclosed document, that the estates of those against whom no charge existed should at once be restored to their owners.

In consequence of numerous petitions presented both to Lord Dufferin and to myself by the wives and children of Druses imprisoned or exiled, praying for the release of property which they had acquired by inheritance, and which had never belonged to their husbands or fathers respectively, but which had nevertheless been seized in the general swoop, I subsequently requested that, when the separate title was clear, such property should also be restored to the families to whom it legally belonged, together with a few estates which had been sequestered through inadvertence. Fuad Pasha consented that all estates coming under these heads should be at once restored; and in repeated conversations assured me that the delay was only caused by the difficulty experienced in drawing up the lists of the property to be returned, and in this sense I have replied to the various petitioners above mentioned. My surprise was therefore great when, two days ago, in answer to my fifth or sixth application for the restitution of the properties coming under the above categories, his Excellency stated that it was his intention to impose a heavy fine upon the Druse nation collectively, which should be additionally severe in consequence of the apparent intention of the Porte, in concert with the European Governments, to remit the capital or other penal sentences lately pronounced against some of that nation. Until the proposed fines should be paid, he had decided to retain the Druse estates as a guarantee, the lands having in the meantime already been leased to tenants for a term of two years, a portion of the rents accruing from which to be destined to the support of their owners, while the remainder was to be applied to the liquidation of the fine levied on the whole Druse nation, as their contribution towards indemnifying the Christians of the Mountain for their losses sustained last year.

I did not hesitate to remonstrate strongly against a mode of procedure totally at variance with that on which I had supposed his Excellency had hitherto been acting, and which he had undertaken to carry out. I urged that until a formal announcement had been made of a commutation of the capital sentences pronounced against the Druses, it was premature to inflict severer punishments on the nation collectively; that even after a decision to that effect should have been published, I questioned the expediency of meeting the presumed demands of justice by making vicarious victims of others, and commuting the capital sentences, in his Excellency's own opinion justly pronounced against certain Druses, into a general fine on the whole community.

In any case, as the International Commission had laid it down as a principle that the capital punishments to be dealt out to the Druses should fall short of those that had been inflicted on the citizens of Damascus, designating the Ottoman officials as pre-eminent in guilt—such a gradation seeming to have been acknowledged by his Excellency, at least as to the position of the Druses, in his letter of the 24th January, addressed to the Commission from Mokhtara, I thought that any penal tax now to be levied ought to be ruled by the same guiding principle.

His Excellency replied that he for one had never acquiesced in the classification I had pointed out, and could not, therefore, accept it as a guide to his proceedings in the present case; and moreover, inasmuch as the Commission was no longer sitting in Syria, he felt at liberty to use his own discretion.

From this reasoning I could not but dissent, seeing that his Excellency was thereby ignoring principles laid down by a body of which he was not merely an ordinary but a presiding member, and the opinions of which I thought should not cease to influence his future conduct. I was careful to remark, however, that I by no means objected to the imposition of a fine on the Druses, as a contribution on their part towards the indemnity to be awarded to the Christians, but that I was anxious that its application should be regulated, and confined within reasonable limits; too little discrimination in distinguishing between the innocent and the guilty having, in my opinion, hitherto been displayed in the apportionment of the fine to be levied at Damascus, a precedent which Fuad Pasha urged as a justification, in the present instance, of the penalty he contemplated imposing on the Druses.

With regard to the question of the Druse estates, of which there had been a wholesale sequestration, before any of the proprietors had been put on their trial, I stated that I could not but regard their continued detention as unjustifiable, in the face of a decision believed to have been arrived at by the Porte decreeing their restitution. I considered, then, that those proprietors against whom no accusation was pending, as well as the wives and children of accused persons who held property in their own right, should be immediately reinstated in the full enjoyment of their estates; and that the same privilege should even be accorded to those who had compromised themselves in the late disturbances, or to their representatives, on due security being given for the liquidation of the fine with which they might be visited, as such estates would naturally be more remunerative when in the hands of their owners. It would then rest with the Government to make its own arrangements with the present lessees.

These suggestions his Excellency declined to follow, adding that the Government could not be expected to indemnify the farmers of the sequestered estates for the surrender of their leases, a proceeding which the adoption of my views would necessarily entail. I naturally replied that the Government had itself alone to blame, if it had incautiously leased lands held on so precarious a tenure, before judgment had been pronounced on their owners, and without making any proviso for the numerous contingencies which might call for their restitution.

His Excellency, however, was not to be moved, and the discussion, which had been conducted throughout with perfect courtesy, concluded by my informing his Excellency that as I could not concur in his views I should deem it necessary to refer the whole question for your Excellency's consideration.

On reviewing the peculiar and difficult position in which Fuad Pasha is placed, I must attribute the policy he is now pursuing in the matter of the sequestration of Druse property as springing from one of two motives, or possibly from both combined; namely, either from a wish to avoid the difficulties attendant upon the restitution of the estates in question, which would entail the payment of an indemnity to their present tenants, an outlay he is ill-prepared to meet; or he may very possibly reflect that so long as the lands remain in sequestration they will furnish a constant fund for the more pressing wants of the Government, whose financial position is already deeply embarrassed: nor would it be very unwarrantable to predict that unless some improvement in this respect is effected, the Government of the day will be tempted to throw fresh obstacles in the way of a final adjustment of the question.

The Pasha has not yet decided upon the amount of the fine to be levied on the Druses, nor its mode of collection; but I think it desirable that your Excellency should have early intimation of the views he at present entertains on this subject. And here I would venture to recall to your Excellency's memory that at the instance of Her Majesty's Commissioner for Syria, a previous levy of such an impost was arrested in December last, in consequence of the utter inability of the Druse people to meet the sweeping demand at that time made upon them, as fully detailed in the Protocol of the fifteenth meeting of the Commission. I perceive that Lord Dufferin brought under your Excellency's notice, by his despatch of the 23rd December, the inconsiderate sequestration of Druse property to which I have again felt it necessary to draw your Excellency's attention in the first part of this despatch. Should the views I have expressed to Fuad Pasha be honoured by your Excellency's approbation, I trust that your Excellency may see fit to cause instructions to be issued by the Porte to Fuad

Pasha, that the sequestered estates, if not of all, at least of innocent Druses, should be restored to them, and that the amount of the fine proposed to be levied on their nation should be settled on fixed and equitable principles.

I have, &c.

(Signed) A. J. FRASER.

P.S., June 16.—Since the above lines were written, the widow of Said Bey Joublat has come in haste to inform me that only so lately as yesterday the Government were offering to the highest bidder the next year's crop of her deceased husband's property. She entreats me to have a stop put to these proceedings without delay, and to cause the lands to be restored to herself and family.

I will again use my best efforts with Fuad Pasha in this lady's behalf, who, neither in her own case nor in that of her children, can be accused of any share in the late events, although, in consequence of the seizure by Government of her family residence and estates, with their revenues, she has been made to suffer much. I have endeavoured on repeated occasions to alleviate her position, and though sometimes successful I have not yet been able to procure for her the restitution of her home, many times promised, but still delayed.

Her present statement, which I credit, gives colour, however, to the supposition hazarded in the above despatch, that Fuad Pasha intends using the Druse estates as a convenient means of recruiting for some time to come his exhausted treasury, and further shows that the obstacle of a two years' agreement entered into with lessees, which is put forward by Fuad Pasha as a reason for his refusing the restitution of the property, has, in this case at least, no ground in fact.

A. J. F.

Inclosure 5 in No. 177.

Colonel Fraser to Fuad Pasha.

(Translation.)

(Extract.)

Mokhtara, May 5, 1861.

IN the first place much distress exists at present among the Druse population of this portion of Mount Lebanon, not only from the generally depressed state of the country in consequence of recent events, but more particularly arising from the sequestration by Government of Druse estates, whose revenues formerly afforded the means of existence to numerous dependents, but which are now paid into the Imperial Treasury.

These properties may be divided into four classes as follows:—

1. Those belonging to Druses who have been condemned and are yet in prison.
2. Those belonging to Druses formerly arrested, but who have since been released from prison as innocent, or against whom there had been no proof of guilt.
3. Those belonging to Druses who had fled during the arrests, but who have since returned, and against whom no accusation exists.
4. Those belonging to Druses who have been banished.

It appears to me that the properties coming under the second and third categories should be immediately released from sequestration, and that until a final decision be taken at Constantinople or elsewhere regarding those of the first and fourth classes, that some provision should be made by Government either from the revenues of the sequestered properties, or from the public chest, for maintaining the families of the prisoners and exiles in question. Their distress is such that compassion, not less than the reputation of the Government itself, demands that instant measures be taken for lodging, clothing, and feeding these women and children.

Omer Pasha (commanding at Mokhtara) informs me that he has addressed two communications to Achmet Pasha, Governor of the Province of Saïda, on this subject, but as no relief has yet been afforded, I permit myself to bring the urgency of the case to your Excellency's notice.

Inclosure 6 in No. 177.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, June 16, 1861.

I HAVE the honour to state for your Excellency's information that quiet continues to prevail in this portion of Syria, and the peasantry now move about Mount Lebanon unarmed, a sight rarely witnessed of late years.

A political demonstration of minor importance is stated to have occurred in the Kesrouan, in consequence of its having been announced that the Emir Mejid of the Shehab family, General de Beaufort's nominee, had been appointed Governor of Mount Lebanon, his nomination being distasteful to a large portion of even the Maronite community, and especially so to all other denominations.

Many of the Maronites now begin to manifest an inclination to look towards England, finding, as they state, that France, after making very large promises to them, is evacuating the country without the fulfilment of the expectations which had been raised.

These sentiments have been made known to me in my tours through the Mountain, and I have replied to such overtures by saying that England was anxious to secure to the Maronites all the advantages to be derived from the establishment of an efficient and just government in Syria, but desired to see these advantages shared alike by all the subjects of the Sultan of whatever creed. While, therefore, a deep interest would be felt in the welfare of the Maronites, and no pains spared to ensure their safety, I could hold out no hope that any exclusive privileges would be accorded to them, nor would such be extended to any other section of the population of Mount Lebanon.

I have, therefore, good reason for hoping that at least a portion of the Maronites will be guided by more moderate views than have of late influenced them, and allow a fair trial to the new form of government likely to be, before long, instituted in the Mountain.

Fuad Pasha returned to Beyrout yesterday afternoon after a three days' visit to Zahleh and the Metn. He found all quiet, and was everywhere exceedingly well received.

General de Beaufort is yet in Beyrout; he called to pay me a farewell visit two days ago, and mentioned having been delayed by the non-arrival of a frigate he expected from France. I imagine he desires to await, if possible, the final decision of the Porte with regard to the government of Mount Lebanon, in which question he has been hitherto an active partizan.

The "Mogador" frigate arrived yesterday from Tripoli of Syria, and, it is said, will convey the General in a day or two to Alexandria on his way to France.

I have, &c.
(Signed) A. J. FRASER.

P.S.—As the mail is closing I have been informed that General de Beaufort leaves to-morrow in the "Mogador." The few men attached to the Commissariat who were left here after the departure of the expeditionary force proceed to France in the mail-packet leaving to-morrow morning.

A. J. F.

Inclosure 7 in No. 177.

Colonel Fraser to Sir H. Bulwer.

Sir,

Beyrout, June 16, 1861.

I HAVE the honour to forward, for your Excellency's information, the inclosed Return of the troops forming the French expeditionary corps which lately quitted these shores.

I have, &c.
(Signed) A. J. FRASER.

Inclosure 8 in No. 177.

APPROXIMATE RETURN of the Troops forming the French Expeditionary Corps which evacuated Syria in June 1861.

Troops.	Strength.	Observations.
16th Regiment of Chasseurs	2,000	Since arrival of the force in Syria there have been about 50 deaths. At date of evacuation there were about 200 sick.
3rd, 5th, 11th, and 13th Regiments of the Line	4,000	
Zouaves	1,100	
Spahis	200	
Hussars	150	
Chasseurs d'Afrique	200	
Gendarmes	100	
Artillery	200	
Engineers	150	
Commissariat and Train	300	
Total	8,400	

Three field-batteries, each composed of six rifled guns, drawn by four horses, and worked by five men.
Twelve mountain guns, carried on mules.

The above return has been drawn up from authentic information, and may be considered nearly correct.

Beyrout, June 15, 1861.

(Signed) A. J. FRASER,
Colonel, on Special Mission in Syria.

No. 178.

Colonel Fraser to Lord J. Russell.—(Received June 28.)

(No. 7.)

My Lord,

Beyrout, June 16, 1861.

HER Majesty's Consul at Damascus has requested my opinion as to the liability of Jews, being British subjects, and Mussulmans, being British employes, to contribute to the extraordinary tax and special fine about to be levied on the population of Damascus.

I should state, for your Lordship's information, that of the two taxes in question, the extraordinary or property tax is to be levied on all the non-Christian inhabitants of Damascus, whether implicated or not in the recent massacre, while the special or personal fine, which alone is considered by Fuad Pasha as penal, is intended to reach those whose complicity in the massacres or plunder is either undoubted or strongly presumed; both imposts being destined as an indemnity to the Christians.

I have the honour to state that I have informed Mr. Rogers that, in my opinion, the following principles should guide the application of the above tax: first, that British subjects are not liable to a penal tax inflicted by the Ottoman authorities; secondly, that property held by British subjects, if by permission of the Turkish Government—a permission which Fuad Pasha denies to have ever been granted—cannot be taxed to an amount having a penal effect, by whatever name such a tax may be designated, although in the present embarrassed condition of the Public Treasury such property may not unreasonably be called upon to contribute an advance of the ordinary taxes, as required from the towns of Homs, Hamah, and other distant places in the Government of Damascus, which are well known to have had no connection with the recent massacres.

Again, with regard to those Jews who are Ottoman subjects, but to whom the good offices of Great Britain have hitherto been extended, they must be assumed to be innocent until they have been proved guilty, and, therefore, they ought not to be subjected to the special fine inflicted only upon known evil-doers in the late events. And with reference to the tax on property, as applied to Jewish Rayahs, if guilt be not fairly proved against them, they ought to come under the most favourable interpretation as not having the power to influence the events giving rise to this impost.

The question as to whether Mussulmans in British employ should be liable to either the property or personal tax might be regulated according to a more strict rule. When these had been actively employed, to the knowledge of the Consul, in saving Christian life and property, or engaged in other duties under the Consul's immediate orders, and bearing a good character generally, they ought certainly to be altogether exempted from the fine; but where they had been lax or indifferent, I think they should not be exempted merely on the ground of being employes, some cavasses having even joined in the massacre, for which they were subsequently hanged, without their Consuls being aware of any misconduct on their part. This fact will sufficiently show that due circumspection is necessary, and that exemption ought not to be a matter of course.

Such, my Lord, are the general principles which suggested themselves to me as applicable in this case, and I shall esteem myself fortunate should they be considered worthy of your Lordship's approval.

Mr. Rogers further transmitted me a petition addressed to Fuad Pasha by the Jews of Damascus, expressive of their surprise at being subjected to the present fine for alleged complicity in deeds which caused them to hide and tremble for their lives. I had the honour to present their petition to Fuad Pasha, and to support it by every argument I could possibly adduce.

With regard to the extraordinary, or property, tax as applied to British subjects, his Excellency stated that, if foreign subjects held fixed property in contravention of the laws of Turkey, which did not permit such a tenure by foreigners, their property must be subject to all taxes levied upon Ottoman subjects; and that, if British Jews had taken no share in the massacres, neither had the widows and minors, whose property in Damascus was, nevertheless, subject to the extraordinary tax assessed to aid the Government in the payment of the Christian indemnities.

I replied, that widows or minors might excite or otherwise influence their co-religionists around them, which Jews, destitute of influence and without sympathy with Mussulmans, never could be supposed to have done.

His Excellency would not yield this point, however, reiterating that the holding of fixed property was illegal, that it must in this instance submit to the general rule affecting the property of all the non-Christian inhabitants of Damascus, and that the property tax was an extraordinary one in aid of the Government, and not penal; the special fine applicable only to those directly concerned in the massacre or plunder, or receipt of the same, being the only one which his Excellency intended to bear this construction.

I was obliged to reply that, however the tax might be designated, the effect of it was penal; otherwise why apply it only to the city and compromised districts of the Province of Damascus, while those districts not inculpated were only required to pay a light and temporary advance of their ordinary taxes?

His Excellency at length agreed to revise the personal or special tax applied to the Jewish Rayahs, which, he added, would relieve them from further prosecution in connection with past events, in which he insisted they had been compromised by the receipt and purchase, at low rates, of the property of Christians plundered during the massacre.

I stated that the Jews acknowledged no complicity in the events of Damascus, and would prefer that a minute inquiry should be instituted into their conduct, that their name might, once for all, be cleared of such imputations, or in the other event abiding by the consequences of any guilt fairly established against them, rather than consent to a fine which could at best be but regarded as a condonation of crime if voluntarily submitted to.

Although not able to come at once to a satisfactory conclusion, I am not without hope that his Excellency will yet withdraw the personal tax as applied to the Jewish Rayahs. He does not, however, appear inclined to forego the property tax demanded of British subjects. I have, therefore recommended to Mr. Rogers, should the Pasha persist in the application of the property tax to the lands or houses of Jewish British subjects, or of the special penal tax to the Jewish Rayahs, to draw up a statement on these subjects for reference to Her Majesty's Ambassador at the Porte, in order that the rights and liabilities of such property may be clearly laid down, and that the authority of the Porte may be invoked to shelter the Jews in general from an infliction, in my opinion, unmerited.

I have, &c.
(Signed) A. J. FRASER.

No. 179.

Sir H. Bulwer to Lord J. Russell.—(Received June 28.)

(No. 427.)

My Lord,

Constantinople, June 18, 1861.

I HAVE the honour to inform your Lordship that the Sultan has definitively approved the appointment of Daoud Effendi as Governor of the Lebanon, with the rank and title of Mushir. His investiture will take place at the Porte on Saturday next, the 22nd instant.

Daoud Effendi, by birth an Armenian, and of the Roman Catholic persuasion, was formerly in the Diplomatic service of Turkey, and at one time held the office of Ottoman member of the European Commission for the Navigation of the Danube. His last appointment was that of Director-General of the Telegraphic System, in which he has displayed no ordinary capacity for business, and a determination to overcome the difficulties which are opposed to progress of all kinds in this country.

On the whole, it would, perhaps, have been difficult to make a better selection for this appointment amongst the available candidates, and the only objection I have heard raised to Daoud Effendi is that he is unacquainted with the Arabic language.

I have, &c.
For Sir H. Bulwer,
(Signed) E. M. ERSKINE.

No. 180.

Colonel Fraser to Lord J. Russell.—(Received July 5.)

(No. 8. Secret and Confidential.)

My Lord,

Beyrout, June 22, 1861.

I HAVE the pleasure to report that quiet continues to prevail in this part of Syria, and that those portions of the population who had sought shelter in Beyrout during the winter are now returning to their villages. At the request of the Protestants of Hasbeya, I have made arrangements with Fuad Pasha for their conveyance to their homes, and the continuance, for a time, of the Government aid they have hitherto received at Beyrout.

Fuad Pasha still complains, however, of the attempts of Count Bentivoglio, the French Consul-General here, to convert the most paltry occurrences into subjects for grave public alarm, that functionary going so far as to send to the Pasha in the middle of the night requesting that troops should be instantly called out to put down a quarrel which the presence of a policeman would have effectually stopped. I should be ashamed to trouble your Lordship with details of this class and character, did I not feel it necessary, with a view to any further contingencies which may arise, to record faithfully not less events themselves than the conduct which might influence or colour them.

Fuad Pasha having requested an opinion as to the course to be adopted to put a stop to such vexatious proceedings, I have recommended him to remonstrate privately with Count Bentivoglio, and to address a Circular to the foreign agents in general, calling on them to cooperate loyally with him in preserving the tranquillity and furthering the prosperity of the country, a work for which his Excellency was now solely responsible, and with their cordial support fully equal; and to this end that he should particularly request them to issue stringent instructions in the same sense to their subordinates throughout the country.

I think I cannot convey to your Lordship a better idea of the present condition of this part of Syria than by inclosing an extract from a letter I received yesterday. The writer has spent some seventeen years in Syria, and the greater part of that time in Lebanon, the inhabitants of which he is thoroughly acquainted with, speaking as he does their language. Being a man of ability and sound judgment, and totally disconnected with either English or French views and interests, his opinion may be considered as impartial as it is certainly valuable.

I have, &c.
(Signed) A. J. FRASER.

Inclosure in No. 180.

The Rev. J. Calhoun to Colonel Fraser.

(Extract.)

Abeih, June 17, 1861.

I HAD intended sooner to have sent you a line, but on the whole I do not regret the delay, as it enables me to add a few words on the present aspect of affairs.

The quiet we are now enjoying, and the apparently returning sense of security to the people, are the best evidence that can be afforded of the wisdom of the policy that dictated the withdrawal of the French forces from Syria.

Practically during the occupation it was felt that there were two Governments in the land, and the consequences were daily seen. Thoughtful men even among the Christian sects became convinced that the peace of the country would be promoted by the recall of the foreign army.

Their departure produced very little excitement in this part of the Mountain, and just now I feel quite sure the minds of the people are more at ease than they have been for two years past.

The Turkish Government has every inducement to put forth vigorous efforts to maintain order. The prompt punishment of the two soldiers has had a most powerful effect on the whole community.

Printed for the use of the Foreign Office. July 8, 1861.

CONFIDENTIAL.

PART II.

CORRESPONDENCE

RELATING TO THE

A F F A I R S O F S Y R I A .

January to July 1861.